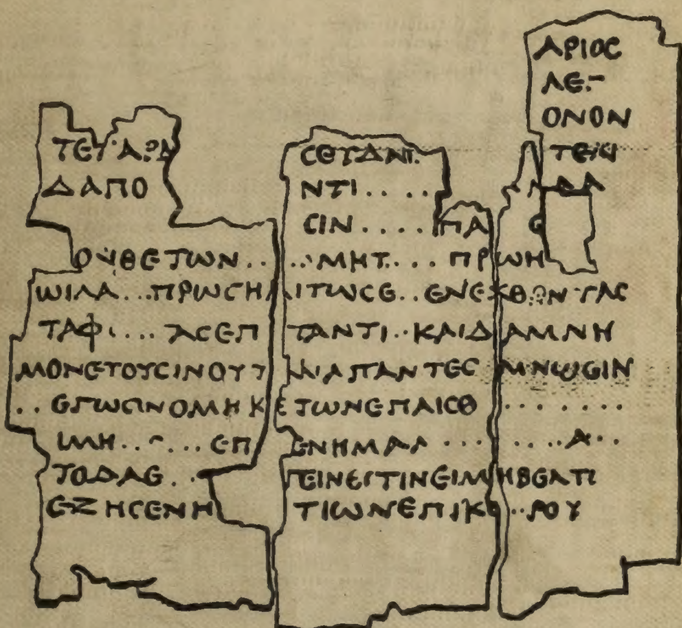
FRAGMENTA HERCULANENSIA

SCOTT



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Herculanean Papyri.

FRAGMENTA HERCULANENSIA

A DESCRIPTIVE CATALOGUE

OF THE

OXFORD COPIES

OF

THE HERCULANEAN ROLLS

TOGETHER WITH

THE TEXTS OF SEVERAL PAPYRI

ACCOMPANIED BY FACSIMILES

EDITED, WITH INTRODUCTION AND NOTES

BY

WALTER SCOTT, M.A.

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Oxford

AT THE CLARENDON PRESS

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PREFACE.

In the present volume are contained :—

I. A Catalogue of the Oxford facsimiles of the Herculanean Rolls, showing what has hitherto been done, and what still remains to be done, towards utilizing the materials contained in the collection.

The Catalogue consists of two parts. In the first part, all the Oxford facsimiles are given in the order in which they occur in the seven bound volumes of the Oxford collection,—that is, first the Greek papyri in the order of their index-numbers (with the exception of the miscellaneous fragments at the end of vol. vi), and then the Latin papyri.

In the second part, certain papyri, known to form parts of the same work, or closely connected by the similarity of their contents, are grouped together. Those of the Oxford facsimiles included in these groups are given in both parts, with a reference from the first part to the second.

II. A restored text of two rolls (pap. 157–152 and 26), the Naples facsimiles of which have already been published, the first in the Collectio Prior, and the second in the Collectio Altera. The Oxford facsimiles have been reproduced to accompany the text,—those of 152 throughout, and those of 26 in all parts where there seemed any possibility of recovering the sense.

III. The text of three of the best preserved rolls in the Oxford collection, not hitherto published in any form,—pap. 19–698, 1013, and 862. In the case of these rolls, I have

given a single page only of the Oxford facsimile of each, in order to illustrate the characteristics of the handwriting.

The texts here given are in all cases based on a collation of the Oxford facsimiles, the Naples (published or unpublished) facsimiles, and the originals. The facsimiles accompanying the texts were prepared as follows. The lead-pencil copies were traced in ink by hand on transparent paper (in the case of all but two or three pages, by Mr. Symonds of Oxford). These tracings were then carefully compared by me with the lead-pencil copies, and some small inaccuracies corrected; after which they were converted by a photographic process into plates available for printing. The copies thus produced, though not mechanically exact, may be accepted as for all practical purposes accurately representing the Oxford facsimiles.

IV. The Oxford facsimiles of pap. 1050 (Philodemus *περὶ θανάτου*) and 817 (Carmen Latinum) printed from the plates engraved at Palermo in 1806–9 for Hayter's intended edition, but not hitherto published. Some fragments of both rolls, which were not engraved, still remain unpublished. (See Catalogue and Introduction.)

Of the authorities used in the preparation of the Catalogue, the most important is the "Relazione sui papiri Ercolanesi" of Prof. Comparetti, first published in the form of a paper read before the *Reale Accademia dei Lincei*, 1879–80, and afterwards reprinted in the *Villa Ercolanese dei Pisoni*, Comparetti e De Petra, Torino 1883, where it is followed by a list of the whole number of papyri by Dr. E. Martini. My object in the accompanying Catalogue has been to supplement Comparetti's description of the Naples facsimiles by a corresponding description of those in the Oxford collection, so as to produce in combination with it a complete account of the existing materials. I have also used largely the various articles published in the *Zeitschrift f. d. Oesterreich. Gym-*

nasien, and elsewhere by Prof. Gomperz of Vienna, whose services in this field of philology are too well known to require any eulogy from me.

My special thanks are due to Prof. Comparetti of Florence, and to Dr. Neubauer and Mr. F. Madan, M.A., Sub-librarians of the Bodleian Library, for help and advice; as well as to Prof. de Petra, Director of the Museo Nazionale at Naples, for the facilities afforded me, with the ready assistance of the employés in the Officina dei Papiri, for the examination of the originals and the unpublished facsimiles.

OXFORD, *Oct.* 1, 1884.

[Professor Scott was called away from Oxford in the winter of 1884–85, to succeed the late Dr. Badham in the Chair of Classics at Sidney, Australia, and left the correction of the proof-sheets of his work to me; so that for typographical errors the responsibility lies with me and not with him. Almost the only thing I have added on my own authority is a note on the palæography of pap. 157–152 on p. 98.

WALLACE M. LINDSAY.]

JESUS COLLEGE, OXFORD:
July, 1885.

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ADDENDA.

Note to p. 22 :—

Prof. Gomperz has since made a collation of the original pap. 182, the result of which will appear in a second edition of his *Philodemi de Ira liber*.

Note to pp. 37 and 39 :—

Prof. Gomperz has since made a collation of the original pap. 1065 and 336–1150. See the *Jahrbücher f. Philologie*, 1867 ; *Hermes* XII. 510–11.

Note to p. 47 :—

Kemke *Philodemi de Musica quae exstant*, Leipz. 1884, shows that there are no duplicates among the rolls in question. See also the newly-published book of Gomperz, *Zu Philodemus' Büchern von der Musik. Ein kritischer Beitrag*. Wien, 1885.

Note to p. 57 :—

Since this passage was printed, I have found an opportunity for a cursory examination of the originals of 993 and 1010. The result is to confirm the conclusions already arrived at. The arrangement of the last cols. of 993 in the papyrus (using the numbering of the Naples edition) is as follows :—

993. (8?) 9 10 11 12 13   14 15 16 ;—

that is, the only break in this part of the papyrus occurs at the point where I had inferred that a break must occur, viz. between cols. 13 and 14.

The duplicate papyrus is divided as follows :—

1010. 1 2 3   – – – 4 – – –   5 (6?)

7 8 9   10 11 12 13 14   15 16 – 17 ;

that is, there are remains of a column omitted in Nap. between fr. 16 and 17. Of the concluding words of 1010, the fragmentary traces which remain confirm, as far as they go, the reading of 1149, from which the published facsimile of 1010 differs widely.

Note to p. 57, n. 2 :—

Prof. Gomperz has since made a collation of the original pap. 1010, but has not yet published it.

ABBREVIATIONS.

Ox. = the Oxford (Hayter's) facsimiles.

Nap. = the Naples edition.

Coll. Prior, or C. P. = the first series, vols. I to XI, 1793 to 1855.

Coll. Alt. or C. A. = the second series, vols. I to XI, 1862 to 1876.

Nap. dis. = the Naples 'disegni,' or lead-pencil facsimiles (unpublished).

Pap. or Orig. = the original papyrus.

Col. = column.

fr. = fragment.

N.B.—In the Naples editions and catalogues the word *column* is professedly used in the sense of a page which has a known position, and is continuous with the pages which precede and follow; while the word *fragment* is applied to detached pages, the true position of which with reference to other pages is unknown. (Comparetti in *Villa Ercol.* p. 95, n. 1.) But the distinction is not strictly observed, and the term *column* is sometimes applied in the Naples editions to disconnected pages.

In the Greek text [1],—

Letters given in the original or in one or both copies are printed in ordinary type; those forming intelligible words or parts of words, in small type; those not forming intelligible words, in capitals.

Letters corresponding to marks in original or copy which might *equally well* stand for some *other* letter are given thus, $\underline{a}$.

Letters *not* agreeing with the marks in original or copy are given thus, $\underline{\underline{a}}$.

Spaces where letters are lost are represented by dots . . . . . answering to the number of letters of average size that would be required to fill the space. (Owing to the variations in the size of the letters, the numbers thus given are only approximate.)

[1] The notation is adopted from the *Herkulanische Studien* of Prof. Gomperz.

Spaces where an unknown number of letters is lost are represented thus, – – –

Letters conjecturally supplied to fill a lacuna are enclosed by round brackets, thus, (*a*).

Letters conjecturally supplied where there is no lacuna are enclosed by angular brackets, thus, ⟨*a*⟩.

Letters given in original and copies and conjecturally omitted in the text are enclosed by square brackets, thus, [*a*].

INTRODUCTION.

In a house uncovered in the course of excavations carried on at Herculaneum, in the year 1752, there were found[1] a large number of blackened rolls resembling, and at first mistaken for, lumps of charcoal. After many had been destroyed, in ignorance of their value, the remainder were found to be papyrus-rolls containing writing, and were carefully preserved. Various attempts were made to open the rolls; but at first, no better course suggested itself than to split them longitudinally into two or more pieces[2]. Soon afterwards, however, a method of treatment was invented by a monk named Piaggio, which in many cases succeeded admirably, and has been employed with slight modifications down to the present time[3].

The first result of Piaggio's invention was the recovery of

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[1] For an account of the discovery of the papyri and their subsequent treatment see Comparetti, *Relazione sui Papiri Ercolanesi*, init., and the various references there given.

[2] In most of the rolls, the outer part, that containing the earlier portion of the book, is much hardened and caked together, while the central part, which contains the end of the book, is softer and better preserved. In many cases (e. g. that of the roll or rolls containing Philodemus περὶ εὐσεβείας), the first operators slit the hard outer part only, and removed it in two or more pieces, thus leaving the central part uninjured in the form of a smaller roll. The outer part in these cases is called in the Naples catalogue 'scorza,' and the central part 'midollo.' Many 'scorze,' as well as 'midolli,' have been subsequently opened and partially read. In the case of 'scorze,' however, the true sequence of the columns is necessarily lost; and as it has usually been found necessary in opening them to destroy each layer of papyrus in turn, in order to get at the next, in these cases the last page only of the original is preserved.

[3] Descriptions of the process may be found in De Jorio, *Officina de' papiri, Real Museo Borbonico*, Nap. 1825, and in Boot, *Notice sur les Manuscrits trouvés à Herculaneum*, Amsterdam, 1841.

A detailed account of the instruments used and the method of using them, dated 1785, is contained in a MS. notebook, 'Descrizione della Macchina dei Papiri,' preserved with four of the unopened rolls in the British Museum.

a considerable part of a book of Philodemus περὶ μουσικῆς, which was unrolled and mounted in a legible state in the year 1754[1]. During the forty-eight following years, seventeen other rolls were similarly treated with success; a facsimile of the contents of each papyrus being made as the roll was opened.

In 1800 the Prince of Wales (afterwards George IV) undertook, with the consent of the Neapolitan government, to have the unrolling and copying of the papyri carried on, at his own expense, under the superintendence of an agent appointed by himself. In accordance with this arrangement, the Rev. John Hayter was sent to Naples, under orders from the Prince of Wales, to take charge of the 'Officina' and direct the work[2]; and having with some difficulty obtained access to the papyri, which had been removed with the Neapolitan Court to Palermo, he at length commenced operations at Portici, near Naples, in 1802.

Hayter had the papyri under his charge from 1802 to 1806. He was no scholar, and his attempts at the restoration of the text of several rolls are of little value; but the work with which he was specially charged, the unrolling and deciphering of the papyri, was well and rapidly done. During four years, about two hundred rolls were opened, and nearly one hundred

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[1] The energy and intelligence of the body appointed by the Neapolitan government to conduct the work may be estimated from the fact that this papyrus was allowed to remain for 39 years unpublished. It appeared for the first time in 1793, as vol. i of the Naples edition.

[2] Hayter's account of his mission and its results is to be found in a short paper called 'The Herculanean and Pompeian Manuscripts. To the Prince.' 1800: in Drummond and Walpole's 'Herculanensia,' London, 1810, and a reply by Hayter to criticisms on it, called 'Observations upon a Review of the Herculanensia in the *Quarterly Review* of last February in a letter to Sir W. Drummond,' London, 1810; in 'The Herculaneum Manuscripts, a letter to the Prince of Wales by J. Hayter, 2nd edition, London, 1810;' and in 'A report upon the Herculaneum Manuscripts in a Second Letter, addressed to H. R. H. the Prince Regent by J. Hayter, 1811,' containing also a reprint of the 2nd edition of the first letter.

Some curious particulars connected with his employment and its termination have been preserved in a bundle of letters and other papers labelled by Hayter 'Herculaneum papers relating to my employment,' and now bound in a volume in the Bodleian Library.

copied in facsimile under his superintendence. The copies for which he is responsible vary in accuracy. Some of them were carefully corrected by him after comparison with the original; others probably remain in the form first given them by a draughtsman ignorant of Greek, and contain numerous errors which could hardly escape notice in the most superficial examination. But on the whole, these facsimiles are perhaps as correct as could reasonably be expected, considering the difficulty of deciphering the originals, which only those who have tried it can appreciate.

In 1806 the work was interrupted by the French invasion. The Neapolitan Court again migrated to Palermo, and Hayter, being prevented by the Naples authorities from removing the originals and engravings, which he himself considered the property of the Prince of Wales, was compelled to 'abandon them to the common enemy,' and follow the Court, taking with him the lead-pencil facsimiles alone. Even these for a time passed out of his hands, but were at length recovered through the influence of the British Minister, Sir W. Drummond. Hayter employed himself at Palermo in superintending the engraving of the Carmen Latinum, the *περὶ θανάτου*, and some specimen alphabets, and in composing 'A Latin Poem, entitled Herculaneum, humbly addressed to His Royal Highness,' till 1809, when he was recalled to England by the orders of the Prince of Wales.

Hayter brought with him on his return to England the whole stock of lead-pencil facsimiles (that is, all those existing in 1806, including the eighteen made before his arrival in Italy), and the engravings made at Palermo.

Some years earlier [1], a number of unopened rolls (eighteen in all), together with two of those already unrolled (Nos. 1149

[1] Martini (preface to Catalogue) speaks of 18 rolls presented to the Prince of Wales in 1820. This must be a mistake, as there is no trace of any unopened rolls sent to England except the original 18; and of these, as appears from the letters in Hayter's 'bundle,' some at least were selected at Naples in 1803, and were already in England in 1806, and 7 had been destroyed by Sickler before 1820. Whether all were sent to England at the same time, or whether some were sent while Hayter was in Italy and others brought by him on his return, I do not know.

and 1042), had been sent to England as a present from the Neapolitan government to the Prince of Wales; and it appears from a letter addressed to Hayter in 1806 that one of these had already been destroyed in ineffectual attempts to open it in England.

The lead-pencil facsimiles and engraved plates, together with four of the unopened rolls (and a fragment of a fifth which has since disappeared), were presented by the Prince of Wales to the University of Oxford in 1810. The Prince's letter announcing the gift contains a caution against undue haste in dealing with the rolls, advice which the University certainly cannot be accused of disregarding.

The rest of the unopened rolls, together with the two already opened, were at first placed in the Royal Library at Windsor; but at some subsequent time all these, with the exception of pap. 1042 and one unopened roll, were transferred to the British Museum.

The first published result of Hayter's mission was the text of pap. 1428 [1], a portion of Philodemus *περὶ εὐσεβείας*, which appeared in Drummond and Walpole's *Herculanensia*, 1810. The University of Oxford in the following year appointed a Committee [2] 'for the custody and management of the MSS. from Herculaneum most graciously presented to the University by H. R. H. the Prince of Wales.' This committee made arrangements for the publication of an edition of the *περὶ θανάτου* and the Latin poem. The proposed volume was to contain engraved reproductions of the lead-pencil facsimiles (for which purpose the plates brought by Hayter from Palermo were to be utilized, and the remaining pages similarly engraved), together with a restored text, translation, and commentary by Hayter himself, after the model of the published volumes of the Neapolitan edition; and it was intended to follow this up by a series of similar publications of other rolls. The arrangement, however, broke down,

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[1] See Catalogue.

[2] The proceedings of this committee are recorded in a notebook preserved at the University Press. The committee consisted of the Vice-Chancellor (Cole) and Proctors, Drs. Howley, Jackson, and Parsons, and Mr. Gaisford, Student of Christ Church.

owing to the conduct of Hayter; and the materials in his hands, including the lead-pencil facsimiles[1], the engraved copper-plates[2], and his restored text and translation in MS. of a number of the rolls[3], having been recovered from him with some difficulty, were deposited in the Bodleian Library, where they have since remained. The committee, having tried in vain to find another editor, ceased to act in 1813, and for some years no further steps were taken.

In 1824 was published, by direction of the University, a volume called 'Herculanensium Voluminum Pars Prima, Oxonii, Sumptibus Typ. Clarend. lithographice excudebat N. Whittock,' containing a meagre and not very accurate

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[1] It was perhaps owing to the confusion which occurred at this time that the pages of nearly all the lead-pencil facsimiles became completely disarranged. Their true order is, however, in most cases still indicated by the lettering at the foot of each page, which shows the column of the original to which it corresponds. As the papyrus was unrolled, the pieces successively cut off ('pezzi') were usually mounted on a series of 'tavole' or sheets of pasteboard, each of which held about four columns. The 'tavole' were then marked in order by capital letters, and the columns on each 'tavola' by small letters. Thus a page marked for instance *D. c.* corresponds to the third column of the fourth 'tavola' of the original. These letterings are sometimes useful in showing where one or more columns are missing, especially as the Naples edition often gives no indication of the fact.

[2] The engraved plates were completely forgotten, and have only been rediscovered in the present year. They are published for the first time at the end of the present volume. At the time when the arrangement with Hayter broke down, a number of impressions of these plates had already been struck off, bundles of which still exist in the Bodleian. Proofs of the plates are also bound in a volume in the Bodleian, labelled *Schedae Herculanenses.*

[3] These are Nos.:—

182. Incerti περὶ ὀργῆς.
1050. Philodemi περὶ θανάτου [rough copy only].
1065. Philodemi περὶ φαινομένων σημειώσεων.
1042., 154., 1148., 1149., 1056. } Epicuri περὶ φύσεως.
1428. Anon. [περὶ εὐσεβείας].
1479. Epicuri περὶ φύσεως.
1424. Philodemi περὶ κακιῶν, etc.
336, 1150 } Polystrati περὶ ἀλόγου καταφρονήσεως, etc.

catalogue of the Oxford facsimiles, and lithographed reproductions of four of the best preserved, viz.—

1008. *Φιλοδήμου περὶ κακιῶν.*

182. Anonymi *περὶ ὀργῆς.*

1424. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν.*

1014. *Δημητρίου περὶ ποιημάτων.*

The preface ends as follows:—'quod superest, reliquorum partem saltim aliquam, quae mutilationibus et lacunis minus ceteris laboret, primo quoque tempore, si modo id tanti videbitur, similiter evulgabimus.' This promise was partially fulfilled by the publication in the following year of a Pars Secunda, containing similar reproductions of three more of the Oxford facsimiles, viz.—

1007. *Φιλοδήμου περὶ ῥητορικῆς δ'.*

1674. *Φιλοδήμου περὶ ῥητορικῆς.*

1425. *Φιλοδήμου περὶ ποιημάτων ε'.*

The unpublished facsimiles remained almost forgotten in the Bodleian till 1863, when they were examined by Prof. Th. Gomperz, of Vienna, who has since made great use of them, or of tracings taken from them, in restoring the text of the more important papyri. Two or three of them have been published in facsimile by him in his editions of Philodemus *περὶ ὀργῆς* and *περὶ εὐσεβείας*; but no attempt has yet been made to deal with them as a whole.

The unopened rolls in England seem to have been left untouched, with some unimportant exceptions, till 1817, when a German of the name of Sickler undertook to open them by a process known only to himself[1]. In proof of the efficiency of his process, Sickler produced a geographical fragment[2] which he professed to have recovered from a roll in the private collection of a friend whom he is careful not to name. Comparetti (*Relaz.*) says that the roll in

[1] An account of Sickler's proceedings is to be found in the report of the Parliamentary Committee, March 19, 1818: and his own version of the facts (which must be taken for what it is worth) is given, with facsimiles of a few illegible fragments, in a publication called 'Die Herkulanensischen Handschriften in England, etc., von Dr. F. C. L. Sickler,' Leipzig, 1819.

[2] This fragment is printed at the end of vol. ii of *Claudii Aeliani de An. Nat.* etc., Hercher, Lips. (Teubner), 1866.

question must have been stolen from the Naples collection. But the facts are more easily accounted for on the hypothesis that no such roll existed; and there is every reason to believe that Sickler's fragment is an impudent forgery. However, it served its immediate purpose in gaining him the confidence of the English authorities, and he was engaged to operate on the rolls under the superintendence of a Parliamentary Committee, of which Sir Humphrey Davy was a member. Sickler had already destroyed seven of the rolls, with no other result than an expenditure of nearly £1200, when the Committee wisely put a stop to his activity.

The work was next taken up by Sir Humphrey Davy[1]. Having ascertained, by experiments made on some fragments in 1818, the chemical constitution of the rolls, he proceeded to Naples for the purpose of applying his results to the unrolling of the papyri. His report says: 'During the two months that I was actively employed in experiments on the papyri at Naples, I had succeeded, with the assistance of six of the persons attached to the Museum, and whom I had engaged for the purpose, in partially unrolling 23 MSS., from which fragments of writing were obtained, and in examining about 120 others, which afforded no hopes of success.'

His report is accompanied by a number of facsimiles of Greek and Latin fragments obtained by his method, none of them, however, continuously intelligible. He was not without hope of obtaining more satisfactory results, when the jealous and obstructive behaviour of the Neapolitan officials in charge of the papyri compelled him to desist.

No further steps were taken towards dealing with the remaining English rolls till 1883, when one of the four Bodleian rolls, No. 118[2], was sent under my charge to Naples, and, with the permission of the Italian Minister of Public Instruction, was unrolled, mainly by Sig. C. Orazi, one of the *employés* in the *Officina dei Papiri;* Prof. de Petra, the director of the Museo Nazionale, having kindly consented to give all necessary

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[1] His report is published in the Philosophical Transactions of the Royal Society, 1821.

[2] The same number has been given to a second roll,—an unopened fragment at Naples.

facilities and to superintend the process. The results (through no fault of the operators) were not satisfactory. The different layers of the roll were so firmly caked together that it was impossible to separate complete pages, and nothing more than a few isolated words of Greek could be recovered.

There still remain in England unopened[1] eight rolls,—three at Oxford, one at Windsor, and four in the British Museum. It is to be hoped that some attempt may still be made to open and read these before the natural process of disintegration is allowed to complete itself. The success of the unrolling process is always doubtful in any particular case; but out of seven rolls, among those specially selected for presentation, and therefore in all probability considered by those who selected them exceptionally promising, it is most likely that some at least would yield results[2]; and there even now remains the possibility that any one of these may turn out a prize outweighing in value the whole mass of those hitherto opened. But the work must be done, if done at all, by some of the Neapolitan workmen, who have acquired in the Officina dei Papiri the peculiar manual skill and experience essential to success.

Meanwhile, operations had been continued at Naples after Hayter's departure, though with less vigour than under his superintendence. Fresh papyri were unrolled; and at the same time fresh facsimiles of the rolls already opened were made in place of the copies carried away by Hayter[3], and a

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[1] Of the original 18, 9 have been opened without results (one before Hayter's return, 7 by Sickler, and 1 recently at Naples); and 8 remain. This leaves one not accounted for. It was no doubt destroyed by unsuccessful experiments.

[2] From a superficial examination of the rolls in the British Museum I believe No. 1464 to be the most promising of the four.

[3] The Naples editors, in the preface to vol. ii. of the Coll. Prior. 1809, describe the position on the return of the Court from Palermo to Naples as follows:—'Quid vero quod papyracea volumina cum reliqua Herculanensi gaza hostiles impetus pertimescentia, hinc enavigare, et in Siciliam se recipere coacta sunt, ubi tribus ferme annis exularunt? Cum vero iterum se in patriam receperunt, eorum exempla, quae fidelissime delineata, et quanta maxima per nos diligentia emendata jam fuerant, in illa rerum perturbatione deperdita fuisse invenimus, ac deploravimus. Necesse hinc fuit ex integro

very large number of the facsimiles were engraved. Unfortunately, the Naples editors, instead of issuing the engraved facsimiles as fast as they were prepared, and thus making them accessible to all scholars, preferred to delay the publication of each roll till a ponderous commentary, in most cases of little or no philological value, had been prepared to accompany it; and consequently, the only results of importance published by them during sixty-two years were the small number of facsimiles contained in the eleven volumes[1] of the Collectio Prior, the last of which did not appear till the year 1855, while in the meantime the stock of engraved and unpublished plates had been constantly accumulating. In 1861 the beginning of the new *régime* in Neapolitan politics was accompanied by a corresponding revolution in scholarship, and the management of the papyri was at length placed in capable hands. The plan of publication was changed, and the most promising of the engraved facsimiles were issued in rapid succession, unaccompanied by commentaries, in the eleven volumes of the Collectio Altera, from 1862 to 1876. These facsimiles vary greatly in accuracy; and while some of them compare favourably in this respect with the corresponding Oxford copies, others are so full of errors as to be almost useless: but the editors have acted wisely in publishing them with all their faults, as by thus making known at least the general nature of the contents of a large number of rolls they have drawn attention to the more important, and prepared the way for the recovery of a correcter text by a fresh examination of the original in those cases where it still exists. It has been decided, however, that nothing would be gained by

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illa exscribere, atque emendare.' By the 'exempla deperdita' must be meant the Oxford copies brought away by Hayter. If this account is correct, the originals were really removed with the Court to Palermo in 1806, though Hayter was not aware of the fact; and it is not unlikely that much of the damage suffered by the unrolled papyri, which has so seriously diminished the value of the Naples copies subsequently made, was due to rough usage during this removal. But it is difficult to reconcile the statements of the Naples editors with those of Hayter, whose existence their preface seems deliberately to ignore.

[1] Vol. vii. never appeared, but vol. v. consists of two separate parts.

publishing the remaining facsimiles in their present form; and the series is now closed.

The value of the work done by the Neapolitans in charge of the papyri under the Bourbon government has been variously estimated; and much blame has been cast on them, some of which is only partially merited. It is difficult to speak with patience of the perversity shown by them in treating the contents of the papyri as a mystery to be concealed as long as possible from the outer world, and of the opportunities irreparably lost by the careless copying of originals that have since perished; and some of their editions are almost unique as specimens of pedantic imbecility. But, on the other hand, their perseverance in a thankless task, and the enormous expenditure of labour, time, and money involved in copying and engraving nearly 200 rolls, as well as continuing the unrolling of fresh papyri, deserve perhaps more recognition than they have hitherto received; and it may fairly be argued that if the work was done imperfectly under the superintendence of the Naples government, it might under other conditions have been discontinued altogether. Even the worst of the Naples facsimiles have their value in confirming and supplementing the Oxford copies; and those who have experienced the difficulty of reading the originals will understand how much excuse must be allowed for incorrect transcription.

Prof. Comparetti has given at the end of his *Relazione* a list of the Naples facsimiles which still remain unpublished. The contents of four of these, which occur among the Oxford facsimiles also, are published for the first time in the present volume. Among the rest, some fragments of considerable value no doubt remain; but as the most promising were naturally selected first for publication, no great discoveries are to be looked for among them. For similar reasons, the rolls which still remain unopened at Naples are those from which least can be expected. It may be assumed, therefore, that most of the available material contained in the Herculanean rolls (*with the exception of those still unopened in England*) is now before the world in some shape or other; and that comparatively little remains to be done except the identifi-

cation and reconstruction of the texts. In this direction, however, only a beginning has yet been made. The work has been, and may be more, assisted by the existence of duplicates among the rolls,—a fact which gives a possible value even to the most lacerated of fragments, as a few letters may suffice to prove the identity of the text with that of some other roll, and at the same time supply the means of filling a lacuna.

Among the tasks the execution of which is most obviously called for, may be mentioned editions of the collected fragments of Epicurus *περὶ φύσεως* (promised by Gomperz), of the biographical rolls, (including the letters of Epicurus and his friends,) and of the numerous rolls *περὶ ῥητορικῆς* and *περὶ ποιημάτων*. It must be remembered that no edition can make any claim to finality which is not founded on a fresh collation of the original, where it still exists, as well as on the two collections of facsimiles; and on this account a great part of the work already done needs revision. As a preparation for the restoration of the texts, it is essential that the more important of the Oxford facsimiles hitherto unpublished should be reproduced, (either by means of tracings, as those in the present volume, or, if possible, by direct photography,) and issued in a form generally accessible.

The publication of the great mass of texts in the Collectio Altera makes it possible to form a more correct judgment than before as to the contents of the collection as a whole, and, consequently, as to its nature and origin. On this point there is no reason to doubt that the conclusions of De Petra and Comparetti (*La Villa Ercolanese dei Pisoni*) are in the main correct. Of the Greek rolls, a very large proportion are certainly, and a still larger proportion probably, the work of the Epicurean professor Philodemus; and the rest are almost without exception[1] such books as he would necessarily wish to consult, being the works either of Epicurus himself and leading Epicureans, or, in one case at least, of a notable opponent like Chrysippus. On the other hand, not a single Greek roll has been found which can be shown to be of

[1] The three or four geometrical rolls are the only exceptions known to me.

later date than Philodemus[1]. These facts would of themselves make it highly probable that the collection was formed by him; and the probability increases to something like certainty when we find that several of Philodemus' own works were present *in duplicate:* for while it is unlikely enough that any other man would have formed a library some three-fourths of which consisted of the works of that not very distinguished author, it is almost inconceivable that anyone but the writer himself should have cared to accumulate several different copies of some of his works. The existence in duplicate of works of Epicurus himself is easily explained by the high value set by a loyal Epicurean on the writings of the founder of his school.

The identification of the collector as Philodemus very naturally leads to the identification of the house at Herculaneum, in a room of which the collection was contained, as that of Philodemus' patron L. Calpurnius Piso Caesoninus, Cæsar's father-in-law, the dilettante philosopher, whose relations with the Epicurean teacher are described in such unflattering terms by Cicero (*in Pisonem* 68–72)[2].

It may be asked whether the rolls are to be regarded as specimens of published editions, such as might have been bought in the market, or copies written for private use by the owner himself or his slaves[3]. The rolls of Epicurus and other standard authors in the collection are no doubt ordinary specimens of books in general circulation; and as those of Philodemus himself resemble them in all essential respects, it is natural to infer that they belong to the same class. At the same time, it must be remembered that the line between a published edition and an author's MS. was necessarily less sharply drawn before the use of printing. A man in the position of Philodemus would very probably have slaves employed under his direction in making fresh copies of standard works in his possession, such as those of Epicurus, as well

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[1] On the 'geographical fragment,' supposed by Comparetti to be of later date, see above, p. 6.

[2] This view is maintained at length, and supported by other arguments of various weight, by Comparetti, l. c. Mommsen condemns it (*Archaeol. Zeit.* 1880).

[3] This question is discussed by Birt, *Das Antike Buchwesen*, Berlin, 1882.

as of his own; and in the case of the latter, he would naturally have any improvements or additions that occurred to him after the first text was written, introduced into later copies made under his own superintendence. This accounts for the more important variations found to exist in some cases between duplicate copies of Philodemus' works (e.g. in some books of the περὶ ῥητορικῆς), while others may be explained as simple errors. All classes of rolls alike bear marks of hasty writing, and contain numerous mistakes, omissions, and repetitions, most of which, however, have been corrected by a subsequent revision.

Most of the rolls, including those of Philodemus himself, appear from their style to have been written as books for private reading, and not as lectures for oral delivery. There is an apparent exception in the anonymous pap. 1012, which seems from its concluding words to be addressed to an audience; but even this is perhaps a lecture subsequently preserved in the form of a book.

Some light might be thrown on the nature and mutual relation of the rolls by a systematic examination and classification of the different types of handwriting, which would show in how many cases different works, or different books of the same work, were copied by the same hand. Till this has been done, it can only be stated generally that while a large number of different hands are represented, the same or very similar writing frequently recurs in different parts of the collection. Whether the writing is in any case that of Philodemus himself, is doubtful. Comparetti (*Relaz. Villa Ercol.* p. 72), believing the writing of the footnotes in pap. 157–152 to be identical at once with that of the text of the same papyrus and with that of a marginal note to another roll, pap. 1148, col. 5 (Epic. περὶ φυσ.), suggests the inference that both notes, and therefore the text of 157–152 also, were written by the hand of the owner of both rolls, that is, by Philodemus himself. But the fact of the identity of the writing is itself uncertain; for the peculiar abbreviation of καί, on which Comparetti founds his argument, though similar, is (if the Coll. Alt. is to be trusted) not identical in the two notes, the oblique stroke or accent being in one case joined

to the upper limb of the κ, and in the other case separated from it. It must be remembered that dictation was constantly employed among the Romans, so that even the original text of a work would not necessarily be in the author's own handwriting.

In connection with this question should be noticed the stichometric[1] and other notes occurring at the end of many of the rolls. The stichometric note usually gives a certain number (commonly from two to three thousand) of *στίχοι* or lines, and a certain number (commonly something over 100) of *σελίδες* or columns. In one instance (pap. 1414) the number of *κολλήματα*, or sheets of papyrus glued together to form the roll, was added[2].

Birt has shown (pp. 186 sq.) that the proportion between the number of pages and that of lines given in the stichometric note does not always agree with the number of lines in a page of the roll itself. His explanation is, that while the number of pages is that of the actual roll, the number of lines given is not the number in the roll as written, but the number of lines which the same writing *would* form if written in lines of *normal* length,—i. e. of the length of an average hexameter. Standard copies would be written in such lines; and though inferior copies (such as Birt considers the Herculanean rolls to be) were written for convenience in narrower columns, and therefore with shorter lines[3], the number of lines in the standard copy was taken over unchanged in the stichometric note, in order to preserve in all cases a fixed unit of measurement of the length of the book.

In a few cases, a name other than that of the author occurs at the end of the roll. In pap. 1426 (Philod. *περὶ*

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[1] On this subject see Birt, *Das Antike Buchwesen*, pp. 186 sq.

[2] This fact proves that in some cases at least the rule of writing one col. and one only on each sheet of papyrus (see Birt., pp. 255 sq.) was not followed; and that the explanation of the word *σελίς* in Liddell and Scott is incorrect. It means not a sheet of papyrus, but a column of writing.

[3] Pap. 157–152 appears to be the only one of the Herculanean rolls in which the lines are approximately of the 'normal' length. This roll, however, is not better but worse written than the average.

ῥητορικῆς) the number of *σελίδες* is immediately preceded by the words *Ποσειδώνακτος τοῦ Βίτωνος*. This can hardly be the copyist's signature, as some of the letters are differently formed from those in the text.

In two rolls, 1149–993 (Epicurus *περὶ φύσεως β′*) and 336–1150 (Polystratus *περὶ ἀλόγου καταφρονήσεως*), a name, apparently *Μάρκου 'Οκταουίου*, is written at the foot of the last col. but one, in both cases in the same peculiar cursive hand, differing altogether from the writing of either roll. The name cannot be that of the copyist, on account of the difference of writing. It is therefore most likely that of an owner; and if, as is probable on other grounds, the collection as a whole was the property of either Piso or Philodemus, the name Octavius must be that of a former owner,—very likely a bookseller, from whom both rolls were bought.

The Latin rolls must be considered apart from the Greek library. They were few in number; only twenty-four in all have been discovered, and almost all of them were found together, contained in a single *capsa*. The only one of them, the contents of which are even partially intelligible, (pap. 817, *Carmen Latinum de Bello Actiaco*,) must from its subject belong to a time considerably later than that at which Philodemus wrote. It would seem therefore that after the death of Philodemus and his patron, the library passed into the hands of owners of different tastes, who allowed it to remain undisturbed, and that the case of Latin rolls was an isolated addition made under the early empire [1].

Spelling.

The chief peculiarities of spelling, of which instances occur in the texts here published, are the following:—

ει for *ῑ*: passim.

ι for *ει*: *φθίρεσθαι*, 157–2, col. 12, l. 6.

η for *ει*: e.g. *ἄπηρον*, 26, col. 15, l. 29: *δῆ* for *δεῖ* (?), 26, col. 13, l. 20.

[1] For further particulars see under pap. 817 in the Catalogue.

ι *subscript* omitted : passim.

ι inserted : e.g. *οὕτωι*, 157–2, fr. 16, l. 4 ; *ᾠκονομήσθωι*, ib., col. 8, l. 8.

[ι is the letter most easily mistaken, as it is very difficult to distinguish an upright stroke from the natural grain of the papyrus ; and its presence or absence in the copies therefore counts for comparatively little. But the omission of the ι *subscript* at least is too frequent to be due to mere misreadings.]

ω for ο : e.g. *πώρρω*, 157–2, col. 14, l. 8 : *νωήσεων*, ib., l. 39.

ν medial unassimilated : frequent, e.g. *ἐνκατέλιπεν*, 157–2, fr. 29, l. 5 : *ἀνανκαῖος*, 26, l. 10 : *ἐνγενέσθαι*, 157–2, fr. 79, l. 6 : *ἔνγειον* = *ἔγγιον*, 1013, fr. 5, l. 5 : *ἐνλείπουσι*, 157–2, fr. 85, l. 3.

ν final assimilated : e.g. *ἂμ μή*, 26, col. 10 : *μὲγ γάρ*, 157–2, col. 11, l. 2.

γβ for κβ : *ἐγβάλλειν*, 19–698, col. 15, l. 14.

γλ for κλ : *ἐγλογήν*, 157–2, fr. 31, l. 4.

Lexicography.

The following words, not given in Liddell and Scott, occur in the texts here published :—

αἰσθησιολογία (?), 26, col. 24, l. 34.
ἀκύκητος (?), 26, col. 17, l. 25.
ἀναπολαυστία (?), 26, col. 16, l. 6.
ἀνεκκαρτέρητος, 26, col. 12, l. 6.
ἀνυπέρεκτος, 157–2, col. 5, l. 27.
ἀπειροχρόνιος, 157–2, fr. 24, l. 5.
ἀποδιαλύειν, 19–698, col. 16, l. 8.
ἀποχρηματίζω, 157–2, col. 14, l. 21.
ἀστοχαστέω, 157–2, fr. 89, l. 12.
ἀχωριστέω, 157–2, col. 9, l. 22.
διαρθρωτός, 26, col. 24, l. 26.
διαστάθμησις, 157–2, fr. 89, l. 14.
δυσεκκαρτέρητος, 26, col. 12, l. 6.
δυσεκπλήρωτος, 26, col. 12, l. 9.
ἐκτέλεια (?), 157–2, col. 2, l. 13.
ἐξαναφορά (?), 157–2, fr. 43, l. 7.
εὐεκκαρτέρητος, 26, col. 12, fin.

κατοικειόω, 157–2, col. 9, l. 35.
λιθινότης, 862, col. 6, l. 2.
ὁμοιοκίνητος, 157–2, fr. 37, l. 5.
παπυρίτης (?), 862, col. 13, l. 6.
παρεπαισθάνεσθαι, 26, col. 13, l. 8.
παρεπαίσθημα (?), 1013, fr. 7, l. 2.
παρεπιμολύνω, 157–2, col. 8, l. 37.
προσεγγίγνομαι, 157–2, fr. 79, l. 6.
προσοικείωσις, 157–2, col. 2, l. 14.
ταλαιπωρισμός, 26, col. 15, l. 17.
ὑπερευήθης, 157–2, col. 14, l. 4.
χαρακτηρικῶς, 157–2, col. 14, l. 23.

AUTHORS QUOTED OR REFERRED TO.

157–152.
Antiphanes, fr. 38 : fr. 75, l. 3 (?) : col. 13, l. 7.
Hermarchus, col. 13, l. 20.
Epicurus, fr. 45, l. 18.
„ περὶ ὁσιότητος (?), fr. 6, l. 4.
„ περὶ θεῶν, fr. 8, l. 6.
Metrodorus, col. 6, l. 4.
Chrysippus, ἐν τοῖς περὶ μαντικῆς, col. 7, l. 34.
Apollodorus, col. 9, l. 36.
Nicasicrates, fr. 65, l. 7.

19–698.
Metrodorus, col. 4, l. 13.
Apollophanes, col. 15, l. 4.
Aristobulus (ἔν τινι γράμματι), col. 16, l. 13.
Polyaenus, col. 19, l. 3.
Epicurus, col. 19, l. 5.
Apollodorus, col. 20, l. 6.

1013.
Epicurus, fr. 8, l. 2.

862.
Epicurus, col. 2, l. 5 : col. 8, l. 1 and 4.
Lynceus, col. 2, l. 11.
Metrodorus, col. 3, l. 3.
Nicanor, col. 13, l. 15.

CATALOGUE

OF THE

OXFORD FACSIMILES[1].

Vol. I.

PAPYRUS **19.** Title lost. (*Φιλοδήμου ? περὶ αἰσθήσεως ?*).

Unrolled in 1804.

Ox., 31 pages.

Nap. dis., 31 pages, unpublished.

698, unrolled in 1805 (Ox., 14 frs.: Nap. dis., 13 pages, unpublished): forms the lower part of the same roll.

The text of 19–698 is published for the first time in the present volume.

26. *Φιλοδήμ(ου) || περὶ θεῶ(ν) || α′.*

Ox., title and 23 pages.

Nap., title and 25 cols., published in the Naples edition, Collectio Altera, V. 153–175. Facsimiles of Ox. and restored text, published for the first time in the present volume.

57. *Φιλοδήμου || (περὶ ---- ?).*

Title in Ox., ΦΛΟΔΗΜΟΥ || Τ · · · · · · ΜΗ.

Title in Nap. (Comparetti, *Catal.*) ΦΙΛΟ(Δ)Η(Μ)ΟΥ.

Ox., title and 9 pages.

Nap. dis., 10 pages, unpublished.

The contents, which are partly intelligible, suggest some such title as *περὶ φοβερῶν*. The roll perhaps belongs either to the *περὶ θεῶν* (cf. pap. 26), or the *περὶ θανάτου* (cf. pap. 1050) of Philodemus.

89. ---- || *(ὑ)πομνημά(των ?)* || · · · ΗΔΕ · · · · ·.

(This is the title as given in Comparetti's *Relazione* and Martini's *Catalogo generale.*)

Unrolled partly in 1805, partly in 1855. The last page only of the original is preserved.

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[1] In all cases in which it is not otherwise stated, it is to be assumed that the original is preserved in the Naples Museum.

Publications which I have not myself seen are marked †.

Ox., 3 frs., no title.

Nap., 18 frs. and title, published in Coll. Alt. VIII. 121–126.

Ox. fr. *a* = Nap. fr. 7: the other two frs. in Ox. are marked *soprapposto*, and do not apparently correspond to any of those in Nap.

No continuous sense.

152. *Φιλοδήμου ' περὶ θεῶν διαγωγῆς.'*

Unrolled in 1802. Ox., 23 pages and title.

The upper part of the same roll is formed by 157 (not in Ox.), unrolled in 1809.

Nap., 157 and 152 together (title, 16 frs., 15 cols.), published, with restored text and commentary, by Scotti, in Coll. Prior, VI. 1–183.

Nap. dis. of the remaining fragments unpublished.

Facsimiles of Ox. and restored text of the whole published in the present volume.

154. *'Επικούρου περὶ φύσεως ια'.*

See *Connected Rolls*, I.

155. *Φιλοδήμου περὶ τ(ῶ)ν ————.*

Title in Ox., ϕΙΛΟΔΗΜΟΥ || ΓΕΡΙΤ · ΝΑΓ(·?)ΤΑΙΚωΝ.

Title in Nap. dis., as given in Comparetti's *Catalogue*,

ϕΙΛΟΔ · ΜΟ · || ΠΕΡΙ Τ · Ν·ΔΙΚωΝ.

Ox., title and 3 pages.

Nap. dis., 6 pages, unpublished.

The sense of two or three sentences of Ox. might perhaps be recovered.

163. *Φιλοδήμου || περὶ πλούτου || α'.*

Ox., 27 pages and title.

Nap., title, 14 frs., 27 cols., published in Coll. Alt. III. 72–109.

Nap. fr. 1 to 9, not in Ox.
" " 10 = Ox. p. 1, H. a.
Not in Nap. { Ox. p. 2, H. b.; " " 3, H. *soprapposto*.
Nap. fr. 12, 13, not in Ox.
" " 14 = Ox. p. 4, I. a.
" col. 1 to 7 = " " 5 to 11, I. b. to K. d.
" " 8 to 11, not in Ox.
" " 12 to 27 = Ox. p. 12 to 27, M. a. to P. a.

A MS. Commentary, by Cirillo, exists in the Naples Museum.

Gomperz (*Zeitschrift f. d. Oesterreichischen Gymnasien*, 1866, pp. 691 sq.) has restored the text of the more legible passages, using Ox.

as well as Nap.[1]; and has shown that the roll contained a number of citations from the collection of letters of Epicurus and his friends, as to which cf. pap. 176.

More might perhaps be done. Cf. pap. 200; also pap. 1424, part of which deals with the same subject.

168. ---- ὑπ(ο)μνημάτ(ων) α΄ ---- .

Title in Ox., ---- ω ‖ ---- AT· · ON ‖ YΠ · MNH
MAT ‖ A ‖ ----< TP · ⊣ ---- ‖ C ·TH

Ox., title and 12 pages.

Nap. dis., 16 pages, unpublished.

The sense of some parts might perhaps be recovered. Some cols. appear to be in the second person singular (perhaps extracts from letters ?).

176. (Φιλοδήμου περὶ Ἐπικούρου ?).

See *Connected Rolls*, II.

182. (Φιλοδ)ή(μου ---- περὶ) ὀργῆς.

Title in Ox. missing; in Nap., --- ⊣ --- ‖ --- OPΓHC
‖ --- XXIH HI-ΔΔΔ --- .

(In order to make the second line symmetrical with the first and third, about twelve letters would have to be inserted before OPΓHC.)

The stichometric number, if correctly represented in Nap., is not, as given in Coll. Alt. I. Index, 2830, but 2730 (with a possible addition of thousands on the left, and tens and units on the right). The Naples editor misunderstood the sign for 500.

Ox., 56 pages, published in *Herc. Voll. Pars Prima*, Oxon. lithogr. 1824, pp. 27–82.

Nap., title, 7 frs., 50 cols., published in Coll. Alt. I. 16–73.

The pages in Ox. (the published lithographs as well as the lead-pencil facsimiles) are as usual disarranged; the right order is that of Nap.

Nap. fr. 1, 2, not in Ox.

Not in Nap., Ox. p. 2, F. a.

Nap. fr.	3 to 7	=	Ox. p.	3 to 7, F. c. d. e. G. b. c.
„ col.	1, 2	=	„ „	8, 9, H. a. b.
„ „	3	=	„ „	11, H. c.
„ „		=	„ „	10, H. d.
„ „	5 to 34	=	„ „	12 to 41, I. a. to Q. b.
„ „	35 (p. 59)	=	„ „	42, Q. c.
„ „	36 (p. 58)	=	„ „	43, Q. d.

[1] In col. 14, l. 4 from end, Gomperz wrongly follows Nap. The right reading is given by Ox. Read φησὶ τὴν πενίαν κακὸν εἶναι. καὶ ἐν (οὐ)δετέραις συναχθεὶς A. μὴ φέρεσθ(αι) ἐπὶ χρή(ματα) — (?).

Nap. col.	37 to 45	=Ox.	p.	47 to 55,	R. a. to T. a.
„	„ 46	= „	„	46,	T. b.
„	„ 47	= „	„	45,	T. c.
„	„ 48	= „	„	44,	T. d.
„	„ 49	= „	„	56,	V. a.
„	„ 50	= „	„	1,	V. b.

A notice of this roll by Spengel is published in *Philologus*, XIX. 1863, pp. 139–144, and *id. Supplementband*, II. 1863, pp. 498–525. He gives a provisional restoration of twenty-seven of the cols. from Ox. and Nap.

Gomperz (*Philodemi de Ira liber*, Lips. 1864) has published a more complete restoration of the text, founded on a comparison of Ox. and Nap. (but *not* of the original), and accompanied by lithographed reproductions of the Oxford facsimile throughout, and of Nap. title and frs. 1, 2, 5, 6, 7.

Gomperz does not use Spengel's text; but he refers to it, and accepts a few corrections from it, in a note at the end of the volume.

Comparetti refers also to Zilch †, *Observationum de Philodemi περὶ ὀργῆς libro specimen*, Marburg (*Progr. Gymnas.*) 1866.

On the possible relation of this to other books of Philodemus see under Philod. περὶ κακιῶν, *Connected Rolls*, III. In col. 36 Gomp. occur the words δι' ἃς αἰτίας, ἐν τῷ περὶ παρρησίας λόγῳ κατετάξαμεν, which proves that this book was written later than pap. 1471.

188. ---- περὶ πραγματείας (?).

Title in Ox. lost; in Nap. dis. (Comparetti, *Catal.*) · · · (Π) · · ΙΠ · ΑΓΜΑΤΗ · ·; in the original (examined by me) ᒣ · · ΙΠΓΑΓΜΑ‾Η: i. e. probably π(ερ)ὶ π(ρ)αγματή(ας), for πραγματείας, 'on *study*,' or '*literary treatment*' (?). Similar etacisms are common in the *Voll. Herc.*: e. g. the same form πραγματήας occurs in pap. 831, Ox. p. 6, l. 1.

Ox., 6 pages.

Nap. dis., 4 pages, unpublished.

Contains nothing intelligible. The word πόιημα occurs twice, which suggests comparison with the series περὶ ποιημάτων. (See *Connected Rolls*, IV.)

Vol. II.

200. Title (?).

Title in Ox., --- Λ --- ‖ ΠΕΡΙΓ ... ΤΟΥ ‖ ΠΑΡ... Ɔ. Α ‖ ΠϹ ... Υ‾ ‖ ᒣ --- ‖ --- ΛΑ ‖ Λ ---‖ ΤΟ ---

Title in Nap. dis. (Comparetti, *Catal.*) ΠΕΡΙ(Π)... ΤΟΥ ‖ ΠΑΙ .... ΟΑ ‖ ΠΟ .....

The first two lines should *perhaps* be read (Φι)λ(οδήμου) || περὶ π(λού)του, in which case the roll would form part of the same work as pap. 163; but this is uncertain.

Ox., title and 6 frs.

Nap. dis., 4 pages, unpublished.

Contains nothing of value.

207. *Φιλοδήμου περὶ ποιημάτων δ′.*

See *Connected Rolls*, IV.

208. *Κωλώτου || πρὸς τὸν Πλάτω||νος Λῦσιν.*

Ox., title and 11 pages.

Nap., title, 4 frs., 11 cols., published in Coll. Alt. VI. 112–120.

Nap. col. 1 = Ox. p. 4, C. a.
Not. in Nap., Ox. p. 5 and 6, D. *soprapposto.*
Nap. col. 2 = Ox. p. 9, D. a.
" " 3, not in Ox.
" " 4 = Ox. p. 8, D. c.
" " 5 = " " 7, D. d.
" " 6, 7, 8 = " " 10, 11, 12, E. a. b. N. a.
" " 9, 10 = " " 2 and 3, F. c.
" " 11, not in Ox.
" title = Ox. p. 1, F. e.

Too little is preserved to show the mode of treatment. Something is said about boiling beans (perhaps with reference to Pl. *Lysis*, p. 209); and the name Menedemus occurs several times, once in the vocative; but one or two pages only (Ox. p. 2 and 3) yield a few intelligible lines.

Compare the title of pap. 1032 (not in Ox.), Coll. Alt. VI. 96, Κωλώτου πρὸς τὸν Πλάτωνος Εὐθύδημον, the text of which has even more completely perished.

300. *Φιλοδήμου ----.*

(Title so given in Nap., none in Ox.)

Ox., 8 pages.

Nap., title and 14 cols., published in Coll. Alt. I. 93–106.

Nap. col. 1 to 4[1], not in Ox.
" " 5 = Ox. p. 2, D. a.
" " 6, not in Ox.
" " 7 = Ox. p. 1, D. c.
" " 8, 9 = " " 4, 5, D. d. e.

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[1] 'Initio quasdam pagellas omisimus, quum nulla prorsus in iis vocabula apparerent. Columnae a V ad ultimam nulla lacuna leguntur.' Coll. Alt. I. Index.

Nap. col. 10, not in Ox.
" " 11, 12=Ox. p. 7, 8, E. a. b.
" " 13 = " " 3, E. c.
" " 14 = " " 6, E. d.

Spengel (*Philologus, Supplementband*, II. 1863, p. 527) says: 'Aus den Buchstaben . . . wird man selten ein Wort, nie aber einen Gedanken zusammenbringen;' but he had seen Nap. only. Ox. is in a better state than Nap., and from the two together the sense of a few sentences might perhaps be recovered. The name Ἐπίκουρος appears repeatedly, and τοὺς περὶ Πολύστρατον occurs in Ox. p. 3.

307. Title lost.

Ox., 17 pages.

Nap., 3 frs., 15 cols., published in Coll. Alt. VIII. 176–193.

Nap. fr. 1, not in Ox.
" " 2, 3 =Ox. p. 1, 2.
" col. 1 to 15 = " " 3 to 17.

Subject, logic or canonic.

With the help of Ox., which is much more complete than Nap., a considerable part of the text might be restored.

310. A duplicate of 1418, q. v.

For the peculiar writing, compare the two fragments of '239' at the end of Vol. VI. Ox. p. 10.

327. Title lost.

Ox., 2 frs.

Nap., 6 frs., published in Coll. Alt. VIII. 197–199.

Nap. fr. 1=Ox. 1: Nap. fr. 5=Ox. 2.

Subject, perhaps history of philosophy (cf. pap. 339).

Δημόκριτος . . . ἐν τοῖς σίλλοις and (Ξ)ενοφάνους are among the few words legible.

336. See **1150**.

339. *Φιλοδήμου περὶ τῶν φιλοσόφων.*

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΤΩΝ – – –

Title in Nap. and Martini,

ΦΙΛΟΔΗΜΟΥ || Π . . . ΤΩΝ ΦΙΛΟΣΟΦΩΝ.

Ox., title and 19 cols.

Nap., title and 20 cols., published, with restored text and commentary, by Cirillo, in Coll. Prior, VIII.

Nap. col. 1, not in Ox.
" " 2, 3 =Ox. p. 11, 12, A. b. c.
" " 4, 5, 6= " " 3, 4, 5, B. a. b. c.

Nap. col.	7	=	Ox. p.	13,	E. a.
„ „	8	=	„ „	6,	E. b.
„ „	9	=	„ „	10,	E. c.
„ „	10	=	„ „	8,	E. d.
„ „	11, 12	=	„ „	16, 17,	D. a. b.
„ „	13	=	„ „	19,	D. c.
„ „	14	=	„ „	7,	D. d.
„ „	15	=	„ „	9,	G. a.
„ „	16	=	„ „	15,	G. b.
„ „	17	=	„ „	18,	G. c.
„ „	18	=	„ „	2,	G. d.
„ „	19	=	„ „	14,	F. a.
„ „	20	=	„ „	20,	F. b.

The contents of the part preserved might be described as *περὶ τῆς τῶν Στωικῶν πολιτείας.*

Gomperz (*Zeitschr. f. d. Oesterr. Gymnas.* 1878, pp. 252–256) has restored cols. 12, 13, 14, using Ox. and Nap.

This roll is well worth attention. With the help of Ox., the Naples published text might be very considerably improved throughout.

353. Title lost.

Ox., 3 pages.

Nap., 13 frs., published in Coll. Alt. IX. 1–10.

Ox. p. 1 = Nap. fr. 3: Ox. p. 2, 3, not in Nap.

No consecutive sense.

362. *Ἐπικούρου περὶ φύσεως.*

See *Connected Rolls*, I.

391. Title lost.

Ox., 5 pages.

Nap. dis., 20 pages, unpublished: 'quasi nulla da cavarne,' Comparetti, *Catal.*

The few legible words make it probable that the subject is ethical; but Ox. gives no continuous sense.

There follows in Ox. a page containing a single fragment of six lines, without number or title, the only legible word in which is *μαντεία.*

697. *Ἐπικούρου περὶ φύσεως.*

See *Connected Rolls*, I.

698. See **19**.

831. Title lost (περὶ μαθήσεως ?).

The original is preserved at Naples, with the exception of four pages.

Ox., 6 pages.

Nap., 2 frs., 19 cols., published in Coll. Alt. X. 71–80.

Nap.	col.	2	= Ox.	p.	4,	B. a.
„	„	3	= „	„	1,	B. b.
„	„	4	= „	„	3,	C. a.
„	„	5	= „	„	2,	C. b.
„	„	6	= „	„	5,	C. c.
„	„	7, 8 not in Ox.				
„	„	9	= Ox.	p.	6,	D. c.

The subject appears to be *education*. (Cf. 862 below, and perhaps 1389.) The text of the upper part of each page is fairly complete, and the roll is well worth attention. The six pages of Ox., as usual, preserve a number of detached slips which help to fill lacunas in the corresponding cols. of Nap. On Ox., p. 4, occurs a quotation from Hippocrates. A peculiar abbreviation, Κ- for καί, occurs repeatedly in this roll. (Gomperz, *Wiener Studien*, II. 1880, p. 139.)[1]

862. Title lost (περὶ μαθήσεως ?).

Ox., 6 pages.

Nap. dis., 15 pages, unpublished.

The scanty remains of the text are published for the first time in the present volume.

908. Title lost.

Ox., 7 pages.

Nap., 6 frs., 6 cols., published in Coll. Alt. X. 93–100.

Nap.	col.	1 =	Ox.	p.	1,	A. a.
„	„	2 =	„	„	4,	B. a.
„	„	3 =	„	„	2,	B. b.
„	„	4 =	„	„	3,	B. c.
„	„	5 =	„	„	7,	C. a.
„	„	6 =	„	„	6,	C. b.
Not in Nap.					5,	C. c.

According to Martini, pap. 1390 forms the upper part of the same roll as 908; but the six illegible fragments in Coll. Alt. X. 93–4 probably represent all that exists of 1390.

The text is partly intelligible (Ox. rather more complete than Nap.). Subject, physiological (περὶ γεννήσεως ?), and closely resembling that of the last eighty lines of Lucr. Bk. IV.

[1] Gomperz (ib.) is inclined to believe that 831 and 1012 are parts of the same work; but of this there is little evidence. The writing is apparently the same; but the lines are of a different length in the two rolls.

989. *Ἐπικούρου περὶ φύσεως.*

Title alone.

994. (*Φιλοδήμου περὶ ποιημάτων.*)

See *Connected Rolls*, IV.

1003. *Φιλοδήμου* – – – – .

Title in Ox., ΦΙΛΟΔΗΜΟΥ || – – – || ^Ι . . ΩΝ . . ΝΕΓΙ . C .

Ox., 10 pages and title.

Nap. dis., 3 frs., unpublished; ('inservibile,' Comparetti, *Catal.*).

Ox. is partly intelligible, and deserves careful examination. The contents may be described as *περὶ λογισμοῦ* or *γνώσεως*: and this roll should perhaps be classed with 831 and 862 as dealing with some subject connected with *education*.

1004. (*Φιλοδήμου περὶ ῥητορικῆς.*)

See *Connected Rolls*, V.

1005. *Φιλοδήμου πρὸς τοὺς* – – – . (Biographical.)

See *Connected Rolls*, II.

1006. *Δημητρίου* || *περ(ί) τινων* || *συζητηθέντων* || *διαιταν.*

As to the title, Ox. and Nap. agree in all essentials; but it is difficult to explain the last word. If the reading of the copies is right, we must read *διαιτᾶν*, gen. plur., supposing a book-number to have followed, and translate 'the —th book of Demetrius' arbitrations on certain disputed questions.' But the Doric form is strange; and perhaps it is better to read *δίαιτα*, nom. sing., and explain the N as having arisen by some mistake of the transcribers out of a book-number or an unmeaning flourish.

Ox., title and 4 pages.

Nap., title and 10 frs., published in Coll. Alt. VI. 121–126.

Nap. fr. 2 =	Ox. p. 2, A. x.
" " 3 =	" " 5, A. a.
Not in Nap.,	Ox. p. 4, A. b.
" "	3, B. a. *soprapposto.*
Nap. fr. 8 =	" " 3, B. c.
" " 9 =	" " 3, B. b.

Subject, perhaps ethical; but nothing intelligible.

Vol. III.

1007. *Φιλοδήμου περὶ ῥητορικῆς δ′, τῶν εἰς δύο τὸ δεύτερον.*

See *Connected Rolls*, V.

1008. *Φιλοδήμου περὶ κακιῶν ι′.*

See *Connected Rolls*, III.

1012. Title lost (*Φιλοδήμου* – – – ?).

Ox., 37 pages.

Nap., 2 frs., 44 cols., published in Coll. Alt. VII. 1–29.

Nap. fr. 1, 2, col. 1, not in Ox.

„ col. 2	=	Ox. p.	1, A. (1).
Not in Nap.,		„ „	1, A. (2). *soprapposto.*
Nap. col. 3	=	„ „	1, A. (3).
„ „ 4 not in Ox.			
„ „ 5	=	„ „	2, B. b.
„ „ 6 not in Ox.			
Not in Nap.,		„ „	3 B. *soprapposto.*
Nap. col. 7	=	„ „	3, B. d.
„ „ 8 not in Ox.			
„ „ 9	=	„ „	5, C. a.
„ „ 10	=	„ „	4, C. b.
„ „ 11	=	„ „	7, C. c.
„ „ 12	=	„ „	9, D. a.
„ „ 13	=	„ „	11, D. b.
„ „ 14	=	„ „	8, D. c.
„ „ 15 not in Ox.			
„ „ 16	=	„ „	10, E. b.
„ „ 17, 18	=	„ „	12, 13, E. c. F. a.
„ „ 19, 20, 21	=	„ „	15, 16, 17, F. b. c. d.
„ „ 22, 23, 24	=	„ „	20, 21, 22, G. a. b. c.
„ „ 25	=	„ „	18, H. b.
„ „ 26 not in Ox.			
„ „ 27	=	„ „	19, H. b.
„ „ 28	=	„ „	6, H. c.
„ „ 29	=	„ „	24, I. a.
„ „ 30	=	„ „	23, I. b.
„ „ 31	=	„ „	25, I. c.
„ „ 32	=	„ „	14, N. d.
„ „ 33	=	„ „	34, K. a.
„ „ 34	=	„ „	33, K. b.
„ „ 35	=	„ „	26, K. c.
„ „ 36	=	„ „	28, K. d.
„ „ 37	=	„ „	27, L. a.
„ „ 38 to 41	=	„ „	29 to 32, L. b. to M. a.
„ „ 42	=	„ „	36, M. b.
„ „ 43	=	„ „	35, M. c.
„ „ 44	=	„ „	37, M. d.

The subject of this roll appears to be logic or canonic; but it contains a number of digressions, on points such as the signification of the words *φύσις* and *ἀναπνοή*, the connection of which with the main subject it is not easy to explain.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1866, p. 708) points out that Nap. cols. 16, 17, 19 contain discussions of *various readings in the text of Epicurus.* Two of the passages thus discussed are *κύρ. δόξ.* 3 (D. L. x. 139), and a dictum of Epicurus referred to in D. L. x. 118.

Other points worth notice are, in col. 27 a reference to the *κύριαι δόξαι* by name (the quotation is much mutilated, but might perhaps be identified by the few letters that remain); in col. 30, probably a quotation from *κύρ. δόξ.* 25 with a variation (*ταράξεις* for *ἀποβαλεῖς*); in col. 29 and 35 two quotations from Empedocles[1]:—

στεινωποὶ μὲν γὰρ π(αλάμ)αι κατὰ γυῖα τέταντ(αι),

and *ὧδε δ' ἀναπνήουσι καὶ ἐκπνήουσι· λίφαιμο(ι)*
σαρκῶν σήριγγες πύματον κατὰ σῶμα τέτανται.

The author's name does not appear; but the expression *ὁ φίλτατος Ζήνων*, used in col. 21, makes it probable that the writer is Zeno's pupil Philodemus, and the contents agree very well with this hypothesis.

The last col. contains expressions which make it probable that the book was originally composed for oral delivery as a lecture. It may be read as follows[2]:—

(*χάρις μὲν? τῷ*) *φιλοπονώτατα φιλοσοφήσαντι, καὶ τῆς καλῆς Μ(ι)λήτου* (?) *μὴ ἀποστάντι διαπαντὸς Εἰρηναίῳ. πλείστη δὲ χάρις καὶ ὑμεῖν, τοῖς καὶ συνενεργοῦσίν τε καὶ συνενεργήσασιν κατὰ τὸ ἄριστον, καὶ πρὸς (ἡ)συχίαν συν* — — —.

There are one or two indications which suggest a possible identification of this roll with a later book of the *περὶ φαινομένων καὶ σημειώσεων*, pap. 1065. That book ends with the following sentence:—*ἃ (δ' ἔ)νιοι τῶν ἰατρῶν περὶ τῆς κα(τ)ὰ τὸ ὅμοιον μεταβάσεως εἶπάν τε καὶ κατέγραψαν, ἐν τοῖς τελευταίοις τῆς διεξόδου μέρεσιν, ἂν εὐστομαχῶμέν τε καὶ μηθὲν ἡμᾶς ἀφιστῇ προυργιαίτερον, ἀποψόμεθα.* But in col. 23 of the present roll there occur words which look like a fulfilment of this promise:—*τὰ (δὲ) μετὰ ταῦτα μαντι(κῇ ?) . . -ρεται τὴν σημήωσιν ᾗ χρῶ(ν)ται πολλοὶ τῶν (ἰ)ατρῶ(ν).* (The word *σημηώσασθαι* occurs also

[1] Both differ from the received text of Empedocles. Mullach gives (Emped. l. 36),

στεινωποὶ μὲν γὰρ παλάμαι κατὰ γυῖα κέχυνται,

and (ib. l. 343),

ὧδε δ' ἀναπνεῖ πάντα καὶ ἐκπνεῖ· πᾶσι λίφαιμοι
σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται.

[2] The text as given here is confirmed by the original, which I have examined.

in col. 21.) The coincidence does not amount to proof, but is worth noting, and furnishes a possible explanation of the connection between the physiological quotations from Empedocles and the discussion of the criterion of truth occurring in other cols. It may be added that the concluding paragraphs of the two rolls resemble one another in their personal tone, and that the author in both refers to Zeno as at once an authority and a personal friend. Compare 1065, col. 19, ἡμῖν μὲν οὖν δ(ι)αλεγόμενος ὁ Ζήνων, etc., with 1012, col. 21, ὁ φίλτατος Ζήνων[1].

The text is fairly complete in the upper part of each col., and would be well worth editing. Ox. is in several cols. very much more complete than Nap.

1013. Title lost (περὶ φαινομένων ?).

Ox., 8 pages.

Nap. dis., 12 frs., unpublished.

The remains of the text are published for the first time in the present volume.

1014. *Δημητρίου περὶ ποιημάτων β′.*

Title in Ox., _ΗΜΗΤΡΙΟΥ || ΠΕΡΙ || ΠΟΙΗΜΑΤ . Ν

" in Nap., ΔΗΜΗΤΡΙΟΥ || ΠΕΡΙ || ΠΟΙΗΜ . . . .

The number of the book is given by Barnabei, who says that he has distinctly seen B in the original below the three lines of the title.

Ox., title and 27 pages, published in *Herc. Voll. lithogr. Pars Prima,* Oxon. 1824, pp. 106 sq.

Nap., title and 33 frs., published in Coll. Alt. V. 1–21.

According to Barnabei (*Giornale dei Scavi di Pompei, Nuova Serie,* II. 1869, p. 69), the pages, having received the name 'fragmenta,'

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[1] Gomperz discusses this roll in *Wiener Studien,* II. 1880, pp. 139 sq. The letters which he there takes for the remains of the title are clearly shown by Ox. to be part of the text of the last col.; and the name Μάρκος, read by him in cols. 11 and 24, is doubtful. In the last col., he gives 'καὶ τῆς καλῆς μελέτης (in Pap. steht ΜΛΗΤΟΥ) μὴ ἀποστάντι διὰ παντὸς Εἰρηναίῳ (so sicher der Pap.).' I have adopted from him the reading Εἰρηναίῳ, which he is no doubt right in explaining as a proper name; but μελέτης cannot be right. The papyrus gives ΜΛΗΤΟΥ, but with a break in the surface between Μ and Λ, just sufficient to account for the disappearance of an Ι; and the only possible reading is Μιλήτου. I cannot explain the allusion, and can only conjecture that the expression 'to abandon fair Miletus' may perhaps have been used proverbially. The letters following ἡσυχίαν in the papyrus are ϹΥΝ, and not, as given by Gomperz, ·ΥΚΑ.

were treated as entirely disconnected, and repeatedly rearranged, so that the present order of Nap. (as well as Ox.) is arbitrary. Barnabei has restored the true order by an examination of the original.

True order, fr. 1–9	Nap. fr.	1, 2=	Ox.	p.	12, 13.
	„ „	3=	„	„	28, (3).
	„ „	4=			(?)
	„ „	5, 6=	„	„	10, a. b.
	„ „	7=	„	„	11.
	„ „	8=	„	„	8.
	„ „	9=	„	„	9, c.
fr. 10, 11=	„ „	10, 11=	„	„	5, a. b.
„ 12=	„ „	12=	„	„	4, c.
„ 13=	„ „	14=	„	„	4, d.
„ 14=	„ „	13=	„	„	2.
„ 15=	„ „	16=	„	„	3.
„ 16=	„ „	18=	„	„	6, c.
„ 17=	„ „	17=	„	„	6, d.
„ 18=	„ „	19=	„	„	15.
„ 19=	„ „	20=	„	„	7, d.
„ 20=	„ „	15=	„	„	7, c.
„ 21=	„ „	22=	„	„	14.
„ 22=	„ „	21=	„	„	16, a.
„ 23=	„ „	23=	„	„	16, b.
„ 24=	„ „	24=	„	„	25.
„ 25=	„ „	26=	„	„	27.
„ 26=	„ „	27=	„	„	26.
„ 27=	„ „	29=	„	„	21.
„ 28=	„ „	25=	„	„	22.
„ 29=	„ „	30=	„	„	23.
„ 30=	„ „	31=	„	„	17.
„ 31=	„ „	28=	„	„	18.
„ 32=	„ „	32=	„	„	19.
„ 33=	„ „	33=	„	„	20.

Not in Nap., Ox. p. 9, d. 24, 28 (1), (2).

A restored text and commentary were prepared for publication by Lucignano, but not published in the Coll. Prior.

Barnabei (*Giornale degli Scavi di Pompei, Nuova Serie*, II. 1869, pp. 66–95) has published Lucignano's text and notes, which are of the usual type of the old Naples edition, together with his own recent collation of the orig., which serves to correct Lucignano's text in many places. Neither Lucignano nor Barnabei, however, mentions or appears to have used Ox., which, as usual, fills some of the lacunas with detached slips lost before the Naples copy was made. See especially Ox. p. 15 and 3.

The author is Demetrius of Byzantium, a Peripatetic, quoted by Athenaeus as the writer of a work *περὶ ποιημάτων* or *ποιήματος*.

The book appears to be a treatise on poetic style and diction. The last fr. (Ox. p. 20) may be read as follows:—*ἀλλὰ γὰ(ρ) ἵνα μὴ καὶ τοῦτο ἀσύμμετρον ποήσωμεν τὸ ὑπόμνημα, καθάπερ τὸ πρῶτον, αὐτοῦ καταπαύσω[ι] τὴν γρα(φήν). πολλὴ δέ σοι χάρις* – – –.

The text throughout may be greatly improved by the use of Ox.

1015. *Φιλοδήμου περὶ ῥητορικῆς.*

See *Connected Rolls*, V.

1020. Title lost.

Ox., 8 pages.

Nap., 3 frs., 4 cols., published in Coll. Alt. X. 112–117.

Nap. fr. 1, 2, 3 = Ox. p. 4, 5, 6; L. a. b. c.
Not in Nap., „ „ 7, L. d.
Nap. col. 1 = „ „ 8, M. a.
„ „ 2, 3 = „ „ 2, 3; M. b. c.
„ „ 4 = „ „ 1, N. d.

Subject, dialectic. Ox. is in some parts much better than Nap.; and by combining the two, it would be possible to recover a fairly continuous text of several pages.

Vol. IV.

✓ **1021.** (*Φιλοδήμου σύνταξις τῶν φιλοσόφων.*)

Ox., 44 pages.

Nap., 36 cols., published in Coll. Alt. I. 162–197.

Not in Nap., Ox. p. 1 to 12, col. M to Z.

Nap. col. 1 to 32 = Ox. p. 13 to 44, col. 1 to 32.

„ „ 33 to 36, not in Ox.

Buecheler has shown (according to Roeper) that the order of the cols. has been disarranged.

The book is a catalogue of the heads of the Academic School, with some of the leading facts about their lives.

The text was restored in part (from Nap. only) by Spengel (*Philologus, Supplementband*, II. 1863, pp. 535 sq.), and more fully, by Buecheler, *Academicorum Philosophorum Index Herculanensis*, Greifswald, 1869. Buecheler also uses Nap. alone, and is not aware of the existence of Ox.

Buecheler was reviewed by Roeper, (*Philologischer Anzeiger*, II. 1870, pp. 22–28.) who shows that part of the treatise (col. 26 fin. to 31) is in *Iambic metre*, (probably an extract from the *Χρονικά* of Apollo-

dorus;) and points out that the words ἄρχοντος παρ' ἡμῖν Εὐμάχου[1] in col. 26, which had been regarded as proving that the author lived in Athens, are part of this extract, and consequently prove nothing as to the author of the roll itself.

Gomperz gave an account of this roll, founded on Ox. as well as Nap., in a paper mentioned in the *Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften*, Wien, Apr. 6, 1870, but withdrawn for revision, and not yet published as a whole[2].

The title is lost, but can be restored without much doubt from internal evidence. Spengel considered the praise bestowed on the pervert Metrodorus Stratonicensis in col. 26 to prove that the writer could not have been an Epicurean; but Roeper points out that the praise is not unqualified, and the terms are such as might be applied to a distinguished opponent. Buecheler is no doubt right in his suggestion that the roll is part of the σύνταξις τῶν φιλοσόφων of Philodemus, the 10th book of which is referred to by D. L. X. 3.

With 1021 should be compared 1018, a similar catalogue of the Stoic school. The facsimiles of this papyrus do not occur in Ox., and have not been published in the Naples edition. Comparetti, *Papiro Ercolanese inedito*, Torino, 1875 (in *Rivista di Filologia Classica*, III.), has published a restored text, founded directly on the original. He considers the authorship of Philodemus established in the case of both papyri.

Comparetti's edition is reviewed, and some passages emended, by Gomperz, in the *Jenaer Literaturzeitung* 1875, Art. 539. Gomperz here accepts Comparetti's conclusion that 1018 and 1021 are two books of Philodemus' σύνταξις τῶν φιλοσόφων, and withdraws the opinion previously expressed by him (*Philologischer Anzeiger*, II. 1870, p. 66) that pap. 1021 was 'written by an unknown writer at Athens.'

See the biographical papyri, *Connected Rolls*, II.

1024. Title lost.

Ox., 5 pages.

Nap. dis., 8 pp., unpublished, 'inservibile,' Comparetti, *Catal.*

Nothing intelligible in Ox., except the word (φι)λοσοφ – .

1025. Title lost.

Ox., 2 pages.

Nap., 23 frs., published in Coll. Alt. X. 118–134.

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[1] This, and not Εὐγάμου, is the true reading, as given in Ox.

[2] Prof. Gomperz tells me, in a letter which I have recently received from him, that parts of his restored text have since appeared in various scattered papers (among others an † essay on Bernays' Phocion in *Wiener Studien*).

Ox., p. 1 = Nap., fr. 2.
„ „ 2, not in Nap. (?).
Nothing intelligible in Ox., and no continuous sense in Nap.

1026. Title lost.

Ox., 7 pages.
Nap., 4 frs., published in Coll. Alt. X. 135–138.
Nap., fr. 2, 3 = Ox. p. 3, 4.
Subject apparently ethical, but very little is legible.

1027. *Καρνείσκου* || *Φιλίστα* || *β′*.

The title is thus given in Ox. Nap. (followed by Martini) gives K as the number of the book; but a work of this nature is not likely to have extended over twenty books. The question might be decided by an examination of the original.

The title is followed in both copies by the stichometric note ΑΡΙΘ ΧΧΧΗΗΔΔΔΠΙΙΙ, i. e. 3238 normal lines.

Ox., 14 pages and title.

Nap., title, 10 frs., (fr. 7 and 9 are duplicates,) 16 cols.; published in Coll. Alt. V. 182–195.

Nap. fr.	2 = Ox. p.	14, A. b.
„ „	3 = „ „	14, A. c.
„ „	8 = „ „	2, C. (2).
„ col.	1 = „ „	4, D. b.
„ „	2 = „ „	3, D. c.
„ „	3 to 7, not in Ox.	
„ „	8, 9 = Ox. p.	5, 6, F. a. b.
„ „	10 = „ „	13, F. c.
„ „	11, 12 = „ „	11, 12, F. d. e.
„ „	13 = „ „	10, F. f.
„ „	14 = „ „	9, G. a.
„ „	15, 16 = „ „	7, 8, G. b. c.

The subject appears to be *friendship*; and the treatise perhaps took the form of a dialogue or narrative. A few sentences may be restored with the help of Ox. The names Φιλίστας and Πραξιφάνης may be recognised.

Comparetti has observed the same name Φιλίστας in four papyri published in the Coll. Alt. (C. A. VIII. 75–81 = pap. 1096: VIII. 108–118 = pap. 1110: IX. 142–186 = pap. 459: X. 185–201 = pap. 1111). These four rolls are therefore in all probability parts of the same work of Carniscus. None of them, however, yield any continuous sense.

To these Comparetti adds the unpublished 'scorza' 1115, ('inservibile').

1042. *Ἐπικούρου περὶ φύσεως ια΄.*

See *Connected Rolls*, I.

(The title-page of 1148 is wrongly bound up at the beginning of 1042 in Ox.)

1044. Title lost.

Ox., 14 pages.

Nap. dis., 31 pages; unpublished on account of the inaccuracy of the *disegni*. A fresh copy was being made in 1883 (Martini).

The treatise appears to deal with the history of philosophy, and perhaps forms part of the same series as 1018 and 1021. See Gomperz, *Hermes*, V. 1871, p. 386.

The text of some pages of Ox. are fairly legible, and would repay careful examination.

1050. *Φιλοδήμου ‖ περὶ θανάτου ‖ δ΄.*

Below this, in Ox., --- Η∠.Η\ ---:
in Nap., Α --- ‖ ΗΔ ---.

At the foot of the title-page, in both copies, σε(λίδ)ες ἕκα‖τον δέκ(α) ὀκτώ: and below this, in Nap., ΔΙC . . . .

Ox., 39 pages and title.

Nap., title, 21 cols., 10 frs., published, with restored text and commentary by Ottaviani, in Coll. Prior, IX.

Arrangement. (The lettering of Ox. may be presumed to represent the order of the original.)

Not in Nap.	Ox. p. 11, A. a.		
,, ,,	,, ,, 1, A. b.		
Nap. Tab. 5, fr. 1 =	,, ,, 2, B. a.		
Nap. Tab. 5, fr. 2 =	,, ,, 3, C. a.		
Not in Nap.	,, ,, 4, C. b.		
,, ,,	,, ,, 6, C. c.		
,, ,,	,, ,, 39, D. a.		
Nap. Tab. 1, fr. 1 =	,, ,, 14, D. b.	fragmentum	1.
Nap. Tab. 2, fr. 2 =	,, ,, 15, D. c.	,,	2.
Not in Nap.	,, ,, 9, D. d.		
,, ,,	,, ,, 5, E. a.		
Nap. Tab. 2, fr. 1 =	,, ,, 16, E. b.	,,	3.
Not in Nap.	,, ,, 17, E. (?) c.	,,	4.
Nap. Tab. 1, fr. 2 =	,, ,, 18, F. a.	,,	5.
Nap. Tab. 4, fr. 1 =	,, ,, 7, F. b.		
Nap. Tab. 3, fr. 1 =	,, ,, 19, F. c.	,,	6.
Nap. Tab. 3, fr. 2 =	,, ,, 20, F. d.	,,	7.
Nap. Tab. 4, fr. 2 =	,, ,, 21, G. a.	,,	8.

Nap. col.	1	= Ox. p.	22, G. b.	fragmentum	9.
" "	2	= " "	23, G. c.	"	10.
" "	3	= " "	24, G. d.	"	11.
" "	4	= " "	25, H. a.	"	12.
" "	5	= " "	38, H. b.	"	13.
" "	6	= " "	37, H. c.	"	14.
" "	7	= " "	26, H. d.	col.	1.
" "	8	= " "	10, I. a.	fragm.	15.
" "	9	= " "	36, I. b.	"	16.
" "	10	= " "	27, I. c.	col.	2.
" "	11	= " "	35, I. d.	fragm.	17.
" "	12	= " "	34, K. a.	"	18.
" "	13	= " "	8, K. b.	"	19.
" "	14	= " "	28, K. c.	col.	3.
" "	15	= " "	29, K. d.	"	4.
" "	16	= " "	30, L. a.	"	5.
" "	17	= " "	31, L. b.	"	6.
" "	18	= " "	32, L. c.	"	7.
" "	19	= " "	33, M. a.	"	8.
" "	20	= " "	12, M. b.	"	9.
" "	21	= " "	13, M. c.	"	10.

Buecheler (*Rheinisches Museum, N. F.* XV. 1860) corrects the text of the Naples editor in a number of passages, but has used Nap. only.

Gomperz (*Hermes*, XII. 1877) gives a continuous text of the last 3 columns, founded on a comparison of Ox. and Nap.; and promises an edition of the whole book, which has not yet appeared.

Robert (*Hermes*, XII. 508) adds a note on a sentence in the last col. See also a note on Ox., p. 20 = Nap., col. 1, in the *Journal of Philology*, vol. XII. p. 244.

This is one of the best preserved papyri. The text throughout may be considerably improved by the use of Ox., which is, as usual, more complete than Nap.

Engravings of Ox., 20 frs., 10 cols., and title, made for Hayter's intended edition, are published for the first time at the end of the present volume, together with facsimiles of the other 9 pages of Ox. See Introduction, p. 5.

Hayter's text and Latin translation of the *περὶ θανάτου* is preserved, with the rest of his MS., in the Bodleian.

1056. *Ἐπικούρου περὶ φύσεως.*

See *Connected Rolls*, I.

1061. *Δημητρίου περὶ γεωμετρίας.*

Title in Ox., ΙΝ⊢ΤΡΙΟ ′ || ‾ . . / \C ιΡΙΛc.

Title in Nap. (according to Comparetti and Martini), ΗΜΗΤΡΙΟ . || ---- ΤΡΙΑϹ.

Ox., 5 pages and title. (The lower parts of pp. 1 and 2 are duplicates.)

Nap. dis., 7 cols., 7 frs., unpublished.

Ox. gives no continuous sense; but the diagrams on pp. 1, 2, and the few legible words, are enough to show that these pages contain a problem identical with Euclid I. 9, 'to bisect a given rectilineal angle.'

Comparetti mentions two other and better preserved papyri, 1642 and 1647, the subject of which is also geometrical, and which may have formed part of the same work. They are as yet unpublished, and no Oxford copies of them exist.

1065. *Φιλοδήμου περὶ φαινομένων καὶ σημειώσεων.*

Title in Ox., Φ.ΛΟΔΗΜΟΥ ΠΕΡΙ || ΦΑ . . Ν . . . ΝΙ . . ϹΗ . . ΙΩϹΕΩΝ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ || ---- ΝΚ . . Γ . . . ΩϹΕΩΝ.

Gomperz, followed by Comparetti and others, gives the title as Φιλοδήμου περὶ σημείων καὶ σημειώσεων, but without assigning his reasons. Ox. is decisively in favour of φαινομένων, (the N representing the first three strokes of M;) and the word was thus read in the original also by Rosini and Hayter in or before 1810. (Gomperz, Preface, p. xv.)

Orig. at Naples; stated in Martini's catalogue to have been unrolled in 1840. This, however, is impossible, as the papyrus was read by Hayter before 1810, and is said by him ('Letter to Drummond') to have been among the 18 papyri unrolled before his arrival in Naples.

Ox., 38 pages (cols. 1 to 38) and title. The earliest pages contain a number of marginal corrections made by Rosini, Foti, and Hayter, as the result of comparison with the original.

Nap., title, 8 frs., 38 cols., published in Coll. Alt. IV. 1–41.

The cols. of Ox. correspond to those of Nap.: the fragments of Nap. are not given in Ox.

Gomperz (*Herkulanische Studien*, Erstes Heft, Leipzig, 1865) has published a restored text based on Ox. and Nap., but apparently without comparison of the original. His preface refers to a commentary to follow; but this promise, like several others given in the same preface [1], has unfortunately not yet been carried out. He adds

[1] 'Abhandlungen ueber den Gedankengehalt der Schriften Philodems "ueber den Zorn" und "ueber Induktionsschlüsse," einen Gesammtbericht ueber

(p. xvii), 'Ich behalte es mir vor, das mir vorliegende Facsimile der Oxforder Abschrift, falls dies nicht von den Curatoren der Bodleiana selbst geschieht und Diese mir die Publikation gestatten. auf dem Wege der Photolithographie, dem einzigen der vollständige urkundliche Treue verbürgt, zu veröffentlichen.'

Gomperz gives some additions and corrections to his edition in *Zeitschr. f. d. Oesterr. Gymn.* 1866, pp. 705–7, and in *Mél. Graux.* p. 51.

Buecheler (*Antediluvianisches aus Philodemos*, Rheinisches Museum N. F. XX. 1865, p. 311) gives a restored text of several columns, based on Nap. alone.

Bahnsch (*Des Epicureers Philodemus Schrift* περὶ σημείων καὶ σημειώσεων, *eine Darlegung ihres Gedankengehalts*, Lyck, 1879) gives an analysis of the argument, and suggests some emendations of the text.

Philippson (*De Philodemi libro qui est* περὶ σημείων καὶ σημειώσεων, Berlin, 1881) discusses the contents of the treatise, and the general question of Epicurean logic, and restores some passages passed over by Gomperz. Both Bahnsch and Philippson make Gomperz's edition their starting-point.

The book treats of inference by induction and analogy. (*Der erste Entwurf einer induktiven Logik*, Gomperz:) and the arguments are to a great extent borrowed from the teaching of the Epicurean Zeno (col. 19, l. 4 sq.).

Philippson considers the words in col. 2, l. 15 sq., πυγμαίους— ἀνα(λ)όγο(υς τοῖς οὖς) Ἀντώνιος νῦν ἐξυρία(ς [i. e. ἐκ Συρίας?] ἐκο)μίσ(ατο) to fix the date of composition as in or soon after B.C. 54.

For the last col., and a possible connection with another roll, see pap. 1012.

1077. (Φιλοδήμου περὶ εὐσεβείας.)
See 1428.

Vol. V.

1148. Ἐπικούρου περὶ φύσεως ιδʹ.
See *Connected Rolls*, I.

1149. Ἐπικούρου περὶ φύσεως βʹ.
See *Connected Rolls*, I.

336. / **1150.** Πολυστράτου περὶ ‖ ἀλόγου καταφρονή‖σεως. οἱ δʹ ἐπιγράφου‖σιν, πρὸς τοὺς ἀλόγως ‖ καταθρασυνομένους ‖ τῶν ἐν τοῖς πολλοῖς ‖ δοξαζομένων.

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die neuen Neapolitaner Publikationen, einen Catalogue raisonné der Oxforder Abschriften herkulanischer Rollen.'

Ox., title and 37 pages. (But pp. 5, 3, 2, 4, are duplicate copies respectively of the upper part of pp. 13, 14, 15, 16.)

Nap., title, 24 cols., 12 frs., published, with restored text and commentary by Scotti, in Coll. Prior, IV. (1), 1832. Gomperz speaks of the Naples edition as 'comparatively quite tolerable.'

Nap. fr. 1	=Ox. p. 38, C. a.
„ „ 2, 3	= „ „ 17, 18, C. b. c.
„ „ 4 to 12	= „ „ 23 to 28, D. a. to E. a.
„ col. 1 to 9	= „ „ 29 to 37, E. b. to G. b.
„ „ 10, 11, 12, 13	= „ „ 22, 21, 20, 19, G. c. d. H. a. b.
„ „ 14	= „ „ 8, H. c.
„ „ 15	= „ „ 6, H. d.
„ „ 16	= „ „ 7, I. a.
„ „ 17 to 24	= „ „ 9 to 16, I. b. to L. a.

Gomperz (*Hermes*, XI. 1876, pp. 399 sq.) has published an amended text, using the more complete Ox. as well as Nap. He has not examined the original; but in this case it is not probable that much would be gained by doing so, as the copies are more correct than usual, owing to the large and regular character of the writing [1].

1151. *Ἐπικούρου περὶ φύσεως ιε΄.*

See *Connected Rolls*, I.

1158. Title lost.

Ox., 2 pages.

Nap. dis., 15 frs., unpublished: 'forse del *περὶ ποιημάτων*?' Comparetti, *Catal.*

Ox. (a few lines only) fairly legible; on p. 1 occurs *τῆς δικαιοσύνης*, and on p. 2 (the last words of the roll), *ἄλλην ποι(η)σάμενοι ἀρχὴν περ(ὶ) αὐτῶν ἐροῦμεν.*

1232. *Φιλοδήμου περὶ Ἐπικούρου.*

See *Connected Rolls*, II.

1289. *Φιλοδήμου περὶ Ἐπικούρου β΄.*

See *Connected Rolls*, II.

1380. Title lost.

Ox., 3 pages.

Nothing more than a few detached words can be made out. The writing is peculiar; small, but remarkably neat and regular.

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[1] For the note at the foot of the last col. but one see on pap. 1149 (993, col. 16), and Introduction, p. 15.

1383. Title lost.

Ox., 2 pages.

Nap., 16 frs., published in Coll. Alt. XI. 43–51.

Nap. fr. 12 = Ox. p. 2, G. a.
„ „ 13 = „ „ 1, G. b.

Ox. differs considerably from Nap. in these two pages.

The subject is probably physical; perhaps περὶ αἰσθήσεως. But detached words only can be read.

1385. *Ἐπικούρου περὶ φύσεως.*

See *Connected Rolls*, I.

1389. Φιλοδήμου --- ἐκ τῶν Ζήνωνος σχολῶν γ′. (?).

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΚΑ . . . . Ⲩ . . . Η . ЄⲰC || ЄΙΚ . . . ΖΗΝⲰΝCCCΧΟ ‹Ⲱ Ν || Γ̄ || ΡΙΘ ⁊ . ΗΗΗΔΔΔΠΙΙΙ.

Title in Orig. (?) and Nap. dis. (Martini),

ΦΙΛΟΔΗΜΟΥ || . . . . ЄΙΚ . . . . ΖΗΝ . . . || . . . Ο . . . . || . . . . ЄΡΙ . . . ΗΙ . . . ΛΛ . . . . Є . . .

Of the title as given in Ox., the last line is the stichometric number, probably (ἀ)ριθ . Χ (Χ) ΗΗΗΔΔΔΠΙΙΙ, i.e. 2338.

In the line above this, Γ̄, the number of the book, is perfectly clear; and the mark to the left of it, given in the old published catalogue (and apparently by Martini) as O, is probably a meaningless flourish.

With the first three lines must be compared the title of 1471 (not in Ox.: Nap., Coll. Prior, V. 1 and 2): Φιλοδήμο(υ) || τῶν κατ' ἐπιτομὴν ἐξειρ||γασμένων περὶ ἠθῶν καὶ βί||ων ἐκ τῶν Ζήνων(ος σχο)λῶν || || ὅ ἐστι περὶ παρρ(η)σίας.

In the title of 1389 there is space after σχολῶν for a vacant line, which was no doubt occupied by a book-number answering to γ′ in the title of 1389; but the special subject of the particular book, added in 1471, is omitted in 1389, unless it was given in the unintelligible line following Φιλοδήμου. It seems necessary to read the third line of 1389: ἐκ τῶν Ζήνωνος σχολῶν: but both Ox. and Nap. give ЄΙΚ, and this is confirmed by Martini after a comparison of the original. On the close relations between Philodemus and his teacher Zeno, see 1065 (περὶ φαινομένων καὶ σημειώσεων), col. 19.

Ox., title and 9 pages.

Nap. dis., 4 frs., unpublished. 'Ben poco da cavarne,' Comparetti, *Catal.*

Ox. gives no continuous sense, though it preserves some detached pieces which are probably lost in the original and Nap. dis. The legible words suggest some subject connected with *teaching*: and per-

haps the first part of the title might be read Φιλοδήμου (περὶ) κα(λῶν ?) μ(α)θή(σ)εως.

(For the subject compare pap. 831 and 862.)

1398. Ox. contains nothing but a single line, . C . . ΝΔ . . ЄѠC . , perhaps the remains of the title.

Nap. dis., 2 frs., unpublished; 'inservibile,' Comparetti.

1414. *Φιλοδήμου* || *περὶ χάριτος.*

Below the title, in Ox., ΚΟΛΛΗΜΜΑΑ || CЄΔΙΟC Η

,, in Nap. (Martini,)

ΑΡΙΘΜΟ . ΧΦCΗ || ΚΟΛΛΗΜΑΤΑ || CЄΛΙΔЄCΞΑ.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, p. 210) has pointed out the amusing blunder of the Naples editor, who read the second line from the bottom ΧΑΡΗΜΑΤΑ, and translated it *illecebrae.* It is noticeable that not only the number of pages (61) is here given by the alphabetical notation, and not, as usual, by the initial notation; but in the number of lines (1708) the first figure is given by one notation and the rest by the other. The number of κολλήματα, or papyrus-sheets, glued together to make the roll, is lost.

Ox., title only.

Nap., title and 18 cols., published, with restored text and commentary by Lucignano, in Coll. Prior, X.

1418. *Φιλοδήμου περὶ — — — καί τινων ἄλλων πραγματείαι.* (Biographical.)

See *Connected Rolls*, II.

1423. *Φιλοδήμου περὶ ῥητορικῆς δ', τῶν εἰς δύο τὸ πρότερον.*

See *Connected Rolls*, V.

1424. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἄ.*

See *Connected Rolls*, III.

1425. *Φιλοδήμου περὶ ποιημάτων ἔ.*

See *Connected Rolls*, IV.

1426. *Φιλοδήμου περὶ ῥητορικῆς.*

See *Connected Rolls*, V.

1427. *Φιλοδήμου περὶ ῥητορικῆς.*

See *Connected Rolls*, V.

1428. *Φ(ιλοδήμου) περὶ (εὐσεβείας).*

Title in Ox., Φ — — — || ΠЄ — — — || ΑΡΙΘ . ΟC ꟷΧ || CЄΛΙΔ . Ͱ . ˙Ꞁ

Title in Nap., ΦΙΛΟΔΗΜΟΥ ‖ ΠΕΡΙ ΕΥϹΕΒΕΙΑϹ ‖ ΑΡΙΘΜΟϹ
C+> --- ‖ ϹΕΛΙΔΕϹ ---.

Ox., title and 24 pages.

Nap., title, 24 frs., 15 cols., published in Coll. Alt. II. 1 to 22.

Nap. fr.	1, 2, Not in Ox.			
„ „	3	=Ox.	31, A. c,	p. 13.
„ „	4	= „	30, A. d,	p. 13.
„ „	5	= „	29, B. a,	p. 2.
„ „	6	= „	28, B. b,	p. 12.
„ „	7	= „	27, B. c,	p. 2.
„ „	8	= „	26, B. d,	p. 12.
„ „	9	= „	25, B. e,	p. 12.
„ „	10	= „	24, B. f,	p. 12.
„ „	11	= „	23, C. b,	p. 13.
„ „	12, not in Ox.			
„ „	13	=Ox.	22, C. c,	p. 2.
„ „	14, not in Ox.			
„ „	15	=Ox. (*sopraposto*)	D. a,	p. 6.
„ „	16	= „	D. b,	p. 7.
„ „	17, not in Ox.			
„ „	18	=Ox.	D. d,	p. 8.
„ „	19	= „	E. a,	p. 9.
„ „	20, not in Ox.			
„ „	21, 22	=Ox.	E. c. d,	pp. 10, 11.
„ „	23, 24, not in Ox.			
„ col.	1, 2, 3	=Ox.	fr. 1, 2, 3, G. a. b. c,	pp. 3, 4, 5.
„ „	4 to 15	= „	col. 1 to 12, H. a. to K. d,	pp. 14 to 25.

With this must be placed a series of other numbers which form parts of the same work, and are published together in Nap., Coll. Alt. II. viz.:—

229, C. A. II.	23.	1077, C. A. II.	65.
242, „	32.	1088, „	86.
243, „	37.	1098, „	98.
247, „	42.	1609, „	127.
248, „	50.	1610, „	135.
433, „	56.	1648, „	140–147.

All these, with the exception of 1428, are described in the Naples catalogue as 'scorze,' which implies that the last page only of the original in each number has been preserved.

One of them only, pap. 1077, occurs in Ox. as well as Nap. The Oxford copy is dated 1790.

1077. Ox., 3 pages (2 and 3 given in duplicate).

Nap., 21 frs., Coll. Alt. II. 65–85.

Ox. 'primo' and 'secondo foglio' not in Nap.

Ox. 'terzo foglio' = Nap. fr. 1.

It appears, therefore, that two pages (Ox. 1 and 2) must have been removed from the 'scorza' and destroyed in 1790, leaving 'terzo foglio' exposed to view; and consequently, when the remains of the roll were again taken in hand, after Hayter's departure, this page appeared as the first, and is so given in Nap.

According to Comparetti (*Relaz.*) the pieces bearing the above numbers formed the outer parts of two rolls *at least*, which had been cut open in the manner commonly adopted before Piaggio's method of unrolling was introduced. Pap. 1428, which formed the 'midollo' or central part of one of these rolls, being the only part left entire, was unrolled separately under Hayter's superintendence. The other parts were subsequently collected and arranged by Quaranta; but his edition, which was intended to form Vol. VII. of the Coll. Prior, never appeared, and the collected facsimiles were at length published in Vol. II. of the Coll. Altera. Whether Quaranta had any direct evidence that the different numbers all formed part of the same work as 1428, or whether he merely inferred the fact from the similarity of subject and identity of handwriting, does not now appear. The order in which the different pieces followed one another is also uncertain. In the Coll. Alt., 1428, which is known to be a 'midollo,' and the *end* of a roll, is placed first, and the rest follow in the purely arbitrary order of their index-numbers. Gomperz divides the whole work into two parts, the first critical, and the second constructive or dogmatic, (each forming probably a single roll,) and arranges the pieces in the following order:—Pt. I.: 242, 243, 247, 248, 433, 1088, 1609, 1648, 1610 (fr. 3), 1428; Pt. II.: 229, 1077, 1098, 1610 (frs. 1, 2, 4, 5). But his grounds for this arrangement are not explained, being reserved for a *Drittes Heft* of the *Herkulanische Studien*, which has never appeared. The connection between 433 and 1088, however, is proved by the fact, pointed out by Gomperz, that 1088, fr. 9, and 433, fr. 6. a, form the left and right halves of one and the same column.

Pap. 1428, the part known in Hayter's time, was at once seen to be closely connected with *Cicero de Nat. Deor.* Bk. I., either as the authority used by Cicero himself or as derived from a common source, and consequently attracted considerable attention. The first publication of it was that of the last 12 cols. in printed characters, with a restored text by Hayter[1], included in '*Herculanensia*, an archæ-

[1] Hayter's name is not given in the book itself; but he claims the authorship in his later publication, and the restored text is identical with that

ological and philological dissertation, containing a MS. found among the ruins of Herculaneum, by Drummond and Walpole. London, 1810.'

This publication was reviewed in two articles, *Quarterly Review*. Feb. 1810, pp. 1–10. and *Edinburgh Review*, 1810, pp. 368–384. supposed (Gomperz and Comparetti) to be by Elmsley and Blomfield respectively. Hayter attempted an answer in a publication called 'Observations upon a Review of the *Herculanensia* in the *Quarterly Review* of last February in a letter to Sir W. Drummond, 1810.'

The next publication was that of the same 12 cols. by Petersen, *Phaedri Epicurei, vulgo anonymi Herculanensis, de Natura Deorum, fragmentum instauratum et illustratum*, Hamburg, 1833. Petersen founds his text solely on that published in *Herculanensia*. He accepts the statement of De Murr (*Philodem von der Musik*, Berlin. 1806) that Phaedrus was the author of the fragment, and supports it by arguments of his own.

A notice in the *Bulletino dell' Instituto di Corrispondenza Archeologica*, Roma, 1835, p. 46, for the first time mentions the various pieces as forming a single work, to which it assigns the title Φιλοδήμου περὶ εὐσεβείας, but without giving any reason except 'dicono i sigg. Quaranta e Avellino[1].' As it is there stated that the 'initials' only of the author's name remain, the dotted letters of the title in Nap. must be due to pure conjecture.

The publication of the first 40 pages of the collected facsimiles (including new facsimiles of the cols. of 1428, those known to Hayter and published in *Herculanensia*), in Coll. Alt. II. 1863, was followed by that of a commentary by Spengel, *Aus den Herculanischen Rollen, Philodemus περὶ εὐσεβείας*. (*Abhandlungen der k. bayerischen Akademie der Wissensch.* München, 1866, I. Cl. X. Bd. pp. 130–167: but first published in 1863.) Spengel assumes, from a misplaced confidence in the Naples editors[2], that the title-page in Nap. is a facsimile as it professes to be, and not, as it really is, a conjectural restoration; and in consequence, he wrongly treats the correctness of the title Φιλοδήμου περὶ εὐσεβείας as an established fact. He amends the text of the cols. of 1428, using for the first time Nap. as well as the (usually, but not always, better) published text of Ox., and adopting many of the suggestions of the reviewer in the *Quarterly*; and he prints for the first time a restored text of two cols. of 229[3].

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in Hayter's handwriting, preserved with the rest of his MS. in the Bodleian.

[1] With regard to the title, Spengel refers also to Osann. † *Beiträge z. Gr. u. Röm. Litteraturgesch.* II. p. 116.

[2] The fault lies with those who superintended the engraving under the old *régime* (probably Quaranta), and not with the editors of the C. A.

[3] Spengel, l. c., wrongly assumes the existence of an Oxford copy of this and the other numbers, in addition to that of 1428.

Sauppe, making use of the results of Petersen and Spengel, again edited the 12 cols. of 1428 in *Commentatio de Philodemi libro qui fuit de pietate, Göttingen, Index Lectionum*, 1864; and published a restored text of several pages from the other numbers in *Philologus*, XXI. 1864, pp. 139–141. He misunderstood the relation between Ox. and Nap.

Nauck (*Bulletin de l'Académie de St. Pétersbourg*, VII. 1864, pp. 191–220 and 568–576, reprinted in *Mélanges Gréco-romains*, II) restores a large number of passages from the later numbers of Nap., and criticises Spengel and Sauppe. Nauck, like Spengel, accepts the title on the faith of the Naples editors, though he supports it by arguments of his own.

Buecheler (*Neue Jahrbücher für Philologie*, 1865, pp. 513–341), making use of the results arrived at by the earlier commentators, gives an account of the contents of the work as a whole, with the text of the better preserved parts.

Lastly, Gomperz, who had already (*Zeitschr. f. d. Oesterr. Gymn.* 1864, pp. 637–648, and 1865. pp. 704–5) discussed and restored a number of detached passages, published an edition of the text as a whole, (*Herkulanische Studien, zweites Heft: Philodem über Frömmigkeit: erste Abtheilung, der Text:* Leipzig, 1866). This edition includes copies of the whole number of Oxford facsimiles (25 pages of pap. 1428 and 3 of pap. 1077), reproduced by photolithography from tracings made by hand. The commentary promised by Gomperz in his preface has not yet appeared; but the evidence as to the authorship and title is given in full by him in a letter printed in Diels, *Doxogr. Graec.* pp. 529–530. It must be remembered that the name Philodemus, though agreeing very well with the contents and style, still rests on a mere conjecture, with the exception of the first letter Φ, which might stand for *Φαίδρου* as well as *Φιλοδήμου*.

The title *περὶ εὐσεβείας*, though also conjectural in its place on the title-page, is confirmed by the concluding words of the first roll, pap. 1428, Gomperz, p. 89, l. 19, *καιρὸς ἂν εἴη τὸν περὶ τῆς εὐσεβείας λόγον τῆς κατ' Ἐπίκουρον αὐτοῦ παραγράφειν*: and it agrees with the slight indications which Hayter (*Observations on Review of Herculanensia*, Lond. 1810) asserts to have been seen by him in the original.

Further suggestions for the emendation and explanation of a few passages may be found in *Hermes*, XIII. 1878, pp. 1, 2 (Diels), and in the *Journal of Philology*, XII. 1883, pp. 232–237 (Scott); but though isolated corrections may still remain to be made, Gomperz's text may be accepted for the most part as the nearest approach to a complete restoration of which the materials admit.

Diels (*Doxographi Graeci*, Berlin, 1879) discusses (pp. 121 sq.) the relation between this treatise and the first book of *Cicero de Natura Deorum*, referring to the treatment of the same question by Krische †

(*Forschung. auf dem Gebiete der alten Philos.* Gött. 1840), Lengnick † (*Ad emendandos explicandosque Ciceronis libros de Nat. Deor. quid ex Philodemi scriptione περὶ εὐσεβείας redundet*, Hal. 1871), and Hirzel (*Untersuchungen zu Cicero's philosoph. Schriften, I. Th., de Natura Deorum*, Leipzig, 1877). See also J. B. Mayor, *Cicero de Nat. Deor.* I. Cambridge, 1880, pp. xlii–lii. His conclusion—that Cicero did not directly copy Philodemus, but that both of them copied a common original, most likely Zeno, whose lectures both attended—is probably correct.

Diels (*ib.* pp. 531–550) has re-edited and annotated the greater part of pap. 1428, side by side with the parallel passage from *Cic. N. D.* I. 25–41.

Vol. VI.

1429. *Δημητρίου || πρὸς τὰς Πολυαίνου || ἀπορίας || ε′.*

Ox., title and 1 page.

Nap. dis., title and 2 frs., unpublished.

The single page of Ox. is partly intelligible, but forms part of a conclusion expressed in general terms, and throws no light on the special subject, which, as Comparetti points out, was probably geometrical; in which case this roll should be classed with 1061.

1479. *Ἐπικούρου περὶ φύσεως κη′.*

See *Connected Rolls*, I.

1485. Title lost.

Ox., 8 pages.

Nap. dis., 9 frs., unpublished.

Nothing intelligible. Comparetti (*Catal.*) says that the argument is Epicurean; but it would be impossible to gather this from Ox.

1497. *Φιλοδήμου || περὶ μουσικῆς || δ′.*

Orig. at Naples; unrolled in 1754 by Piaggio.

This was the first roll successfully opened.

Ox., title, cols. 7 to 29 and 32 to 38, some of them in duplicate.

Nap., title and 38 cols., published, with restored text and commentary by Rosini (probably founded on previous work of Mazzocchi), in Coll. Prior, I. 1793. The Naples engraved facsimile very closely resembles Ox.; and as the 'disegni' from which the engravings were copied are known to have been removed to London, and the pages of Ox. bear the same signature (*Malesci del.*) as those of Nap., it might naturally be inferred that the Naples engravings were copied from the Oxford facsimiles. A closer examination, however, shows that

differences exist, the probable explanation of which is, that the plates, after being engraved from Ox., were corrected by comparison with the original. Cols. 1 to 5, 30, and 31 in Ox. appear to have been lost; while two pages belonging to other rolls (1675, col. 11, and 1426, col. 13) are now bound up as pp. 25 and 32 of Ox., having been transferred to their present position by some mistake.

Subsequent publications:—

Schütz, *In Philodemi περὶ μουσικῆς librum animadversiones*, Jena, 1795†.

De Murr, *De Papyris seu Voluminibus Graecis Herculanensibus commentatio*, Argentorati, 1804; text and commentary, pp. 9–36, with facsimiles of four cols., apparently copied from those of Nap.

De Murr, *Philodem von der Musik, ein Auszug aus dessen vierten Buche,* Berlin, 1806†.

Blanco, *Varietá nei Volumi Ercolanesi, Vol. I. Par. I,* Napoli, 1846 ('fortunately not continued,' says Comparetti).

Kemke, *Philodemea*, in *Tirocinium Philologicum*, Berlin, 1883, pp. 78–90: an improved text of cols. 13 to 21. Kemke says 'in nonnullis benigne me adjuvit Buecheler.'

Comparetti mentions six other rolls (not in Ox.) as probably forming part of the same work: viz. 1094 = C. A. VII. 186–190: 1578 = C. A. VIII. 7–25: 225 = C. A. VIII. 142–160: 411 = C. A. IX. 63–73: 1572 = C. A. XI. 69–80: 1575 = C. A. XI. 81–92: most of them in part fairly intelligible;—1575, fr. 22, contains the words *ὡς ἐν τῷ πρὸ τού(το)υ παρεδείκνυον βιβλίῳ*, showing that it belongs either to the second or to a later book.

Are there any duplicates among these rolls?

1506. *Φιλοδήμου περὶ ῥητορικῆς ὑπομνηματικόν.*

See *Connected Rolls*, V.

1538. *Φιλοδήμου περὶ ποιημάτων τοῦ ε´ τῶν εἰς δύο τὸ β´.*

See *Connected Rolls*, IV.

1669. *Φιλοδήμου περὶ ῥητορικῆς.*

See *Connected Rolls*, V.

1670. Title lost.

Ox., 4 pages. The first contains a drawing of the unopened papyrus, with the note 'disegno del papiro num°. 1670, della veduta dove si sono scoverti i secondi caratteri che sono scritti sul dorso,' together with a few fragmentary lines of Greek writing: pp. 2, 3, 4 contain the remains of 4 cols., each headed 'colonna esterna del papiro A.' This is therefore an instance of a 'papyrus opisthographus.'

Nap. dis., 32 frs., unpublished. Comparetti (*Catal.*) adds, 'Al disegno Napoletano si uniscono due frammenti non numerati. che furono disegnati dal difuori del papiro prima di svolgerlo, poichè era opistographo.' It is probable, therefore, that these two unnumbered fragments are identical with two of the four given in Ox., and that the 32 frs. of Nap. are none of them represented in Ox.

Comparetti says of Nap., 'l' argomento è filosofico; con molto studio, si può utilizzare questo papiro.' To this it may be added, that Ox., col. 3, is sufficiently intelligible to show that the question under discussion is the problem of providence, fate, and necessity; and it is therefore not unlikely that this roll belonged either to the book of Ἐπικούρου περὶ φύσεως in which these questions are discussed (pap. 1056=697), or to Χρυσίππου περὶ προνοίας (pap. 1038, Coll. Alt. V. 22–25). In any case it deserves careful examination.

1672. *Φιλοδήμου περὶ ῥητορικῆς β′.*

See *Connected Rolls*, V.

1674. *Φιλοδήμου περὶ ῥητορικῆς.*

See *Connected Rolls*, V.

1675. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσί.*

See *Connected Rolls*, III.

1676. (*Φιλοδήμου περὶ ποιημάτων* ?).

See *Connected Rolls*, IV.

Here follow in Ox. 12 pages of fragments from various rolls, all probably 'scorze,' pp. 1 to 5, and 6 G., Latin; the rest Greek.

P. 6. E, fragment containing two or three legible words; perhaps on rhetoric.

P. 6. F, fragment containing nothing intelligible.

P. 7, Pap. 221, 2 frs.

Nap., 4 frs., published in Coll. Alt. VIII. 134–137.

Ox., fr. 1 (4 half-lines only), not in Nap.

„ fr. 2=Nap., fr. 1: Ox. the more complete.

A few words only can be recovered. *Perhaps* on rhetoric.

Pap. 1106, 1 fr., about half a col. in width.

The papyrus bearing this number in Martini's catalogue is that published in Coll. Alt. X. 182–184; but the handwriting of this is quite different from that of the fr. in Ox., so that the numbering of one of the two must have been altered.

Pap. **455**.

Orig. 'scorza:' two pages preserved.

Ox., 1 fr.

Nap., 12 frs., published in Coll. Alt. IX. 121–132.

Ox. is not identical with any of the frs. of Nap., but evidently belongs to the same roll, and probably immediately preceded Nap. fr. 1. Ox. is legible and intelligible. This is one of the large number of rolls περὶ ῥητορικῆς. See *Connected Rolls*, V (*f*), pap. 1669.

P. 8. **1083**. Orig. 'Scorza insignificante,' Martini.

Ox., 2 frs., containing nothing intelligible. The writing is peculiar.

P. 9. **435**. Ox., 1 fr.

Nap. dis., 4 frs., unpublished; 'inservibile,' Comparetti, *Catal.*

The few words legible in Ox. make it probable that the subject is rhetoric.

On the same page, 'Frammento D, per non esservi num°. nel pezzo del Papiro.' Portions of five lines; writing large and peculiar. Nothing intelligible.

220. Ox., 1 fr.; a few isolated words only legible.

Martini and Coll. Alt. give the number 220 to the pap. published in Coll. Alt. VI. 188–199, (one of the series περὶ ῥητορικῆς,) the handwriting of which appears to be different.

253. Orig. 'scorza,' 3 leaves preserved.

Ox., 1 fr.; nothing intelligible.

A different roll from that numbered 253 in the Naples Catalogue. See *Connected Rolls*, III. on Philod. περὶ κακιῶν, etc. (f.).

P. 10. **230**. Orig. 'Scorza, cinerizia insignificante,' Martini.

Ox., 2 frs.; a few isolated words only are legible. Perhaps περὶ ποιημάτων.

Same page, 'fram°. C.' Nothing intelligible. Handwriting apparently identical with that of pap. 1083 on p. 8 above.

239. Orig. 'Scorza insignificante,' Martini.

Ox., 2 frs. The peculiar handwriting is identical with that of pap. 310, which is a duplicate of 1418, Φιλοδήμου --- πραγματεῖαι (see *Connected Rolls*, Biograph. II. (c)); and it may be conjectured on this ground that these fragments came from another part of the same work.

The name Ἐπίκουρος occurs twice. Nothing else is intelligible.

P. 11. 'Fram°. B.' A few insignificant words only are legible.

247. Ox., 2 frs.

This number is given in the Naples edition to one of the pieces of the περὶ εὐσεβείας, published in Coll. Alt. II. 42–49: but the frs. of Ox. belong to a different roll, numbered in the Naples edition 255, and published in Coll. Alt. VIII. 173–175. Ox. fr. 2 is a more complete copy of fr. 1 of that roll; Ox. fr. 1 does not occur in Nap.

A few significant words in Ox. fr. 2 suggest a *possible* connection with the περὶ εὐσεβείας; but this is very uncertain. The names *Plato*, *Epicurus*, and (probably) *Polyaenus* occur.

238. 'Scorza insignificante,' Martini.

Ox., 2 frs., no continuous sense, but a few words are legible. Subject apparently *rhetoric*.

237. 'Scorza insignificante,' Martini.

1 fr., no continuous sense.

P. 12. **244**. 'Scorza rotta insignificante,' Martini.

Ox., 1 fr., no continuous sense.

235. Ox., 1 fr., partly intelligible.

Contains the word φιλαργυρία. See *Connected Rolls* III, περὶ κακιῶν, etc. (f.).

1116. 'Scorza.'

Ox., 1 fr., no continuous sense.

'Fram°. A.' A few legible words.

Subject connected with *pleasure* and *pain*.

LATIN ROLLS.

Vol. VII.

78. Ox., 1 page; nothing intelligible.

153. Ox., 3 pages; nothing intelligible.

215. Ox., 3 pages; nothing intelligible.

218. Ox., 14 pages; nothing intelligible.

394. Ox., 3 pages.

Nap. dis., 5 frs., unpublished.

A few words might perhaps be recovered in Ox. fr. 1.

395. Ox., 1 page; nothing intelligible.

817. (Carmen de Bello Augusti Aegyptiaco.)

The 8th col. of the original was presented to Napoleon, together with the corresponding 'disegno,' and is now presumably at Paris.

Ox., 20 pages, marked A to H, 1, 2, 6, 8, 9 to 12, 16, 18, 19, 20; but pp. 18, 19 are duplicate copies of the left and right parts respectively of A (col. 1).

Nap., 8 cols., published, with restored text and commentary, by Ciampitti, in Coll. Prior, II. 1809.

Nap. col. 1 to 8 = Ox. A to H: the other pages of Ox. are not given in Nap., but perhaps correspond to fragments described as follows by the Naples editor:—'Sunt quidem certe reliquiae quaedam superstites in ima singularum columnarum parte exaratae, quae a superioribus, quibus adnectebantur, malo fato decisae vix dici potest quantum caliginis offundant lectoribus.'

The two facsimiles are independent copies of the original; and Ox., the earlier, has, as usual, in some instances preserved letters wanting in Nap.

The authorship has been variously ascribed to Varius, to Rabirius, and to a certain problematical Albinus; but all on insufficient grounds. Evidence on the subject there is none; and all that can be positively asserted is, that the verses are the work of one of the innumerable *mediocres poetae* of the early empire[1].

A number of subsequent publications, all founded on Nap. alone, are mentioned by Comparetti (*Relaz.* pp. 76–7), the last and most complete of them being those of Kreyssig † (published with *Commentat. de Sallustii Histor. lib. III. fragm.* Misen. 1835,) and Riese †, *Anthol. Lat.* I. 1870. Baehrens (*Poetae Latini Minores*, Vol. I. Lips. 1879,

[1] Perhaps I may venture on a fresh conjecture. The *Laus Pisonis* (published in Baehrens' collection immediately after the *Carmen de Bello Augusti*) is a panegyric composed under one of the early emperors, and addressed, by a young poet in humble circumstances, to a Piso, who has been identified with one of the Pisones to whom Horace dedicated his *Ars Poetica*, and who were the grandsons of Philodemus' patron. The author addresses Piso as his Maecenas, and evidently stood in the same sort of relation to the grandson as Philodemus to the grandfather. This being the case, it is not improbable that the writer of the panegyric may have been also the author of some of the Latin rolls discovered with the Philodemus-library in the house of the Pisos; and it is at least possible that the *Carmen de Bello Augusti* may be by the same hand as the *Laus Pisonis*. There is nothing in the style of the two poems to make this improbable; and it may be added that the author of the panegyric (l. 92) speaks of his patron as declaiming in Greek at Naples, which would agree very well with residence at Herculaneum.

It is not impossible that a careful examination of the few legible fragments of the other Latin rolls might result in the discovery of remains of the *Laus Pisonis* among them.

pp. 212 sq.) for the first time made use of Ox. for the revision of the text, in the form of impressions from Hayter's engraved plates (see below) sent to him by the Bodleian Librarian. Baehrens' text of the 8 cols. may therefore be accepted as final, as it is not likely that the original in its present state can add much to Hayter's carefully corrected copy. But he, like all previous editors, ignored the frs. in Ox., some of which perhaps admit of partial restoration.

Facsimiles of the 8 cols. were engraved (from Ox.) and prepared for publication in an edition by Hayter, which, like the corresponding edition of Philod. *περὶ θανάτου*, was never carried out: and these engravings are published for the first time at the end of the present volume. (See Introduction, p. 5.)

1057. Ox., 11 pages.

Nap. dis., 16 frs., unpublished.

Nothing continuously intelligible. A few isolated words may perhaps be read.

1463. Ox., 7 pages. A few isolated words only are legible.

Vol. VI. fin. ('Scorze.')

1082. Ox., pp. 1 and 3, containing 8 Latin frs., are marked by this number. In the Naples edition (Coll. Alt. and Martini) the number 1082 is given to a *Greek* roll (*περὶ κολακείας*) published in C. A. I. 84–92.

Nothing intelligible.

413. 'Frammento insignificante,' Martini.

Ox., 5 frs.: 2 on p. 2, and 3 on p. 5. A few isolated words only are legible.

397. Ox., 5 frs., on pp. 2, 4, and 5.

A few words only legible; *probably* hexameters.

399. 'Scorza insignificante,' Martini.

Ox., 1 fr., on p. 2.

A few words only; probably hexameters.

1419. Ox., 1 fr., on p. 4. Nothing intelligible.

459. Ox., 1 fr., on p. 4. Nothing intelligible. This number is in the Naples edition given to a *Greek* roll, Coll. Alt. IX. 142–186.

'G.' Ox., 1 fr., perhaps Latin, on p. 6. Nothing intelligible.

GROUPS OF CONNECTED ROLLS.

I. Ἐπικούρου περὶ φύσεως.
II. Biographical rolls.
III. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν.
IV. περὶ ποιημάτων.
V. περὶ ῥητορικῆς.

I. Ἐπικούρου περὶ φύσεως.

THE considerable number of rolls containing parts of Epicurus' great work in 37 books, *περὶ φύσεως*, may be arranged as follows:—

(*a*)	Book II,	pap.	1149–993=1010.
(*b*)	„ XI,	„	154=1042.
(*c*)	„ XIV,	„	1148.
(*d*)	„ XV,	„	1151.
(*e*)	„ XX (?)	„	1385.
(*f*)	„ XXVIII,	„	1479–1417.

Books of uncertain number,—

(*g*)	pap.	1056=697=1191.
(*h*)	„	362.
(*i*)	„	1431.
(*k*)	„	989.
(*l*)	„	419 (?).

(*a*) Book II[1].

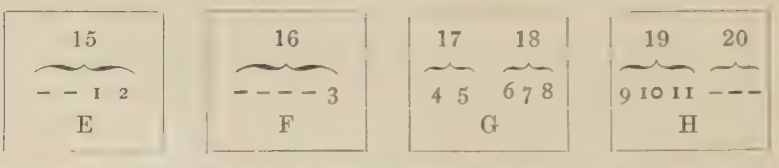
1149. *Ἐπικούρου* || *περὶ φύσεως* || *β'*.

(Martini wrongly gives the number of the book as ΙΑ. The copies have Ʒ, i.e. B with the upright stroke lost.)

The originals of the columns were sent to England, and are now in the British Museum. The succession of the cols. as they appear

[1] A paper on these rolls, including the text of the last cols., which was read by me at a recent meeting of the Oxford Philological Society, has been sent to the editors of the Journal of Philology.

on the 'tavole,' and the breaks in the papyrus, may be represented thus,—



That is, cols. 1 and 2 are continuous; then, after a break in the papyrus, comes a width of about four cols. illegible, followed by col. 3 and so on. These facts are of importance in determining the relation of 1149 to 993.

Ox., 13 pages and title (2 pages of 154 have been inserted among them by some mistake).

Nap., title, 6 frs., 11 cols., published, with restored text and commentary by Rosini, in Coll. Prior, II (2), 1809.

Not in Nap., Ox. p. 2 (E. b.) and 1 (F. d.).

Nap. col. 1 to 11 = Ox. col. 1 to 11.

In this case, as well as in that of 1148, the Naples published facsimiles of the cols. and title were engraved directly from Ox.[1] According to Martini, unpublished 'disegni' of 14 more frs. exist at Naples.

1010. Title in Nap., ΕΠΙ . ΟΥΡΟ . || ΠΕΡΙΦΥ . . . . .

Nap. Coll. Alt. VI. 69–81; not in Ox.

Gomperz (*Neue Bruchstücke Epikurs*, Wien, 1876) has shown that 1149 and 1010 are duplicates.

993. Nap. Coll. Alt. X. 104–111; not in Ox.

Gomperz (*Wiener Studien*, I. 1879, p. 27) has already pointed out that this roll belongs to the series Ἐπικούρου περὶ φύσεως. The similarity of subject, handwriting, and general appearance to those of 1149, led me to suspect that the two numbers formed the upper and lower parts of a single roll which had been broken across, as in the case of 157–152, 19–698, etc. Fortunately, the duplicate 1010 bridges over the break between the two last cols.; and in the last fr. of that papyrus the first three lines are identical with the last three of 993, col. 16, while those which follow are identical with 1149, col. 11. Thus the fact that 1149 and 993 are two parts of the same roll is established.

[1] Even so, however, the engraving does not always exactly reproduce the lead-pencil facsimile. For instance, in col. 10, l. 4 the engraved copy gives διαλύσεως, which is accepted by the Naples editor; but the lead-pencil facsimile gives διαΔύσεως, and this is shown by the context to be the true reading. But, as a rule, Nap. faithfully repeats Hayter's facsimile, which appears to be exceptionally accurate.

If the cols. were continuous in both parts of the roll, their connections throughout, that of the last page being known, could at once be determined as follows:—

1149	col.	3	4	5	6	7	8	9	10	11
993	col. 8	9	10	11	12	13	14	15	16	

But as a loss of cols. similar to that known to have occurred at one point (in 1149, between cols. 2 and 3) may have taken place elsewhere, the true arrangement must be found by other means.

If we begin with the assumption that the succession of cols. in both parts is unbroken, the resulting combinations from the last page, as far back as 993, col. 14, are satisfactory in sense, and are in most cases proved correct by the correspondence of the duplicate 1010. This part of the arrangement, therefore, may be accepted as certainly right. The same may be said of another combination some pages further back, viz. 1149 { 4 5 / 993 { 9 10 } ; for the sequence 993. 10–1149. 5 is proved correct by the duplicate 1010. 7, while 1149. 4 and 5 are seen to be continuous in the original papyrus; and the sequence 993. 9–1149. 4 gives a sense too satisfactory to be due to accident,—*τὸ δὲ (π)ερ(ὶ) τὰ ε(ἴδω)λα οὕτως ἔχειν (φ)άσκειν (ο)ὐθὲν ἀντ(ι) || μα(ρ)τυρε(ῖ τοῖς φ)αινομένοις.*

But among the intermediate cols. (i. e. those between 1149. 5 and 993. 14) some dislocation must have taken place; for the attempt to read the cols. of the two parts alternately fails. The first of these sequences, 993. 11–1149. 6, might perhaps give a sense; but 993. 12–1149. 7 yields an impossible combination of words; while 993. 13–1149. 8 not only makes no sense, but is directly proved to be wrong by the *duplicate* 1010, fr. 14, which corresponds to 1149. 8, and at the same time gives a few lines immediately preceding it, from which 993, col. 13 entirely differs. The text may be read as follows:—

1010. 14 { — *ἰσχυρὰ (πε)ραιοῦν διὰ τῶν τοίχων καὶ τῶν λοιπῶν συγκρο* ||
1149. 8 *-υόντων (?) στερεμνίων· τοῦτο δ' αὐταὶ αἱ αἰσθήσεις* ||
ἐπιμαρτυροῦσιν,

while the concluding words of 993. 13, which should immediately precede the col. of 1149, are *ἐν τρόπῳ τινὶ πρὸς τὰς (ἰσ)χ(υ)ρὰς (?) προσπίπτειν* ΚΑΘΑ.

It follows from these facts that a loss of one or more cols. must have taken place in both parts of the roll, but at different points,—in 1149, somewhere between cols. 5 and 9; and in 993, somewhere between cols. 10 and 14. Such a loss is possible at those points only where a break occurs in the original papyrus—i. e. in 1149, at two

points only, after col. 5, and after col. 8. At what points in 993 similar breaks occur I do not know, as I have had no opportunity of examining the original. Some further light, however, is thrown on the question by the correspondences of 1010, which may be represented as follows for this portion of the roll:—

1010 fr. 6 =	1149. 4.
„ „ 7 =	993. 10. 1149. 5.
„ „ 8 =	993. 11.
„ „ 9	
„ „ 10	
„ „ 11	
„ „ 12	
„ „ 13 =	1149. 7.
„ „ 14 =	1149. 8.
„ „ 15 =	993. 14. 1149. 9.

Assuming the frs. of 1010 to be given in their right order in the published Naples facsimiles, and arguing from the comparative length of a page in the two rolls, which can easily be ascertained (a col. of 1149–993 contains nearly the same number of letters as 1⅓ cols. of 1010), it can be shown from these facts that two cols of 993 have been lost between 993. 11 and 14, and that two cols. of 1149 have been lost between 1149. 5 and 7; and from other considerations it can be ascertained that the loss must have occurred in 1149 between cols. 5 and 6, and in 993 between cols. 13 and 14. If we now proceed to arrange the fragments of the two rolls accordingly, we find that the legible parts of 1149–993 coincide with the illegible parts of 1010, frs. 9 to 12, and thus the absence of duplicates in this part of the papyri is explained. To this, however, there is perhaps one exception. Assuming our arrangement to be correct, 993, col. 13, l. 1 should as nearly as possible coincide with 1010, fr. 11, l. 2. Now, on examining the two rolls at these points, we read in 1010, CAIENTAICEΞΩΘECIN, and in 993, C/ . . . TAICET . . . . IN; and the resemblance, though hardly sufficient of itself to prove the pages to be duplicates, strongly confirms the conclusion already arrived at.

At the next step backwards we come to another breach of continuity; for the combination 993. 8–1149. 3 makes no sense; and as I have not been able to find any connections in the earlier cols. or frs. (except that 1010. 2, ll. 1 to 3, is a doubtful duplicate of 1149. 3, ll. 12 to 14), the right arrangement is only ascertained from 993. 9 to the end. This part of the roll 1149–993 may be represented as follows:—

1149		4	5	—	—	6	7	8	9	10	11
993	9	10	11	12	13	—	—	14	15	16	

The relation between the duplicates may be thus shown:—

993, col. 9.	
1149, „ 4	= 1010, fr. 6.
993, „ 10 } 1149, „ 5 }	= 1010, „ 7.
993, „ 11	= 1010, „ 8.
——	1010, „ 9.
993, „ 12	
——	1010, „ 10.
993, „ 13	= (?) 1010, fr. 11.
1149, „ 6	1010, „ 12.
——	
1149, „ 7	= 1010, „ 13.
——	
1149, „ 8	= 1010, „ 14.
993, „ 14 } 1149, „ 9	= 1010, „ 15.
1149, „ 9 } 993, „ 15	= 1010, „ 16[1].
1149, „ 10	= [1010, page lost.]
993, „ 16 } 1149, „ 11 }	= 1010, „ 17.

(For additional particulars see Addenda).

The only existing publications of this book are the Naples edition of pap. 1149, and republications of it, with some modifications, by J. C. Orelli, *Epicuri Fragmenta librorum II et XI de Natura*, etc., Lips. 1818, and Pongerville, *Lucrèce de la Nature des Choses*, etc., Paris, 1823.

The Naples published facsimile of 1010, though exceedingly inaccurate, affords the means of making considerable improvements in the text; and by combining the contents of the three papyri, it should be possible to recover at least the general sense of the last ten or twelve pages. No final restoration of the text, however, can be made without a careful examination of the originals of 1010 and 993[2].

The subject is the Epicurean doctrine of 'images' and their

[1] The last letters given in the facsimile of 1010. 16, ΑΙΥΝΑ .... ΩΝΔΙΑΤ . ., in spite of the apparent differences, are probably identical with the first of 993. 15, ΔΥ(Ν)ΑϹΘΑΙ . . . . ϹΘΑΙΔΙΑΤΩΝ.

[2] A collation of the original of 1010 is one of the hitherto unfulfilled promises of Prof. Gomperz.

motion through space; and the argument closely resembles that of Epicurus, ap. D. L. X. 46–48, and Lucr. IV. 26 sq.

At the foot of col. 16 of pap. 993 there is a note written in a different hand from the text. At the foot of 336–1150, col. 23 = Ox. p. 15 (which is also the last page but one of the roll) occurs the *same note* written in the *same hand*, (in this case also a different hand from the text.) The letters may be read, combining the indications of the three copies (Ox. and Nap. 336–1150 and Nap. 993). ΜΑΡΚϹ ΟΚΤΑΟΥΙΟΥ: that is, Μάρκου Ὀκταουίου. On the probable significance of the name see Introduction, p. 15.

(*b*) Book XI.

154. *Ἐπικούρου || περὶ || φύσεως || ια´.*

The title is thus given in Ox.: in Nap., the book-number is wrongly given as A.

Ox., title and 6 pages (two of which have by some accident been transferred to the middle of 1149).

Nap., title and 14 frs., published in Coll. Alt. VI. 1–7.

Ox. '1149, p. 11,' N. a, not in Nap.
„ p. 5, N. b, col. 1 = Nap. fr. 11.
„ „ 4, N. c, col. 2 = „ „ 12.
„ '1149, p. 12,' N. d (?), not in Nap.
„ p. 3, O. a, col. 3 = Nap. fr. 13.
„ „ 2, O. b, col. 4 = „ „ 14.

In the pages given in both, Ox. is more complete than Nap.

1042. *Ἐπικούρου || περὶ φύσεως || ια´*[1].

Ox., title and 22 pages. (The title-page of 1148, Epic. περὶ φύσεως. Bk. XIV, has been displaced by some mistake, and now appears in Ox. as the first page of 1042.)

Nap., title and 13 cols., published, with restored text and commentary by Rosini, in Coll. Prior, II (1809).

The thirteen pages marked *col.* in Ox. are identical with the cols. of Nap.

The originals of the cols., with the 'disegni' of cols. and frs., were brought to England by Hayter. The originals are now in the Royal Library at Windsor: the 'disegni' are the Ox. facsimiles. In this case, therefore, as in 1149, the published Naples facsimile was

[1] Martini's *Catalogue* wrongly gives the title of 1042 as ЄΠΙΚΟΥΡΟΥ ΠЄΡΙ ΦΥϹЄѠϹ Β, and that of 1149 as ЄΠΙΚΟΥΡΟΥ ΠЄΡΙ ΦΥϹЄѠϹ ΙΑ.

engraved directly from Ox., and not, as in most cases, from a second facsimile made independently. But even here the engravings are not *perfectly* accurate representations of Ox.

As Gomperz has pointed out, 154 and 1042 are duplicates. The relation between them may be shown as follows:—

Ox. 154, N. a. ('1149, p. 11') l. 3 sq.	=	1042, col. 8, l. 15 sq.
„ „ p. 5, col. 1, l. 1–9	=	„ „ 9, l. 9 to end.
„ „ p. 4, col. 2, l. 1–9	=	„ „ 10, l. 12 to end.
„ „ p. 3, col. 3, l. 1–8	=	„ „ 11, l. 12 to end.
„ „ p. 2, col. 4, l. 1–8	=	„ „ 12, l. 13 to end.

Where the two rolls coincide, 154 is the less defective of the two.

Publications subsequent to the Naples edition:—

Orelli: 'Epicuri fragmenta librorum II. et XI. de Natura . . . ex tomo II. voluminum Herculanensium emendatius edidit suasque adnotationes adscripsit J. C. Orellius,' Lips. 1818.

Founded solely on the Naples published facsimiles of pap. 1042, and little more than a reproduction of the Naples edition without the facsimiles.

Pongerville: 'Lucrèce de la Nature des Choses, traduit par M. de Pongerville: . . . précédé . . . de divers fragmens du traité de la Nature, . . . retrouvés à Herculanum,' Paris, 1823.

Contains, of Bk. XI, lithographed facsimiles of the title and col. 1 apparently copied from the Naples edition: and restored text of 7 cols., also copied from the Naples edition, with a short commentary.

Gomperz (*Zeitschrift f. d. Oesterreichischen Gymnasien*, 1867, pp. 207–210) points out the connection between 154 and 1042, and restores the text of the four cols. given in both, using Ox. as well as the published Naples facsimiles.

Much remains to be done towards the restoration of the text in the earlier cols. The subject of the last cols. is the position of the earth and the nature of the forces supporting it in space.

(*c*) Book XIV.

1148. *Ἐπικούρου περὶ φύσεως ιδ´.*

Title in Ox. and Nap., ЄΠΙΚΟΥΡΟΥ ‖ ΠΕΡΙ ΦΙϹЄωϹ ‖ ΙΔ ‖ Χ . ΧΙΗΗΝΑ ‖ ΠΡΙϹ . . . . ΝϹ.

(The title-page of Ox. has been transferred to the beginning of 1042.)

As Gomperz points out, the last two letters of the stichometric number are probably wrongly copied, and should perhaps be read ΗΔ, making the number 3710.

Ox., title and 15 pages.

Nap., title, 11 frs., 10 cols., published in Coll. Alt. VI. 8–23.

Nap. fr. 6=Ox. p. 4, H. a.
„ „ 9= „ „ 2, G. a.
„ „ 11= „ „ 3, G. c.

Not in Nap., Ox. p. 1, F. d, and 15, F. b.

Nap. fr. 1 to 5, 7, 8, 10, not in Ox.

Nap. col. 1 to 10=Ox. col. 1 to 10, p. 5 to 14, I. a. to L. b.

In the case of the three fragments common to both, the two copies differ, and Ox. is, as usual, the better of the two. But in the case of the 10 cols., and the title-page, the published engravings of Nap. are exact reproductions of Ox., and were evidently made directly from it. The explanation must be that the pages in question were engraved in Italy under Hayter's superintendence (as in the case of the *περὶ θανάτου*), but the engraved plates were left behind by him at Naples, and the facsimiles in the Coll. Altera were subsequently printed from them. Martini notes that 'i disegni originali delle colonne furono spediti a Londra;' and these are the copies now at Oxford. In this case again, therefore, we have the evidence of one copy only, and not two independent ones, for the text of the cols.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, pp. 210–213) gives a restored text, from the copies. The subject under discussion is the construction of the world out of its primitive elements; and, according to Gomperz, Epicurus' arguments are specially directed against the Timaeus of Plato.

(*d*) Book XV.

1151. *Ἐπικούρου περὶ φύσεως ιε΄.*

Title in Ox., ϹΠ . ΚΟΥΙΟΥ || ΠΕΡΙΦΥϹΕѠϹ || ΙЄ || ΧΧΧΗΗ || . . . ΓЄΜΑΧΟΥ.

Nap. gives Є . . ΚΟΥJυΥ, and in the last line . ЄΜΑΧ . Υ, but otherwise agrees with Ox.

Ox., one page and title.

Nap., title and 34 frs., published in Coll. Alt. VI. 25–36.

Nap. fr. 34=Ox. p. 1.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867) restores a few words from Ox. and Nap., but speaks of the remains as 'Werthlose Trümmer.' The point of chief interest is the last line of the title-page. Gomperz restores this as (ἐφ' Ἡ)γεμάχου, and shows that the year so indicated (Ol. 120. 1=B.C. 300) must be the date of composition or first publication of the book. Cf. the similar note on the title-page of 1479.

(*e*) Book XX (?).

1385. (Ἐπ)ικούρο(υ περὶ) φύσεως (εἰ)κ(ο)στή (?).

Title in Ox., --- ΙΚΟΥΡΟ . || . . . . ΦΥϹЄѠϹ || Κ . Ϲ ΤΗ || ΡΑ . . <

(The number might also be (τρια)κ(ο)στή: but had so many letters been lost, the copyist would have been more likely to notice the fact. There is no mark of missing letters on the left in Ox.)

The last line of the title may *possibly* stand for (ἐγ)ρά(φη) ἐ(πὶ) ---. (Cf. 1151 and 1479.)

There is no Naples copy. Martini says of the orig.,—'Del tit. dato del Cat. di Oxford non m' è riuscito di veder traccia. Il papiro è in condizioni molto cattive, e in ogni caso non se ne potrebbero cavare che magri frammenti.'

Ox., title only.

(*f*) Book XXVIII.

1479–1417. Ἐπικούρου περὶ φύσεως κη΄.

Title in Ox. (on the same page as the last col.), ЄΓ . . . ΥΡ . Ι || ΠΙ ΡΙ . ΥϹЄΙϹ || ΚΗ || --- ѠΝΑΡΧΑΙ ---.

Title in Nap., ЄΓ . . ϽΥΡΟΥ || ΠЄΡΙ . ΥϹЄѠϹ || ΚΗ || --- ѠΝΑΡΧΑΙ --- || ЄΓ . ΑΦΗЄΠΙΝΙΚΙΟΥΤΟΥΝ . . ΝΛ . . ΦΑΤΗΛ.

1479 is the upper half of the roll, unrolled in 1804.

1417 is the lower part of the same roll, containing 9 or 10 lines at the foot of each page, and the lowest line of the title-page, and not unrolled till 1808[1].

Ox. (upper part only), 23 pages.

Nap., (title, 8 frs., and 13 cols., the title and cols. 2–13 being completed by the addition of the lower part of the roll), published in Coll. Alt. VI. 37–54. According to Martini, other fragments still remain to be copied.

Not in Nap., Ox. † p. 12, (G. a.)
" " " " fr. 3, p. 17, (G. b.)
" " " " † p. 14, (G. d.)
Nap. fr. 1 = Ox. fr. 4, p. 16, (H. a.)

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[1] Martini (*Catalogue*) gives 1417 as the number of the *upper* part, and 1479 as that of the *lower* part; but this must be a mistake, as Ox., which contains the upper part only, is numbered 1479.

Nap. fr. 2	=	Ox. fr. † p. 13, (H. b.)
" " 3	=	" " 1, p. 23, (H. c.)
" " 4	=	" " 2, p. 22, (I. a.)
" " 5	=	" " 3, p. 21, (I. a.)
" " 6, not in Ox.		
" " 7	=	" " 1, p. 19, (B. b.)
" " 8	=	" " 2, p. 18, (B. c.)
" col. 1	=	" col. 1, p. 1, (A. a, 'Incisa.')
" " 2	=	" " 2, p. 2, (H. d, 'Incisa.')
" " 3	=	" " 3, p. 15, (I. b.)
" " 4	=	" fr. 4, p. 20, (I. c.)
" " 5	=	" col. 4, p. 3, (I. d.)
" " 6–10	=	" " 5–9, p. 4–8, (M. a. to e.)
" " 11, 12, 13	=	" " 10, 11, 12, p. 9, 10, 11 (N. a. b. c.)

Whether the right order is that of Nap., or that of the Oxford lettering, is doubtful.

In the upper part of cols. 1 and 2 (marked in Ox. 'Incisa'), and also apparently col. 3, Nap. has been engraved *directly from Ox.* In all the other pages the copies differ.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, p. 670. and *Neue Bruchstücke Epikurs*, 1876, p. 7) restores the last line of the title as ἐγράφη ἐπὶ Νικίου τοῦ μετ' Ἀντιφάτην, and shows that the date of composition or publication of the book is thus fixed as the Archonship of Nicias, Ol. 121. 1 = B. C. 296. The 28th book of the περὶ φύσεως, therefore, was written by Epicurus in his 46th year, and four years after the fifteenth book of the same work: (see above on pap. 1151.)

The meaning of (τ)ῶν ἀρχαί(ων) in the preceding line is more doubtful.

Some of the better preserved cols. are restored by Gomperz (*Neue Bruchstücke Epikurs*, p. 7) from Ox. and Nap. In this case both copies are indispensable, as Ox., which gives the upper part in a much better state than Nap., omits the lower part altogether. Other passages might be restored, and the results promise to be of considerable interest; but an examination of the original, which had not been carried out by Gomperz in 1876, is essential to the final settlement of the text. Ox. should be reproduced by photography.

The subject is logical.

(*g*) Ἐπικούρου περὶ φύσεως.

1056. Title in Ox., C⅂IK^Y^OY || – – – ωC.

Nap. gives the first three letters as ϵ ·ι, but otherwise agrees.

Ox., 27 pages and title.

Nap., title and 20 cols., published, with restored text and commentary by Lucignano, in Coll. Prior, X.

697. Title in Ox., ϵπ . κο – – – || – – – ϕ.cϵω – – – .
Title in Nap., · πικc – – – || – – – ϕ⸢ cϵω – – – .

Ox., 22 cols. or frs.
Nap., title, 11 frs., 14 cols., published in Coll. Alt. VI. 55–68.

1191. Not in Ox.
Nap. dis., 19 frs., unpublished.

Gomperz has shown these three rolls to be three copies of the same book. I have not seen 1191, and do not know to which cols. of the other rolls it corresponds. The relation between 1056 and 697 may be shown as follows:—

1056.	Not in Nap.,		Ox.	p.	1.						
„	Nap. col.	3=	„	„	2.						
„	Not in Nap.,		„	„	3.						
„	Nap. col.	5=	„	„	4.						
„	„ „	6=	„	„	5.						
„	Not in Nap.,		„	„	6.						
„	Nap. col.	8=	„	„	7.						
„	„ „	9=	„	„	8.						
„	„ „	10=	„	„	9.						
„	„ „	11=	„	„	10.						
„	„ „	12=	„	„	11.						
„	Not in Nap.,		„	„	12.						
„	„ „		„	„	13.						
„	Nap. col.	15=	„	„	14=	697, Nap.	fr.	9=	Ox.	p.	9. (2).
„	„ „	„	„	„	„	„ „	col.	1=	„	„	8. a.
„	„ „	16=	„	„	15=	„ „	„	2=	„	„	8. b.
„	Not in Nap.,		„	„	16=(?)	„ „	„	3=	„	„	7. c.
„	„ „		„	„	„	„ „	fr.	10=	„	„	7. d.
„	„ „		„	„	17=(?)	„ „	„	11=	„	„	6. e.
„	„ „		„	„	„	„ „	col.	4=	„	„	6. f.
„	Nap. col.	19=	„	„	18=	„ „	„	5=	„	„	5. g.
„	„ „	„	„	„	„	„ „	„	6=	„	„	5. h.
„	„ „	20=	„	„	19=	„ „	„	7=	„	„	4. i.
„	„ „	21=	„	„	20=	„ „	„	8=	„	„	3. k.
„	„ „	22=	„	„	21=	„ „	„	9=	„	„	3. l.
„	„ „	23=	„	„	22=	„ „	„	10=	„	„	2. m.
„	„ „	24=	„	„	23=	„ „	„	11=	„	„	2. n.
„	„ „	25=	„	„	24=	„ „	„	12=	„	„	1. o.

1056. Nap. col. 26 = Ox. p. 25 = * 697, Nap. col. 13 = Ox. p. I. p.
" " " 27 = " " 26 = " " " 14 = " " II. q.
" " " 28 = " " 27 = * " " " 14 = " " II. r.

[In the pages marked *, 697 probably gives a *different part* of the *same col.* as 1056.]

697. Nap, fr. 1, 2 = Ox. p. 10 (1) and (2) A.
" " 3, 4, 5 not in Ox.
" " 6 = Ox. p. 9. (1) B.
" " 7, 8, not in Ox.
(Ox. p. 4 (2) is a second copy of Ox. p. 5. h.)

Gomperz (*Neue Bruchstücke Epikurs*, Wien, 1876, also published in *Sitzungsberichte der Kaiserl. Akad. der Wissensch., Philosoph.-Hist.* Wien, 19 Apr. 1876, pp. 86 sq.) gave an account of this book, 'die eigentliche Perle der Sammlung,' with a restored text of 7 cols., founded on the Oxford and Naples facsimiles of 1056 and 697.

Gomperz's article was reviewed by Bahnsch (*Philolog. Anzeiger*, 1878, pp. 270–273), who gives a short analysis of the contents of the restored cols.

Gomperz (*Wiener Studien*, I. 1879, pp. 27–31) has given a provisional restoration of the whole text, founded on an examination of the originals as well as the Oxford and Naples facsimiles.

The subject is *the freedom of the will*.

(*h*) **362.** Ἐπικούρου περὶ φύσεως.

Title in Ox., ƐΤΙ . ϽΥ . ΟΥ ‖ Γ . ΡΙΦΥϹƐωϹ.

Title in Nap., ЄΠΙΚΟΥΡΟΥ ‖ ΠЄΡΙΦΥϹЄωϹ. (with Z written above the end of each line)

The number of the book is lost; and if Ox. is right, the Z given in Nap. over the end of each line is an incorrect copy of a meaningless mark or flourish.

Ox., 2 pages; last col. and title on p. 2.

Nap., title and 3 frs., published in Coll. Alt. VI. 92–95.

Nap. fr. 2 = Ox. p. 1; Nap. fr. 3 = Ox. p. 2.

Nap. is very much more defective than Ox. Gomperz (*Neue Bruchstücke Epikurs*, p. 12) has restored a few lines of the last col., the only passage which gives a continuous sense. The question here discussed is *the possibility of error;* so that the subject of the book must have been logical, like that of Book XXVIII.

(*i*) **1431.** Ἐπικ(ο)ύρου ‖ περὶ φύσ(ε)ως.

Not in Ox., Nap. Coll. Alt. VI. 82–91.

Gomperz (*Neue Bruchstücke Epik.* p. 12) restores a few lines, containing, among other things, a reference to the first Book. The subject is apparently *superstition.*

The handwriting and general appearance of this roll are identical with those of 1149–993, Book II.

(*k*) **989.** *Ἐπικούρου περὶ φύσεως.*

Ox., title alone. No Naples copy.

(*l*) **419** (?).

Not in Ox., Nap. Coll. Alt. IX. 86–90.

Gomperz (l.c.) considers this roll to belong to the work of Epicurus περὶ φύσεως, mainly on the ground of the similarity of the handwriting to that of 697; hardly of itself a conclusive proof. But the fragments of 419 in their present state are 'as good as worthless.'

II. *Biographical Rolls.*

(*a*) **1232.** *Φιλοδήμου περὶ Ἐπικούρου.*
(*b*) **1289.** *Φιλοδήμου περὶ Ἐπικούρου β′.*
(*c*) **1418 = 310.** *Φιλοδήμου περὶ — — — καί τινων ἄλλων πραγματεῖαι.*
(*d*) **176.**
(*e*) **1005.** *Φιλοδήμου πρὸς τοὺς — — —.*
(*f*) **1021.**
(*g*) **1018.** (*Φιλοδήμου σύνταξις φιλοσόφων.*)
(*h*) **1044** (?).

(*a*) **1232.** *Φιλοδήμου* || *περὶ Ἐπικούρου.*

Ox., title and 5 pages, col. 1 to 5.

Nap., title and 10 frs., published in Coll. Alt. VI. 106–111.

Nap. fr.	3 =	Ox. p. 2, col. 1.
" "	4 =	" " 3, " 2.
" "	5 =	" " 4, " 3.
" "	9 =	" " 5, " 4.
" "	10 =	" " 6, " 5.
" "	1, 2, 6, 7, 8 not in Ox.	

Ox. is in a better state than Nap.; but not more than a few sentences at most can be recovered.

(*b*) **1289.** *Φιλοδήμου περὶ Ἐπικούρου β′.*

Title in Ox., ϕΙΛΟΔΗΜΟΥ | ΠΕΡΙ ЄΠ . ΚΟΥΡΟΥ | Β.
Title in Nap. dis., ϕΙΛ . . . . . . || ΠЄ . ΙЄΠ . . . .

Ox., title and 6 pages.

Nap. dis., unpublished, 4 cols., 3 frs. ('Altri frammenti non sono stati ancora disegnati,' Martini).

Comparetti says of N. dis. 'non molto da ricavarne.' Ox. gives two or three detached pieces which are probably lost in the original and Nap. dis., but contains only a few intelligible sentences.

(*c*) **1418.** *Φιλοδήμου περὶ – – – καί τινων ἄλλων παραγματεῖαι.*

Title in Ox., ϕΙΛΟΔΗΜΟΥ || ΠΟhΤЄΟΥ ΚΟΙΓЄΡ . . . CAI | ΚΑΙΤΙΝѠΝΑΛΛѠ . || ΠΡΑΓΜΑΤЄΙΑΙ'ΜΝΗ Λ.

Title in Nap., ϕΙΛΟΔΗΜΟΥ || ΠЄ . . ΤѠΝ . Ο . . . . || ΚΑΙΤΙΝѠΝ . Λ . . . || ΠΡΑΓΜΑΤЄΙΑΙ . . .

Ox., 14 pages and title. The title-page is marked col. 37, but a note is added,—'le prime diciotto colonne, e le ultimi tre non si son potute trascrivere.'

Nap., title, 1 fr., 24 cols., published in Coll. Alt. I. 108–131.

Of the first 18 cols., omitted in Ox., Nap. gives 1, 2, 7, 10, 11, 12, 14, 15, 16, 18, renumbered as cols. 1 to 10.

Nap. col. 11, 12 = Ox. col. 19, 20, p. 1, 2.
" " 13 (= col. 21), not in Ox.
Not in Nap., Ox. col. 22, p. 3.
Nap. col. 14 to 17 = Ox. col. 23 to 26, p. 4 to 7.
Not in Nap., Ox. col. 27, p. 8.
Nap. col. 18 to 23 = Ox. col. 28 to 33, p. 9 to 14.
" " 24, not in Ox.

As to the title, Comparetti (*Relaz.*) says that the version of it given in Ox. is 'strangely mistaken;' but unless he has compared it with the original, which does not appear, it is likely to be nearer the truth than Nap. From the position of ϕΙΛΟΔΗΜΟΥ to the left of the middle of the page in Ox. (for here again the two copies differ), it is possible that some other word in the same line (e.g. ΠЄΡΙ) has dropped out. Spengel, assuming the indications of Nap. to be right, suggests *περὶ τῶν (σ)ο(φῶν) καί τινων ἄλλων πραγματεῖαι.* Comparetti, who rightly objects that *σοφῶν* is too general a word to be followed by *τινων ἄλλων*, proposes to substitute *(σ)ο(φιστῶν)*, to which the same objection applies. Gomperz suggests *περὶ Ἐπικούρου καί τινων ἄλλων.* This gives a better sense, and suits the contents of the book, but involves a rather violent alteration of the indications of the copies.

It is probable, however, that the words preceding *καί τινων ἄλλων* contain a proper name.

The letters MNH following *πραγματείαι* are explained by Spengel to mean '1058 lines.' But on what possible theory of Greek notation can M be made to signify 1000? It is probable that MNH Λ represents *μνημ(εῖον)* or some derivative,—possibly *μνημείων* ∞, 'the —th book of the memorials of Epicurus' life.' The mark immediately following ΠΡΑΓΜΑΤΕΙΑΙ in Ox. is probably a stop.

Portions of the text have been restored by Spengel (*Philologus, Supplementband*, II. 1863, pp. 528–532): but from Nap. only. Gomperz (*Hermes*, V. 1871, p. 391) restores col. 31 Ox. = 21 Nap. (containing a letter of Epicurus written on his death-bed), and a few other passages, with the help of Ox., in this case very much more complete and accurate than Nap.

Gomperz shows that pap. 310 is a duplicate of 1418. 310 Ox., p. 1, l. 4 to 15 = 1418 Ox. col. 31, l. 2 to 12. But 310 is too fragmentary to contribute more than a few letters to the text.

The fragment marked 239, at the end of Vol. VI. Ox., is written in the same hand as 310, and perhaps formed part of the same work.

Pap. 1418 would well repay systematic examination.

(*d*) **176.** Title lost. (*Φιλοδήμου περὶ Ἐπικούρου ?*).

Ox., 23 cols.

Nap. dis., 49 frs., 28 cols., unpublished. (Martini states that a new facsimile is to be made.)

Gomperz (*Hermes*, V. 1871, pp. 386–395) discusses the contents of this roll (using Ox. alone, not Pap. or Nap. dis.), and shows that it treats of the life of Epicurus and his friends. He gives a restoration of col. 18, with two photo-lithographed facsimiles of Ox., and a collation of the original. This column contains a letter, apparently by Epicurus, to a little girl,—possibly the daughter of Metrodorus [1].

Other cols. might be restored.

The four rolls (*a*) to (*d*) apparently form parts of a biographical work of Philodemus on Epicurus and his personal friends, illustrated by copious extracts from a collection of letters, described in 1044, col. 4, as *τὰς ἐπιτομὰς (τῶν) ἐπιστολῶν τῶν Ἐπικού(ρου), Μητροδώρου, Πολυαίνου, Ἑρ(μά)ρχου καὶ τῶν (γνωρί)μων.* (Similar extracts from the same collection occur in pap. 163, *Φιλοδήμου περὶ πλούτου α'.*)

(*e*) ***Φιλοδήμου* || *πρὸς τοὺς* – – –.**

Ox., title and 23 pages.

Nap., title, 24 frs., 17 cols., published in Coll. Alt. I. 132–161.

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[1] At the end of l. 8 *κεἰ σὺ* should be read instead of Gomperz's restoration, *καὐτῇ*.

Not. in Nap. (?), Ox. p. 12, D. a. and 15, B. o.

Nap.	fr.	1	=	Ox.	p.	13, B. X.
„	„	4	=	„	„	14, B. Γ.
„	„	10	=	„	„	11, E. X.
„	„	24	=	„	„	10, H. a.
„	col.	1	=	„	„	21, I. a.
„	„	2	=	„	„	9, I. b.
„	„	3	=	„	„	8, I. c.
„	„	4	=	„	„	7, I. d.
„	„	5, 6, 7	=	„	„	4, 5, 6, K. a. b. c.
„	„	8, 9	=	„	„	2, 3, K. d, L. a.
„	„	10 to 14	=	„	„	16 to 20, L. b. c, M. a. b. c.
„	„	15	=	„	„	22, M. d.
„	„	16	=	„	„	24, N. a.
„	„	17	=	„	„	23, N. b.

The text is partly restored (but *from Nap. alone*) by Spengel. in *Philologus, Supplementband*, II. (1863), pp. 532 sq. Ox. is in some pages much more complete than Nap.; and it would be well worth while to reconstruct the text from a comparison of the two copies.

The subject is biographical, as in the first four rolls; but the mode of treatment differs in (*e*), which is polemical in tone, and consists of a defence of the life and practice of Epicurus and his friends against some unknown assailants.

(*f*), (*g*), and (*h*) have been described in their places in the Catalogue, where it was shown that (*f*) and (*g*) almost certainly, and (*h*) possibly, formed part of the σύνταξις τῶν φιλοσόφων of Philodemus, known by the reference to it in Diogenes Laertius. It may be asked in what relation the books on the life of Epicurus stand to this work. Of the σύνταξις, as a whole, we know only that one book (*f*) consisted of a catalogue of the Academics, and another (*g*) of a similar catalogue of the Stoics, and that the 10th book (that cited by D. L.) contained details connected with the life of Epicurus. Supposing, as is probable, that Philodemus in the σύνταξις τῶν φιλοσόφων treated of the heads of his own sect at much greater length than those of other schools, it is possible that in rolls (*a*) to (*d*) we have some of the later books of that work. The differences of title may be accounted for by supposing that either the latter part in each case is lost, and the whole may have been something like περὶ Ἐπικούρου β′, τῆς τῶν φιλοσόφων συντάξεως ι′: or that the different books were at first written separately, and *afterwards* combined into a single work, as seems to have been the case with the περὶ κακιῶν.

III. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν.

(a) Bk. VII. **222–1082**. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἃ ζ′, ὅ ἐστι περὶ κολακείας.*

(b) **1675**. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἅ.*

(c) **1089**. (*περὶ κολακείας* ?).

(d) **1471**. *Φιλοδήμου τῶν κατ' ἐπιτομὴν ἐξειργασμένων περὶ ἠθῶν καὶ βίων ἐκ τῶν Ζήνωνος σχολῶν – – – ὅ ἐστι περὶ παρρησίας.*

(e) Bk. IX. **1424**. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἃ θ′.*

(f) **253**.
(g) **1613**.
(h) **465**.
(k) **1090**.
} (*περὶ φιλαργυρίας* ?).

(l) Bk. X. **1008**. *Φιλοδήμου περὶ κακιῶν ι′* (*ὅ ἐστι περὶ ὑπερηφανίας* ?).

(m) **1457**. *Φιλοδήμου περὶ κακιῶν.*

(a) Book VII.

222. *Φιλοδήμου || περὶ κακιῶν καὶ τῶν || ἐν οἷς εἰσὶ καὶ περὶ ἃ || ζ. || ὅ ἐστι || περὶ κολακείας.*

Not in Ox., Nap. Coll. Alt. I. 74–83.

1082. Not. in Ox.: Coll. Alt. I. 84–92.

According to the Naples editor (Coll. Alt. I. Index) these two numbers are most probably two parts of a single roll, which was slit longitudinally before being opened. Consequently, the true order of the cols. is lost, and the nearest attainable approach to it might perhaps be made by reading the pages of the two numbers *alternately*.

The originals have perished, with the exception of the title-page; but the conjecture of the Naples editor is confirmed by the appearance of the facsimiles and the nature of their contents.

Spengel (*Philologus*, *Supplementband*, II. 1863, pp. 525–6) describes 222 as 'ten columns from which nothing is to be learnt;' but gives a rather more favourable account of 1082, of which he partially restores one column. A few more pages might be similarly treated.

(b) **1675**. *Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἅ.*

Title in Ox., ΦΙ --- || --- ΑΚΙΩ . ΚΑ || --- ΕΙΜ . . . Ν || --- ϽΝϹ ΝΟΙϹΕΙϹΙ || --- || ΑΡΙΘ . ΧΧ ---.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙΚΑΚΙΩΝΚΑΙΤΩΝ || . . . . . ΕΙΜΕΝΩΝΑΡΕΤΩΝ || ΚΑ . . ϽΝΕΝΟΙϹΕΙϹΙΚΑΙ || ΠΕ --- || ΑΡΙΘ . ΧΧ ---.

In Nap. the book-number is given at the top of the page as $\bar{\Delta}$; but Comparetti (*Relaz.*), having examined the original, says that this is an error, as Δ, though occurring twice on the title-page, is shown by its position to belong to the stichometric note, and does not indicate the number of the book.

Ox., 14 cols., title on last col.: also, two copies in ink of cols. 1 to 10, by the same hand as the lead-pencil facsimile. An independent and more complete pen-and-ink facsimile of col. 11 is bound up in Ox. as p. 25 of pap. 1497.

Nap., title, 1 fr., 13 cols., published in Coll. Alt. I. 1–15.

Nap. fr. = Ox. col. 1.

Nap. col. 1 to 13 = Ox. col. 2 to 14.

(The order of the pages in Ox. is reversed.)

This roll is shortly described (from Nap. alone) by Spengel, *Philologus*, XIX. 139–142, and *id. Supplementband*, II. 497.

Gomperz (*Anaxarch und Callisthenes*, in *Commentationes Philologicae in honorem Th. Mommsen*, Berlin, 1877, pp. 471–480) restores Ox., cols. 4, 5, and shows that the passage illustrates the subject of flattery by anecdotes showing the relations between Alexander and some of his courtier-philosophers[1].

The subject of this roll, like that of (*a*), is κολακεία; but they do not seem to be duplicates.

More might be done towards the restoration of the text of (*b*) by a joint use of Ox. and Nap.

(*c*) **1089**. Title lost.

Not in Ox., Coll. Alt. VIII. 1–6. The original has perished, except the last page.

No continuous sense, but enough is preserved to show that the subject is κολακεία. Is this a duplicate of (*a*) or (*b*)?

(*d*) **1471**. *Φιλοδήμο(υ) || τῶν κατ' ἐπιτομὴν ἐξειρ||γα(σ)μένων περὶ ἠθῶν καὶ βί||ων ἐκ τῶν Ζήνων(ος σχο)λῶν || --- || ὅ ἐστι περὶ παρρ(η)σίας.* (The last line but one no doubt contained the book-number.)

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[1] The word in col. 5, l. 6, which Gomperz gives doubtfully as ὀρνέοις, should perhaps be read as ἔρνεσιν.

Not in Ox., Nap. Coll. Prior, V. (1) and (2) (Ottaviani).

παρρησία is the *ἀντικειμένη ἀρετή* to *κολακεία*; so that this roll must be classed with (*a*) and (*b*), in spite of the difference of title. For *ἐκ τῶν Ζήνωνος σχολῶν* compare 1389.

(*e*) Book IX.

1424. *Φιλοδήμου || περὶ κακιῶν καὶ τῶν || ἀντικειμένων ἀρετῶν || καὶ τῶν ἐν οἷς εἰσὶ || καὶ περὶ ἃ || θ′.*

(So Nap.: Ox. omits the book-number Θ, but otherwise agrees.)

Ox., title and 22 pages, published in *Herc. Voll. Oxon. Pars Prima*, 1824, pp. 83–105. (The pages are disarranged in the lead-pencil facsimile, but stand in the order of the numbered cols. in the published copy.)

Nap., title and 28 cols., published, with restored text and commentary by Javarone, in Coll. Prior, III. (1), 1827.

Not in Ox., Nap. col. 1 to 6.

Ox. col.		1 to 4 =	Nap. col.		15 to 18.
„	„	5 to 8 =	„	„	11 to 14.
„	„	9 to 12 =	„	„	7 to 10.
„	„	13 to 22 =	„	„	19 to 28.

1424 was edited (from Nap. alone) by Goettling, *Ἀριστοτέλους οἰκονομικός. ἀνωνύμου οἰκονομικά, Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν θ′, conjuncta edidit C. Goettlingius*, Jenae, 1830. His text is criticised by Spengel as arbitrary and inaccurate, and sometimes inferior to that of the Naples editor.

This roll was described, together with 1008, by Spengel (*Gelehrte Anzeigen*, München, Dec. 1838, pp. 1001–1023), who restores the text of some cols. of each. He mentions Ox., but apparently uses Nap. alone[1].

1424 is discussed and analysed, and Goettling's text emended in several places, by Schoemann, *Observationes in Theophrasti Oeconomicum et Philodemi lib. IX. de Virtutibus et Vitiis* (written in 1839), Opusc. Academ. III. pp. 206–243. 1424 was also edited, together with 1008, by Hartung, *Philodem's Abhandlungen über die Haushaltung und über den Hochmuth*, etc. Leipz. 1857. He makes use of Goettling and Schoemann for 1424, and Sauppe also for 1008. Ussing and Comparetti, however, describe his edition as valueless.

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[1] E. g. in 1008, col. 16, Nap. l. 18, where he rightly restores *τὰ Ξέρξου* from ΤΑΞΕΙ⁻ΟΥ, the reading of Nap.; Ox. gives ΤΑΞΕΙΞΟΥ.

The portion of the book preserved might be described as περὶ οἰκονομίας. The question discussed is, how the Epicurean σοφός must conduct himself with respect to the acquisition and preservation of wealth, in order to avoid disturbance of the philosophic calm. Philodemus criticises from this point of view the *Oeconomicus* of Xenophon, and one of the books of the same name traditionally ascribed to Aristotle; but refers to the latter as a work of Theophrastus. (See Spengel and Schoemann, referred to below.) It is probable, therefore, that the particular vice treated in this book was *covetousness* (φιλαργυρία); so that it may be connected with the four following anonymous rolls, which are shown, by the frequent recurrence of the word φιλαργυρία, to deal with the same subject.

(*f*) **253**. Title lost. (περὶ φιλαργυρίας ?).

'Scorza:' 3 leaves only of orig. preserved.

Ox., 1 fr. (*numbered* 235), Vol. VI. fin. p. 12. (The fr. numbered. 253 in Ox. Vol. VI. fin. p. 9 must belong to a different roll.)

Nap., 12 frs., in Coll. Alt. VII. 191–196.

Ox. fr. 1 = Nap. fr. 1; Ox. more complete.

No continuous sense[1].

(*g*) **1613**. Title lost. (περὶ φιλαργυρίας ?).

'Scorza:' two leaves only of orig. preserved.

Not in Ox.: Nap., 13 frs., in Coll. Alt. VII. 124–135.

No complete lines; but in a few passages the sense might perhaps be recovered.

The writing of (*f*) and (*g*) is similar; and it is not unlikely that they are two parts of a single roll cut in two, like 222–1082. (Will any of the half-pages of (*g*) fit those of (*f*) ?).

(*h*) **465**. Title lost. (περὶ φιλαργυρίας ?).

'Scorza:' two leaves only of orig. preserved.

Not in Ox.: Nap., 14 frs. in Coll. Alt. IX. 187–200.

No continuous sense. The writing is *perhaps* the same as that of (*f*) and (*g*). The paragraph-number $\bar{\theta}$ occurs on fr. 3.

(*k*) **1090**. Title lost. (περὶ φιλαργυρίας ?).

'Scorza:' last leaf only of orig. preserved.

Not in Ox.: Nap., 42 frs. in Coll. Alt. X. 155–175.

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[1] It is worth notice that the paragraphs or chapters of this pap. are numbered by letters on the margin. Thus $\bar{\gamma}$ occurs on fr. 9, $\bar{\delta}$ on fr. 7, $\bar{\eta}$ on fr. 3, and $\bar{\theta}$ on a col. following fr. 1, of which the first letters are given in Ox. It would appear from this that the frs. preserved are near the *beginning* of the roll; and also that they are given in *reverse order* in the Coll. Alt. (Is this the case elsewhere with 'scorze ?').

No continuous sense.

The writing of this roll is quite different from that of the last three. Perhaps (*f*), (*g*), and possibly (*h*), are parts of a single roll cut into several pieces (as in the case of the περὶ εὐσεβείας), and (*k*) a duplicate copy of the same book. It would be worth while to test this hypothesis by a systematic examination of the fragments.

The περὶ πλούτου of Philodemus should also be compared, as similar in subject, though probably not belonging to the same series.

(*l*) Book X.

1008. *Φιλοδήμου* || *περὶ κακιῶν* || *ι'*.

(The book-number ι, i.e. Bk. X., is given in Nap., but omitted in Ox.).

Ox., title and 25 cols., published in *Herc. Voll. Oxon. Pars Prima*, 1824.

Nap., title and 24 cols., published, with restored text and commentary by Caterini, in Coll. Prior, III. (2), 1827.

Ox. col. 1, not in Nap.

Ox. col. 2 to 25=Nap. col. 1 to 24.

(The order of the pages is inverted in the Oxford lead-pencil facsimile, but corrected in the published volume.)

The part preserved treats of ὑπερηφανία and kindred vices, and contains descriptions, in the style of the *Characters* of Theophrastus, of the αὐθάδης, the αὐθέκαστος, the παντειδήμων, the εἴρων, etc.

Publications:—Spengel and Hartung, see above under (*e*). An improved text, based on both Nap. and Ox., was published by Sauppe, *Philodemi de Vitiis liber decimus*, Lips. 1853: and the roll was again edited by Ussing (*Theophrasti Characteres et Philodemi de Vitiis liber decimus*, Hauniae, 1868), who uses Sauppe.

(*m*) **1457.** *Φιλοδήμου* || *περὶ κακιῶν*.

Not in Ox.: Nap. dis., 24 frs., 12 cols., title, unpublished.

'Utilizzabile,' Comparetti. (What is the subject?).

From the various titles and subjects of these rolls it appears probable that Philodemus began by writing distinct treatises on single virtues and vices (e.g. περὶ κολακείας), but gradually formed the plan of uniting them all into a single comprehensive work in a number of books, the full title of which might have been περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἅ, each virtue or vice forming the subject of a separate book. See the concluding words of 1008, the book which treats of ὑπερηφανία:—

καὶ τὸν ὑπομνηματισμὸν δὲ τοῦτον αὐτοῦ καταπαύσομεν, ἐπισυνάψομεν δ' αὐτῷ τὸν περὶ τῶν ἄλλων κακιῶν ὧν δοκιμάζομεν ποιεῖσθαι λόγον[1].

IV. *περὶ ποιημάτων.*

(*a*) Philod. *περὶ ποιημάτων*, Book IV. pap. 207.
(*b*) „ „ „ Book V. pap. 1425 = 1538.

Title lost:—

(*c*) pap. 1676.
(*d*) „ 994.
(*e*) „ 444–460–463–1073–1074.
(*f*) „ 1081.
(*g*) „ 466.
(*h*) „ 403.
(*k*) „ 407.
(*l*) „ 1581.
(*m*) „ 1677.
(*n*)? „ 1087.
(*o*)? „ 188.

(*a*) Book IV.

207. *Φιλοδήμου || περὶ || ποιημάτων || δ'.*

(So Nap. The book-number Δ̣ is omitted in Ox.)

The title is followed by a stichometric note, given in Ox. as ΑΡΙΘ̲ ΧΧΓΔ, i. e. ΧΧ𐅄, = 2050 lines. Nap. and Martini, as well as the Oxford published index, give the number in the meaningless form ΧΧΙΔ.

Ox., 9 pages and title.

Nap., title and 10 cols., published in Coll. Alt. II. 148–158.

Nap. col. 1 = Ox. p. 1, H. e.
„ „ 2 not in Ox.
„ „ 3 = Ox. p. 3, K. a.
„ „ 4 = „ „ 2, K. b.
„ „ 5 to 10 = „ 4 to 9, K. c. to L. c.

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[1] Comparetti (*Relazione*, p. 69) thinks that the *περὶ ὀργῆς*, pap. 182, probably formed part of the same work, and that the full title of that roll may have been *Φιλοδήμου περὶ κακιῶν* —, *ὅ ἐστι περὶ ὀργῆς*. But against this it may be argued that even an Epicurean would hardly classify *ὀργή* as a *κακία*. *ὀργή* stands on the same level as *χάρις* (as, for instance, in *κύρ. δόξ.* 1); and 182. *Φιλοδήμου περὶ ὀργῆς*, is to be classed with 1414, *Φιλοδήμου περὶ χάριτος*, rather than with the *περὶ κακιῶν*. Both books, however, might be brought under the more general head *περὶ ἠθῶν καὶ βίων* used in the title of (*d*).

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 718–720) gives a restoration of the scanty remains of the text, using both Ox. and Nap.

Subject, perhaps the relation between the different kinds of poetry (tragedy, lyric poetry, etc.).

(*b*) Book V.

1425. *Φιλοδήμου* || *περὶ ποιημάτων* || *ε'.*

Ox., 38 cols. and title, published in *Hercul. Volum. Ox. Lithogr.* Pars II. pp. 117–155.

Nap., title, 2 frs., 36 cols., published in Coll. Alt. II. 159–197.

The pages of Ox. are, as usual, disarranged in the volume of lead-pencil facsimiles, but are given in their right order in the published lithographs.

Nap. fr. 1, 2	=	Ox. col. 1, 2.
„ col. 1 to 36	=	„ „ 3 to 38.

1538. *Φιλοδήμου* || *περὶ ποιημάτων* || *τοῦ ε'* || *τῶν εἰς δύο* || *τὸ β'.*
(So Ox.; Nap. gives the last three lines as Υ Ε̄ || ΝΕΙϹ ΔΥΟ || Ο Β̄.)

Ox., title and 11 pages.

Nap., title and 10 cols., published in Coll. Alt. II. 198–208.

Nap. col. 1	=	Ox. p. 4, E. a.
„ „ 2, 3	=	„ „ 6, 7, E. b. c.
„ „ 4	=	„ „ 12, E. d.
„ „ 5	=	„ „ 5, E. e.
„ „ 6	=	„ „ 2, F. a.
„ „ 7 A, not in Ox.		
„ „ 7 B	=	Ox. p. 3, F. b.
„ „ 8	=	„ „ 11, F. c.
„ „ 9	=	„ „ 9, G. b.
„ „ 10	=	„ „ 10, G. a.

Not in Nap., Ox. p. 8, E. c. *sopraposto.*

As Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, p. 721) has pointed out, 1425 and 1538 are duplicates.

1425. Ox. col. 27, l. 3 sq.	=	1538, Ox. p. 4, l. 6 sq.
„ „ „ 28, l. 1 sq.	=	„ „ „ 6, l. 4 sq.
„ „ „ l. 27 sq.	=	„ „ „ 7, l. 1 to 9.
„ „ „ 29, l. 1 sq.	=	„ „ „ 7, l. 10 sq.
„ „ „ l. 23 sq.	=	„ „ „ 8, l. 1 sq.
„ „ „ 30.		
„ „ „ 31, l. 15 sq.	=	„ „ „ 12, l. 1 sq.
„ „ „ 32, l. 19 sq.	=	„ „ „ 5, l. 2 sq.
„ „ „ 33, l. 11 sq.	=	„ „ „ 2, l. 1 sq.

1425. Ox. col. 34, l. 11 sq.=1538, Nap. col. 7 A., l. 4 sq.
„ „ „ 35, l. 12 sq.= „ Ox. p. 3, l. 4 sq.
„ „ „ 36, l. 8 sq.= „ „ „ 11, l. 1 sq.
„ „ „ 37, l. 9 sq.= „ „ „ 9, l. 1 sq.
„ „ „ 38, l. 7 sq.= „ „ „ 10, l. 1 sq.

Dübner (*Philologis Gothae conventum agentibus; insunt fragmenta Philodemi* περὶ ποιημάτων, Paris, 1840) gives a reprint of 1425 Ox., with a restored text of cols. 3, 4, 10, 11, 16, 17, and 24 to 29, based on Ox. only.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 721–726) gives an account of the book, a summary of the argument of the earlier cols., and an amended text of Ox., col. 24 and a few other passages, founded on a comparison of Ox. and Nap.

A considerable part of the text still remains to invite the restorer, especially in the later cols., where the two rolls supply one another's deficiencies. Ox. is in both cases more complete than Nap.

The question under discussion appears to be that of the function and use of poetry. The treatment of the subject may be compared with that of rhetoric in the greater part of the περὶ ῥητορικῆς.

In 1425 Ox., col. 28, occur the words τὰς παρὰ Ζήνωνι δόξας ἐπικόψαντες ἤδη (με)μηκυσμένον τὸ σύγγραμμα καταπαύσομεν. In this book, therefore, as in many others, Philodemus utilized his notes of Zeno's lectures.

A commentary on the three preceding rolls, by Lucignano, exists in MS. in the Naples Museum.

(*c*) **1676.** Title lost. (Φιλοδήμου περὶ ποιημάτων ?).

Remains of the original exist at Naples.

Ox., 6 pages, numbered col. 16 to 21.

Nap., 11 frs., 13 cols., published in Coll. Alt. XI. 147–166.

Nap. col. 5 to 10=Ox. col. 16 to 21.

Ox. is in these six pages more complete than Nap.: but each is needed to supplement the other. In Ox. col. 20 the piece containing the right half of l. 1 to 12 is placed a line too low. The mistake is corrected in Nap.

A considerable part of this roll can be read continuously. The subject and style are similar to those of (*a*) and (*b*).

(*d*) **994.** Title lost. (Φιλοδήμου περὶ ποιημάτων ?).

Ox., 37 pages.

Nap., 24 frs., 38 cols., published in Coll. Alt. VI. 127–187.

Nap. fr. 1–17, not in Ox.
„ „ 18 =Ox. p. 12, H. a.
„ „ 19 = „ „ 15, H. b.

Nap. fr. 20 = Ox. p. 11, H. c.
" " 21 = " " 10, H. d.
" " 22 = " " 14, I. a.
" " 23 = " " 13, I. b.
" " 24, not in Ox.
Nap. col. 1, 2, not in Ox.
" " 3 = Ox. p. 25, L. c.
" " 4 = " " 19, L. d.
" " 5 = " " 24, L. e.
" " 6 = " " 2, M. a.
" " 7 = " " 6, M. b.
" " 8 = " " 3, M. c.
" " 9, 10, not in Ox.
" " 11 = Ox. p. 26, N. e.
" " 12 = " " 23, N. d.
" " 13 = " " 22, N. c.
" " 14, not in Ox.
" " 15 = Ox. p. 17, N. a.
" " 16 = " " 5, O. a.
" " 17, 18, 19 = " " 7, 8, 9, O. b. c. d.
" " 20, 21 = " " 20, 21, P. a. b.
" " 22, not in Ox.
" " 23, 24 = Ox. p. 32, 33, P. d, Q. a.
" " 25 = " " 27, Q. b.
" " 26 = " " 1, Q. c.
" " 27 = " " 4, Q. d.
" " 28 = " " 36, R. a.
" " 29, not in Ox.
" " 30 = " " 35, R. c.
" " 31 = " " 34, R. d.
" " 32 = " " 16, S. a.
" " 33 = " " 29, S. b.
" " 34 = " " 31, S. c.
" " 35 = " " 30, S. d.
" " 36 = " " 28, T. a.
" " 37 = " " 37, T. b.
" " 38 = " " 18, T. c.

Ox. is more complete than Nap. The pages are fragmentary, but a good many passages may be restored. The subject of the greater part is *euphony*.

(*c*) **444—460—463—1073—1074**. Five 'Scorze,' which Quaranta joined together, 'believing them all to belong to one work περὶ ποιημάτων' (Martini). The last page only of the original of each is preserved.

Not in Ox.: Nap. 112 cols. (or rather frs., Coll. Alt. XI. Index), published in Coll. Alt. IV. 109–208. It is to be presumed that these numbers represent different parts of one or more rolls cut into several pieces before being opened, as in the case of the περὶ εὐσεβείας; and the true order of the different parts, as well as of the single cols. contained in them, is consequently quite uncertain. A commentary by Quaranta exists in MS. at Naples. The book is written in a large clear hand[1], and considerable parts of it are fairly complete and intelligible. The earlier part (as arranged in the Coll. Alt.) treats of the laws of euphony; the later part (probably) of poetic diction[2].

It is difficult to determine the exact relation between (*d*) and (*e*). They are not duplicates; but the earlier part of (*e*) closely resembles (*d*) in subject and treatment; and two short passages[3], which do not look like acknowledged quotations (they *contain* a quotation from Sophocles), are *verbally identical* in the two rolls:

(*e*) col. 29, l. 1 to 6 = (*d*) Nap. col. 6, l. 2 to 9;
„ „ l. 16 to end = „ „ 5, l. 6 to 17;
and col. 52, l. 1[4],

but the remaining parts of these pages differ.

(*f*) **1081.** The last page only of the original is preserved.

Not in Ox.: Nap., 47 frs., in Coll. Alt. VII. 81–123.

Many of the frs. are fairly intelligible. Subject, the relation between subject-matter and style (?), and the laws of poetic diction[5].

(*g*) **466**. 'Scorza;' last page only of original preserved.

Not in Ox.: Nap. 13 frs., in Coll. Alt. X. 1–13.

Legible in parts; but not much continuous sense can be recovered. Subject, the poetic style (?).

(*f*) and (*g*), though not apparently duplicates of (*e*), closely resemble it in parts. Compare, for instance, (*e*) col. 79 with (*f*) fr. 16: and (*e*) col. 103 with (*f*) fr. 38 and (*g*) fr. 12.

(*h*) **403.** 'Scorza;' 6 (?)[6] frs. of original preserved.

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[1] This pap., unlike the rest of the *Voll. Herc.*, occasionally marks the accents, and in one instance at least (col. 48) a rough breathing.

[2] See Gomperz in *Wiener Studien*, II. 1880, pp. 140–142, and *Academy*, 1873, p. 36. He promises an edition of the papyrus. Parts of it are of great interest.

[3] There may be other cases of duplicate passages in the two rolls which I have failed to notice.

[4] Col. 52 is therefore the next page to col. 29. Similarly, col. 32 is the next page to col. 28; cf. Eur. Ion 237–240. (Gomperz).

[5] Martini, by an unaccountable mistake, gives this roll the title Ἐπικούρου περὶ φύσεως. On its contents see Gomperz, *Academy*, 1873, p. 36.

[6] So Martini; Coll. Alt. XI. Index says 1 p. only.

Not in Ox.: Nap., 7 frs., in Coll. Alt. IX. 25–30.

Some of the frs. are perfectly intelligible. The question discussed is 'What is a good poet?'

(*k*) **407.** 'Scorza;' last page only of original preserved.
Not in Ox.: Nap., 4 frs., in Coll. Alt. IX. 31, 32.
Subject, the same as that of (*h*).

(*l*) **1581.** 'Scorza;' original preserved.
Not in Ox.: Nap. 7 frs., in Coll. Alt. VII. 157–160.
Subject, the bearing of poetry on morals (?).

(*m*) **1677.** Original preserved.
Not in Ox.: Nap. 24 frs., in Coll. Alt. XI. 167–182.
A few passages only are partly intelligible.

(*n*) (?) **1087.** 'Scorza;' last page only preserved.
Not in Ox.: Nap. 2 frs., in Coll. Alt. VIII. 119, 120.

(*o*) (?) **188.** – – – περὶ πραγματείας (see above in Catalogue), *perhaps* belongs to the same series.

I have failed to find any duplicates among the rolls περὶ ποιημάτων other than (*b*), (with the partial exception of (*d*) and (*e*) mentioned above:) and it is difficult to determine the relations in which they stand to one another. In some instances, the points of resemblance between two rolls may be accounted for by assuming one to be the first draft of a book by Philodemus, and the other, the same book as subsequently rewritten by the author. Other rolls more probably contain portions of works by other writers, either used by Philodemus as authorities, or criticised by him as opponents; and among these may perhaps be Demetrius, (see 1014, Δημητρίου περὶ ποιημάτων β′, the title of which shows that the collection probably contained one other book at least of the same work,) and Heracleodorus, who is referred to in Philod. περὶ ποιημ. ε′, 1425 Ox. col. 23, and in the two anonymous rolls (*c*) and (*f*).

V. περὶ ῥητορικῆς.

(*a*)	Philod. περὶ ῥητ.	Book	I.	pap.	1427.
(*b*)	„ „ „	„	II.	„	1672 = 1674 = 408 = 1580 = 409 = 425 = 1117.
(*c*)	„ „ „	„	IV. part 1,	pap.	1423.
(*d*)	„ „ „	„	„ „ 2,	„	1007.

Book-numbers lost :—

(*e*) Philod. περὶ ῥητ. pap. 1506 = 1426 = 240.
(*f*) „ „ „ „ 1669.
(*g*) „ „ „ „ 1015.
(*h*) A large number of anonymous rolls.

(*a*) **1427.** *Φιλοδήμου περὶ ῥητορικῆς ὑπομνημάτων α'.*

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗϹ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗϹ || ΥΠΟ-ΜΝΗΜΑΤΩ. || Α || ΑΡ ΧΧ <Α || ϹΕ . . . . \Ζ.

Ox., title (roughly copied) and 7 cols.

Nap. (title, 4 frs., 7 cols.), engraved and published in Coll. Alt. V. 26–35.

Martini states that the 'disegni' of the cols. of this pap. were sent to London, so that those of the frs. only remain at Naples; and, accordingly, the facsimiles published in Coll. Alt. appear to have been engraved directly from Ox., and not, as in most cases, from a distinct copy; so that in this case we have really only one copy in two forms. There are, however, some slight differences, e.g. in the last two lines of col. 5.

The numbering of the cols. in Ox. and Nap. is the same.

The last column ends as follows:—*τοῖς δ' ἡμετέροις μεμπτέον (ἂ)ν εἴη, καὶ περιττότε(ρον) τοῖς γε [τοῖς] τοιού(το)ις, ὅσοι καὶ τὴν σοφισ(τ)ικὴν ῥητορικὴν οὐ(κ) εἶναι τέχνην διειλή(φ)ασι καὶ τούτου συστατικοὺς λόγους πεπο(ι)ήκασι. εἰ γὰρ Ἐπ(ί)κουρος καὶ Μητρόδωρος ἔτι δ' Ἕρμαρχος ἀποφαίνονται τέχνην ὑπάρχειν τὴν τ(οι)αύτη(ν), ὡς ἐν τοῖς ἑξῆς ὑπομνήσομεν, οἱ τούτοις ἀντιγράφοντες οὐ πάνυ τι μακρὰν τῆς τῶν πατρ(α)λοιῶν καταδίκης ἀφεστήκασιν.*

The references to Epic., Metrod., and Hermarchus, here promised, are given in two other books, (*b*) 1674 Ox. col. 55, 56, and 61 = 1672, col. 2, and (*e*) 1506 Nap. col. 44. (See Gomperz, *Zeitschr. f. d. Oesterr. Gymn.* 1865, p. 824, and 1872, p. 28, where the text of the last four cols. is restored from Ox. and Nap.)

Several pages are nearly complete. Subject,—Is there a scholastic art of rhetoric (σοφιστικὴ ῥητορική), and is its study of use? The answer is affirmative.

(*b*) Book II.

1672. *Φιλοδήμου || περὶ ῥητορικῆς || β'.* (Title thus given in Ox.; in Nap. the book-number Β is omitted.)

Ox., title and 38 pages. The cols. are numbered from 1 to 40; but 'mancano le col. 23 e 36, perchè perdute nell' originale.'

Nap., title and 40 cols., engraved and published in Coll. Alt. V. 36–76. The cols. of Nap. are identical with those of Ox., except that the two cols. missing in Ox. appear in their places.

Pap. **1674.** *Φιλοδήμου περὶ ῥητορικῆς (ὑπομ)ν(ηματι)κ(όν ?).*

Title in Ox., ΦΙΛΟΔΗΝ --- ‖ --- , ϽΡ . ΚΗϹ . . . (?) ‖ . Ν . . . . Κ --- ‖ ΧΧΧΧΗΗ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ ‖ --- ΡΙ . ΗϹ --- ‖ ΙΙ . . . . Κ --- ‖ ΧΧΧΧΗΗ.

Ox., title and 70 pages, published in *Herc. Voll. Oxon. Lithogr.* Pars II. 1825, pp. 46–116.

The cols. in Ox. are numbered in order, and are given in this order in the published lithographs. In the MS. facsimiles col. 10 has been displaced, and stands between cols. 1 and 2.

Nap., title, 10 frs., 58 cols., published in Coll. Alt. IV. pp. 42–108.

Nap. fr. 1 to 7 = Ox. col. 1 to 7.
Not in Nap., Ox. col. 8, 9.
Nap. fr. 8, 9, 10 = Ox. col. 10, 11, 12.
Nap. col. 1 to 58 = Ox. col. 13 to 70.

Gomperz has shown that 1674 and 1672 are partly duplicates. The relation between them may be shown as follows:—

1674,	Ox.	col.	61,	Nap. col.	49, l. 18	=	1672,	col.	2.
,,	,,	,,	62,	,, ,,	50, l. 23	=	,,	,,	3.
,,	,,	,,	63,	,, ,,	51, l. 30	=	,,	,,	4.
,,	,,	,,	65,	,, ,,	53, l. 12	=	,,	,,	5.
,,	,,	,,	66,	,, ,,	54, l. 29	=	,,	,,	6.
,,	,,	,,	68,	,, ,,	56, l. 9	=	,,	,,	7.
,,	,,	,,	69 to	,, ,,	57, l. 21	=	,,	,,	8, l. 1 to 30.
to	,,	,,	70,	,, ,,	58, fin.				

Col. 70 Ox. = 58 Nap. is the last col. of 1674; so that 1672 contains a supplement of 32 cols., which is absent in 1674, and which was probably added by the author after 1674 had been written.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 824–826) restores, from Ox. and Nap., some lines of this treatise containing references to Metrodorus, Epicurus, and Hermarchus, 1674 Ox., col. 61 = 1672, col. 2, (in the latter, five lines are *written twice* by an error,) and 1674, col. 55, 56. A considerable part of the text, fairly well preserved, still remains to be restored.

The subject is very similar to that of (*a*). The questions discussed are,—Does an art of rhetoric exist? What are the relations between the rhetoric of the schools (*ἡ σοφιστικὴ ῥητορική*) and the rhetoric of public life (*ἡ πολειτικὴ ῥητορική*)? How much do *natural abilities*,

theory, and *practice* respectively contribute towards making a good speaker?

References to Epicurus (esp. *ἐν τῷ περὶ τῆς ῥητορικῆς*) are numerous. The appendix 1672, cols. 8 to 40, not given in the duplicate roll 1674, appears to consist of a collection of the authorities for statements made in the preceding part[1]. References to Epicurus are very numerous; and the greater part consists of summaries of certain *chapters*, (probably chapters of a work of Epicurus).

Among the thirty-four anonymous rolls on the subject of rhetoric published in the Coll. Alt., of which a list is given by Comparetti, *Relaz.* p. 77, n. 5, I have found five (all 'scorze,' and none of them given in Ox.) to be connected with 1674–1672 as partial duplicates.

408, Coll. Alt. IX. pp. 33–52.

1674.	Ox. col.	14, l. 1 sq.	=408,	Nap. fr.	5, l. 1 sq.
„	„ „	17, l. 3 sq.	= „	„ „	3, l. 1 sq.
„	„ „	20, l. 3 sq.	= „	„ „	4, l. 10 sq.
„	„ „	28, l. 18 sq.	= „	„ „	2, l. 1 sq.

1580, Coll. Alt. XI. pp. 93–109, is in part a duplicate of 408, and is thus indirectly connected with 1674.

408.	Nap. fr.	18, l. 9 sq.	=1580,	Nap. fr.	1, l. 1 sq.
„	„ „	21, l. 1 sq.	= „	„ „	7, l. 7 sq.
„	„ „	22, l. 1 sq.	= „	„ „	8, l. 1 sq.

409, Coll. Alt. IX. pp. 53–62, is in part a duplicate of 1580.

1580,	fr.	16 (b.), l. 12 sq.	=409,	fr.	1, l. 1 sq.
„	„	17, l. 5 sq.	= „	„	2, l. 1 sq.

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[1] This may be inferred from a comparison of the opening words of the appendix with 1674, cols. 65 and 69. In col. 65 (an opponent), *ποικίλως αὐτὸς ἀναστρεφόμενος ἐν τῇ πραγματείᾳ* (sc. in the treatise of Epicurus?) *φησὶ περὶ μὲν τοῦ τέχνην εἶναι τὴν ῥητορικὴν μηδ' ἴχνος εὑρηκέναι, περὶ δὲ τοῦ μηδὲν μέρος αὐτῆς τεχνικὸν ὑπάρχειν* (*πολλὰ σημεῖα*?), *καὶ τούτων ἐπαγγέλλεται ποιήσασθαι τὴν συναγωγήν. ὅσα μὲν οὖν ἡμῖν ἁμαρτάνειν δοκεῖ.* Col. 69 apparently contains the reply to this objector—*ἐρωτήσεως, οὐκ ἐν τῷ συμποσίῳ λέγομεν* (sc. *Ἐπίκουρον ταῦτα γεγραφέναι*), *οὐδ' ἐν τοῖς περὶ βίων, οὐδὲ κελεύομεν αὐτὸν ψῆφον ἐμ πελάγει ζητεῖν·* (i.e. 'we do not merely refer our opponent generally to certain books, in which he might have a difficulty in finding the important passages'), *ἀλλ' ὅπου φαμὲν καὶ δι' ὧν φαμὲν δηλοῦσθαι τὸ τὴν σοφιστικὴν ῥητορικὴν τέχνην ὑπάρχειν, παρατεθείκαμεν* (i.e. 'we have presented the actual passages in which Epicurus makes the statement').

The appendix begins as follows: *χαριζόμεθα δὲ τῷ ἀνδρί, καὶ τὸ πλῆθος τῶν κεφαλαίων δι' ὧν ὡς ἔλεγον παρίσταται τὴν δόξαν ἡμῶν*, i.e. 'I will indulge my opponent (in his desire for authorities), and (produce) the whole number of the chapters by which (Epicurus?) establishes our view.' Then follows what appears to be a summary of the chapters in question.

425, Coll. Alt. IX. pp. 91–112, is in part a duplicate of 409.

409, fr. 8, l. 11 sq.=425, fr. 8, l. 1 sq.

(A large part of 425 consists of a curious digression on the effect of different climates on health, the connection of which with rhetoric is not easy to explain.)

1117, Coll. Alt. VIII. pp. 53–57, is similarly connected with 425.

425, fr. 22, l. 1 sq.=1117, fr. 4, l. 3 sq.

Thus we have, including 1674–1672, a chain of *seven* papyri connected by duplicate columns. Whether the remaining columns of the five rolls in the Coll. Alt. are identical with lost parts of 1674–1672 and of one another, or whether some of the five were in part identical and in part different, as is the case with 1674 and 1672, it is impossible to say[1]; but in any case these five papyri must be added to the list of those bearing the title Φιλοδήμου περὶ ῥητορικῆς.

(*c*) Book IV.

1423. *Φιλοδήμου || περὶ ῥητορικῆς || δ′ || τῶν εἰς δύο τὸ πρότερον.*

Ox., 18 pages and title.

Nap., title and 19 cols., published, with restored text and commentary by Quadrari, in Coll. Prior, XI. (1), 1855.

Nap. col. 1, not in Ox.
" " 2 to 19=Ox. p. 1 to 18.

1423 and 1007 are written by different hands.

The pages of 1423 are numbered at the bottom. The last page bears the number ΡΜΖ, i.e. 147; so that 128 cols. must have perished.

(*d*) **1007.** *Φιλοδήμου || περὶ ῥητορικῆς || δ′ || τῶν εἰς δύο τὸ δεύτερον.* The last line is omitted in Ox., but is given in Nap. in the form Τ . ϽΝ . ΙCΖ . . . ΔΕΥ‾Ε|ΩΝ. Orig. unrolled, the first 23½ cols. in 1799, the rest (under the altered number 1673) in 1805.

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[1] I have little doubt that there are other instances of duplicate columns which have escaped my notice, both among these five rolls and among the other 29 given in Comparetti's list. The attempt to find correspondences, sometimes of a few letters only, among the many hundreds of fragmentary columns on the subject of rhetoric may be described in the words of Philodemus himself as ψῆφον ἐν πελάγει ζητεῖν. At the same time, it is in this direction that the chief hope of restoring the sense and connection of the fragments lies.

Ox., 45 pages, title on last page. Lithographed facsimile of Ox. published in *Herculanensium Voluminum (Oxon.) Pars Secunda*, pp. 1–45.

Nap. dis. (24 cols. + 44 cols.) engraved and published, with restored text and commentary by Scotti and Genovesi, in Coll. Prior. XI. (2). 1855.

Ox. corresponds to the last 44½ cols. of Nap., i.e. to the part of the papyrus unrolled in 1805.

Nap. 'Section 1,' col. 24 = Ox. col. 1.
„ 'Section 2,' col. 1–44 = „ col. 2–45.

An edition of 1007 (from Ox. alone), by Spengel, *Philodemi de Rhetorica lib. IV, ex Volum. Herc. Oxonii excusis*, Monac. 1836, was published in *Abhandlungen der Bayerischen Akademie der Wissenschaften, Philosoph.-Philolog. Classe*, Band III. 1840, pp. 207–303. (A short notice by Spengel also appears in *Verhandlungen der ersten Versammlung Deutscher Philologen und Schulmänner*, Nürnberg, 1838, p. 17). The roll was also edited (from Ox. alone) by Gros, *Philodemi Rhetorica*, etc., Paris, 1840. Restored text, Latin translation, and commentary, as in the Naples editions: also facsimiles of Ox. cols. 2, 3, 4, 5. He does not appear to have seen Spengel's edition, which is much the better of the two.

Dübner (*Revue de Philologie*, Vol. I. 1845, pp. 311–323) reviews Gros, and gives an improved text of cols. 15–19: he also ignores Spengel.

The Naples editor mentions, and has no doubt used, the Oxford published facsimile, and the editions of Spengel and Gros. He adds, 'non solum emendatiorem, sed etiam pleniorem textum nos nunc damus, quam caeteri qui eam hactenus ediderunt. Emendatiorem quidem, eo quod uniuscuiusque columnae ἀπόγραφα, antequam aereis tabulis inciderentur, cum archetypis diligentissime conferre, et ad eorum fidem castigare datum fuit: quo factum est ut, quoad id perfici potuit, omnes ab illis errores expungerentur, qui exscriptionem Anglicanam festinantissime absolutam, adeoque Oxoniensem editionem ex ea profectam, nec non alias exinde natas commaculant, quosque merito Spengeliusque, Grosiusque deplorarunt.'

This statement requires qualification. Unfortunately, other performances of the Naples editors give little reason to trust their judgment in correction; and even supposing the Naples copy to represent the papyrus with perfect accuracy, the papyrus itself must have deteriorated in the interval. Above all, in some cases (e.g. in Ox. col. 14 = Nap. col. 13) detached slips are preserved in Ox. which had perished before Nap. dis. was made.

Both divisions of Book IV. consist of a polemic against the ῥητορικοὶ

σοφισταί, or professed teachers of rhetoric, which it is not easy to reconcile with the opinions expressed in (*a*). In 1423, the argument is that study of the theory of rhetoric is unnecessary, the only object to be aimed at by a speaker being *clearness*, which can be attained as well or better without special study.

In 1007, details of style (especially *euphony*, *metaphor*, ὑπόκρισις or *delivery*, and εὕρεσις or *invention*) are discussed, with the object of proving that professed teachers of rhetoric give no special advantages in these respects; and lastly, the claim of the teachers of the art to confer the power of *praise* and *blame* is disputed.

The book is addressed to a pupil named Caius: Nap. col. 42, l. 5, ἀποτεθεωρημένων τοιγαροῦν, ὦ Γάϊε παῖ, ἁπάντων, etc.

It contains promises to treat various subjects later, which may be of use in determining the order of the different books.

Nap. col. 33, l. 13, after denying that the teachers of rhetoric possess or confer any special powers of *invention*, Philodemus continues, ἐπειδὴ φιλοσοφωτέρας ἐστὶ καὶ βαθείας γε συνέσεως τὸ τοιοῦτον. ἀλλὰ ταῦτα μὲν ἀξιωθήσεταί τινος ἔτι λόγου καὶ κατ' ἄλλα μέρη τῆς (δι)εξόδου.

Nap. col. 30, l. 21 sq., τῶν προβλημάτων τὰ μέν ἐστιν δικανικά, τὰ δὲ συμβουλευτικά, τὰ δὲ περὶ τοὺς ἐπαίνους καὶ ψόγους. . . . περὶ μὲν οὖ(ν) τῶν δικανικῶν καὶ συμβουλευτικῶν, εἰς ἄλ(λ)ον καιρὸν ἐπιτηδε(ι)ότερον ὑπερθήσομαι.

Nap. col. 42, l. 19, τὸ γὰρ ὑπ' ἐνίων λεγόμενον, ὅτι καὶ βλάπτει (sc. ἡ ῥητορικὴ) προστεθεῖσα ἀπάταις, εἰς ἄλλον καιρὸν ἡμεῖς ὑπ(ε)ρβαλλόμεθα.

This promise appears to be fulfilled in Coll. Alt. IX. p. 48 (pap. 408, fr. 18) = Coll. Alt. XI. p. 93 (pap. 1580, fr. 1), one of the rolls connected by duplicate passages with Book II. (*b*).

The last col. ends thus:—

ἃ δὲ Γοργίας εἰσῆκται λέγων ὁ πα(ρ)ὰ Πλάτωνι περὶ τοῦ τὸν ῥητορικὸν ἅπαντος τεχνείτου τεχνικώτερον εἶναι δόξειν, ἐν τοῖς ὕστερον γραφησομένοις λόγοις ἀποθεωρήσομεν.

References to Plato's *Gorgias*, which may be connected with the fulfilment of this promise, occur in 1580 (*b*), Coll. Alt. XI. 93–109, fr. 4; and in an anonymous roll on rhetoric, 1612 (not in Ox.), Coll. Alt. XI. 112–118, fr. 4, 8. Compare also 1004, Coll. Alt. III. 110–209, col. 60.

(*e*) **1426.** Φιλοδήμου περὶ ῥητορικῆς.

Title in Ox., ΦΙΛΟΔΗΛ . . || ΠΕΡΙΡΗΤΟΡΙΚ . . || ΑΡΙΘΜΧΧΧ || Ε.

Title in Nap., ΦΙΛΟΔΗΛ . . || ΠΕΡΙΡΗΤΟΡΙΚ . . || ΑΡΙΘΜΟϹΧΕ.

Ox., 16 pages and title. (An independent facsimile of col. 13 is wrongly bound up in Ox. as p. 32 of pap. 1497.)

Nap., title and 16 cols., published, with restored text and commentary by Scotti, in Coll. Prior. IV. (2), 1832.

The cols. are given in the same order in Nap. and Ox.

At the bottom of the last page is a note, containing perhaps the name of the bookseller. It is given in Ox. as

ΠΟϹЄΙΔωΝ (ΑΚ?) ΤЄΟ || ΤΟΥΟΙΤωΝ'Ϲ || ϹЄÑϹ̄Δ̄ ;

and in Nap. as

ΠΟϹЄΙΔωΝΑΥΤΟϹ || ΤΟΥΒΙΤωΝ·Ϲ || ϹЄΛ¯ϹΔ̄.

The writing is smaller than that of the text, and some of the letters are differently formed. The last line is the usual note σελίδες ∞, giving the number of pages in the roll. The preceding words are read by Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, p. 672, n.) as Ποσειδώνακτος τοῦ Βίτωνος.

Compare the note at the end of pap. 993, Epic. περὶ φυσ. Bk. II.

The Nap. text and translation are reprinted in Gros, *Philodemi Rhetorica*, Paris, 1840, pp. 209–220.

Pap. **1506.** *Φιλοδήμου περὶ ῥητορικῆς ὑπομνηματικόν.*

Title in Ox., ΦΙΛΟΔ . ΜΟΥ || . . ΡΙ ΡΗ . . ΡΙΚΗϹ || ΥΠΟΜΝΗ-ΜΑΤΙΚΟΝ || ΑΡΙΘΧΧΧΗΗΗ⊢.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠЄΡΙ ΡΗΤΟΡΙΚΗϹ || ΥΠΟΜΝΗ-ΜΑΤΙΚΟΝ || ΑΡΙΘΧΧΧΗȷ.

Ox., 50 pages and title.

Nap. (title, 16 frs., 58 cols.), engraved and published in Coll. Alt. III. 1–71.

Ox., p. 1 and 2, a few letters only, apparently written on the *outer side* of the papyrus.

Nap. frs. 1–17, not in Ox.

Nap. cols. 1 to 24 = Ox. pp. 3 to 26, T. a. to A 2, D.
" " 25 to 31, not in Ox.
" " 32 to 35 = Ox. pp. 27 to 30, C 2, c. to D 2, b.
" " 36 to 44 = " " 32 to 40, D 2, c. to F 2, c.
" " 45 = " " 31, F 2, d.
" " 46, 47 = " " 41, 42, G 2, a. b.
" " 48, not in Ox.
" " 42 to 52 = Ox. pp. 43 to 46, G 2, d. to H 2, c.
" " 53, 54, not in Ox.
" " 55 to 68 = Ox. pp. 47 to 50, I 2, b. to K 2, b.

Gomperz has pointed out that 1426 and 1406 are duplicates. The correspondences between them are as follows:—

1426. col. 2,	= 1506. Nap. col. 49	= Ox. p. 43. l. 21 sq.
" " 2, l. 18 to 3, l. 20	= " " " 50	= " " 44.
" " 3, l. 20 to 4, fin.	= " " " 51	= " " 45.
" " 5, l. 1 to 6, l. 15	= " " " 52	= " " 46.
" " 6, l. 18 to 8, l. 16	= " " " 53.	

1426. col. 8, l. 17 to 9, l. 31 = 1506. Nap. col. 54.
„ „ 9, l. 32 to 11, l. 23 = „ „ „ 55 = Ox. p. 47.
„ „ 11, l. 25 to 13, l. 20 = „ „ „ 56 = „ „ 48.
„ „ 13, l. 24 to 15, l. 10 = „ „ „ 57 = „ „ 49.
„ „ 15, l. 11 to 16, fin. „ „ „ 58 = „ „ 50.

The *variations* between the two duplicate copies are noteworthy. Most of them are due to mere errors; e.g. in 1506 the last word is given as ἀνοίας instead of ἀγχινοίας. But in one instance at least, 1506, col. 56, Nap. = 1426, col. 12, there is a real difference of reading, 1426 giving διατριβι(κ)ὸν ῥήτορα, and 1506 σχολαστι(κὸν ῥήτο?)ρα. This appears to show that the second of the two papyri must be a recension made by the author, and not a mere transcript of the other.

Duplicates of one or two frs. occur also in pap. 240 (not in Ox., Nap. Coll. Alt. VIII. pp. 82–100; last fr. only of orig. preserved).

1506, Nap. fr. 6, l. 2 sq. *probably* = 240, fr. 23 b, l. 3 sq.
„ „ „ 13, l. 1 sq. = 240, fr. 7, l. 4 sq.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 818–828) gives an account of 1506 = 1426, with a restoration, founded on Ox. and Nap., of the better preserved parts of the text, especially the last three cols.

Ox. is decidedly better than Nap., and in several pages preserves considerable pieces lost in the later copy.

This book discusses the question how far the art of rhetoric is valuable as a training for the statesman. Philodemus' answer is, that it is not indispensable, the essential qualification for a statesman being not study of rhetoric, but moral excellence.

In col. 32 to the end is contained a *summary* or *recapitulation* (whether of the contents of the book itself or of some other does not appear), introduced by the words τῶν δ' ἐ(γ)κειμένων κ(εφ)αλαίων ἕκαστον ὑπο(μι)μνήσκε(ιν πε)ιρασό(μ)εθα.

The earlier part of 1506 resembles in subject part of 409, Coll. Alt. IX. 53–62 = 425, Coll. Alt. IX. 91–112 (two of the series connected with Bk. II. (*b*),) and the same names occur repeatedly in both.

(*f*) **1669.** Φιλοδήμου περὶ ῥητορικῆς.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗϹ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗ⁻ΟΡ . . . .

Ox., 34 pages and title.

Nap., title, 32 cols, 5 frs., published, with restored text and commentary by Ottaviani, in Coll. Prior, V. (1), 1835.

Nap. fr. 1–5, not in Ox.
Nap. col. 1, not in Ox.
„ „ 2, 3 = Ox. p. 7, 8.

Nap. col. 4, 5, 6 = Ox. p. 1, 2, 3.
" " 7 to 32 = " " 9 to 34.
Not in Nap., Ox. p. 4, 5, 6.

The pages in Ox. are headed col. 1, etc. to col. 34 in their present order. It is possible, therefore, that in this case the right order is preserved in Ox. and not in Nap.

The text of the Nap. ed. may be much improved by the use of Ox.

The question discussed is, whether rhetoric or philosophy contributes most towards a happy life? The answer is unfavourable to rhetoric.

With this should be placed three anonymous papyri, in which the same question is discussed, viz. **1078–1080**, C. A. VII. 161–185; **455**, C. A. IX. 121–132; and **467** = C. A. X. 14–38. ('Scorze;' a few pages only of the originals exist.) The writing and appearance of the three are similar; and it is not impossible that they are parts of a single roll. Of 455, a single fr. (not identical with any of those in Nap.) is given in Ox., Vol. VI. fin. p. 7; the other two numbers are not given in Ox.

(*g*) **1015.** *Φιλοδήμου περὶ ῥητορικῆς.*

Ox., ... ΔΙ . ΟΥ || ΠΕΡΙΡ-ΙΤΟΡΙΚΗϹ.

Nap., Φ . . . . ΗΜΟΥ || ΠΕΡΙΡΗΤΟΡΙΚΗϹ.

Ox., 76 pages and title.

Nap., title, 28 frs., 58 cols., engraved and published in Coll. Alt. V. pp. 77–152.

Nap. fr.	1 = 5	} not in Ox.	
" "	2		
" "	3		
" "	4		
" "	6	= Ox. p.	1, B. d.
" "	7, not in Ox.		
" "	8	= " "	4, C. d.
" "	9, not in Ox.		
" "	10	= " "	5, C. f.
" "	11	= " "	10, D. a.
" "	12	= " "	7, D. b.
" "	13	= " "	9, D. c.
" "	14, 15, not in Ox.		
" "	16	= " "	8, D. f.
" "	17, 18, 19	= " "	11, 12, 13, E. a. b. c.
" "	20	= " "	48, E. d.
" "	21	= " "	18, E. e.

Nap. fr.	22, not in Ox.				
„ „	23	=	Ox.	p.	17, F. b.
„ „	24	=	„	„	16, F. d.
„ „	25	=	„	„	14, F. d.
„ „	26	=	„	„	15, G. a.
„ „	27	=	„	„	46, G. c.
„ „	28, not in Ox.				
Nap. col.	1	=	„	„	47, G. e.
„ „	2	=	„	„	45, H. a.
„ „	3	=	„	„	42, H. b.
„ „	4	=	„	„	44, H. d.
„ „	5	=	„	„	43, H. e.
„ „	6	=	„	„	41, H. f.
„ „	7	=	„	„	50, I. a.
„ „	8	=	„	„	40, I. b.
„ „	9	=	„	„	37, I. c.
Not in Nap., Ox. p. 2, 3, 6.					
Nap. col.	10	=	„	„	49, I. d.
„ „	11	=	„	„	53, K. a.
„ „	12	=	„	„	30, K. b.
„ „	13	=	„	„	19, K. c.
„ „	14	=	„	„	38, K. d.
„ „	15, 16	=	„	„	27, 28, L. a. b.
„ „	17	=	„	„	35, L. c.
„ „	18	=	„	„	51, L. d.
„ „	19	=	„	„	36, M. a.
„ „	20	=	„	„	32, M. b.
„ „	21	=	„	„	34, M. c.
„ „	22	=	„	„	26, M. d.
„ „	23	=	„	„	33, N. a.
„ „	24	=	„	„	52, N. b.
„ „	25	=	„	„	54, N. c.
„ „	26	=	„	„	20, N. d.
„ „	27	=	„	„	39, N. e.
„ „	28	=	„	„	24, O. a.
„ „	29	=	„	„	31, O. b.
„ „	30 not in Ox.				
„ „	31	=	„	„	23, O. d.
„ „	32	=	„	„	25, P. a.
„ „	33	=	„	„	55, P. b.
„ „	34 not in Ox.				
„ „	35	=	„	„	58, Q. a.
„ „	36	=	„	„	57, Q. b.
„ „	37	=	„	„	56, Q. c.

Nap. col. 38	=	Ox. p. 29, Q. d.
„ „ 39	=	„ „ 64, R. a.
„ „ 40	=	„ „ 61, R. b.
„ „ 41	=	„ „ 22, R. c.
„ „ 42	=	„ „ 21, R. d.
„ „ 43	=	„ „ 59, R. e.
„ „ 44	=	„ „ 65, S. a.
„ „ 45	=	„ „ 76, S. b.
„ „ 46, 47	=	„ „ 62, 63, S. c. d.
„ „ 48	=	„ „ 60, S. e.
„ „ 49	=	„ „ 68, T. a.
„ „ 50	=	„ „ 71, T. b.
„ „ 51	=	„ „ 67, T. c.
„ „ 52	=	„ „ 66, T. d.
„ „ 53	=	„ „ 70, T. e.
„ „ 54	=	„ „ 69, V. a.
„ „ 55	=	„ „ 75, V. b.
„ „ 56	=	„ „ 74, V. c.
„ „ 57	=	„ „ 73, V. d.
„ „ 58	=	„ „ 72, V. e.

This papyrus (Ox. only) is mentioned by Gomperz, *Zeitschr. f. d. Oesterr. Gymnas.* 1865, p. 816, as 'sowohl durch Gedankengehalt wie durch anziehendes Detail hoher Beachtung werth.' Considerable parts of it admit of partial restoration.

Subject,—rhetoric compared with philosophy, φυσιολογία, and πολιτική, as regards its bearing on happiness (?). The contents, to a certain extent, resemble those of 1669 (*f*) and the three connected numbers.

With 1015 should be placed the anonymous roll **832**. (Orig. preserved at Naples. Not in Ox.: Nap. Coll. Alt. VII. 44–67. Text very fairly preserved and intelligible.)

The two rolls are very similar in subject and treatment, though I have failed to find any duplicate cols.

The connection between them has been pointed out by Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1872, pp. 24 sq.), who restores and explains some passages of each, showing that they contain an attack on Aristotle.

(*h*) Other Anonymous Rolls.

1004. Title lost; probably *Φιλοδήμου περὶ ῥητορικῆς*. (This title is given in Nap., but is due to mere conjecture.)

Ox., 9 pages.

Nap. dis., 8 frs., 95 cols., published in Coll. Alt. III. 110–209.

Nap. col. 3=Ox. p. 5, C. a.	Nap. col. 17=Ox. p. 7, E. 1.
„ „ 6= „ „ 9, C. b.	„ „ 18= „ „ 8, E. 2.
„ „ 9= „ „ 1, C. c.	„ „ 19= „ „ 3, E. 3.
„ „ 15= „ „ 6, E. a.	„ „ 20= „ „ 2, E. 4.
Not in Nap., „ „ 4, E. b.	

Gomperz (*Zeitschr. f. d. Oesterr. Gymnas.* 1866, pp. 695–705) has restored the better preserved passages (including Ox. p. 3, 4, 6, 7, 8) from Nap. and Ox.; but much more might be done.

Subject,—the function and utility of the art of rhetoric.

Scorze.

In Ox., Vol. VI. fin. p. 9, one small fr. numbered **435**.
In Ox., Vol. VI. fin. p. 11, two small frs. numbered **238**.
The writing of both is similar to that of 455 (*f*).
Not in Ox.:—
220, Coll. Alt. VI. 188–199.

Intelligible in parts. Subject,—What is the use of rhetoric (?)? For the sense fr. 13 may be compared with 468, C. A. X. 63–66, fr. 6, and perhaps with 1674 (*b*), col. 13.

1573, C. A. VIII. 42–52[1]. Subject,—Is the study of rhetoric necessary to make a good speaker?

On rhetoric; special subject doubtful:—

1095, C. A. VII. 41–43. See Gomperz, *Zeitschr. f. d. Oesterr. Gymnas.* 1872, p. 24.

(Σαρδανάπαλλος, mentioned here in fr. 3, occurs again in 240 (*e*), fr. 18.)

1086, C. A. VII. 136–139.
224, „ „ „ 140–156.
1601, „ „ VIII. 36–41.
228, „ „ „ 163–165. (? May be either περὶ ῥητ. or περὶ ποιημ.)
250, „ „ „ 170–172.
398, „ „ IX. 21–24.
426, „ „ „ 113–116.
437, „ „ „ 117–120.
469, „ „ X. 39–41.
468, „ „ „ 63–66. See 220 above.

[1] Gomperz (*Wiener Stud.* II. 1880, p. 142) connected this roll with 409=425 (*b*). (The numbers there given are apparently misprints.)

473, C. A. X. 67–70.
1079, „ „ „ 146–154.
1099, „ „ „ 176–178.
1101, „ „ „ 179–181.
1114, „ „ XI. 11–19. (For the sense cf. fr. 7 with 1506 (*e*), col. 21.)
1608, „ „ „ 110–111.
1619, „ „ „ 124–125.
1633, „ „ „ 126–132.
1646, „ „ „ 141–142.
1693, „ „ „ 183–190. 'Extant reliquiae.'

The authorship of this large mass of anonymous rolls is uncertain; but there is little doubt that the greater part of them at least is to be referred to Philodemus. Of his work on rhetoric we know that duplicate copies, probably several in number, existed in the collection; and from the relations between the different rolls preserved, and the variation in the titles, it appears that the author occasionally rewrote and amplified parts of his work. Moreover, as the end of Book IV. contains a promise of more books to come, the whole treatise must have been of considerable length. It is easy, therefore, to account for the existence of a large number of rolls containing portions of it: and there is nothing in any one of those preserved inconsistent with the authorship of Philodemus. On the other hand, it must be remembered that Philodemus was by no means an original writer. He would probably prepare for the composition of a work on rhetoric by collecting any books he could find by other authors on the same subject; and similarity between the contents of two rolls (e. g. 1015 and 832) may be accounted for by supposing plagiarism on the part of Philodemus, as well as by the assumption that he was the author of both.

PAPYRUS $\begin{Bmatrix}157\\152\end{Bmatrix}$.

Φιλοδήμου περὶ Θεῶν διαγωγῆς.

The treatise of Philodemus, *On the Mode of Life of the Gods*, formed the contents of a papyrus-roll broken into two pieces, which were opened at different times. The larger piece (No. 152), containing the lower part of each column, was unrolled in 1802, under the superintendence of Hayter. The smaller piece (No. 157), containing the first 8 or 9 lines of each column, was unrolled in 1809, after Hayter had left Naples.

The *originals* of both parts of the roll are preserved at Naples. Hayter brought back with him to England the *lead-pencil facsimile* of pap. 152, made under his direction.

After pap. 157 had been unrolled in 1809, a new copy of the original of pap. 152 was made to accompany it; and an engraved facsimile of the two parts together was published in Coll. Prior, VI. 1839, with a restored text, translation, and commentary by Scotti.

The text of pap. 152, therefore, exists in three forms: in the original, in Hayter's copy, and in the Naples engraved facsimile; that of pap. 157 in the original and the Naples facsimile only. The original, though now more defective in many places than either of the copies, is still sufficiently well preserved to decide the question in numerous cases where the copies differ, and sometimes gives the true reading where both are wrong. Of the copies, Hayter's (Ox.) has the advantage of having been taken immediately after the unrolling, and before the papyrus had suffered much from exposure. This copy is, therefore, more complete than either the original in its present state, or the Naples published facsimile. It probably gives correctly the impressions of a

draughtsman ignorant of Greek. It is full of mistakes which could not have been made by any one acquainted with the language; but the very existence of these mistakes is in one respect a security, as it proves that the facsimile has not been tampered with by other hands.

The Naples published facsimile was not made till seven years later, and it is evident that the original had suffered much in the interval. While for this reason more defective than Ox., the Naples facsimile contains fewer *obvious* mistakes, and has probably therefore been revised by some one with a knowledge of Greek. It is valuable as a check on Ox., and where both agree, the text may usually be considered certain; while of the heads of cols. (pap. 157), Nap. is the only copy in existence.

Some notion of the extent to which the two copies differ may be formed from the fact that in a single col. of pap. 152 (Nap. col. 5 = Ox. p. 13), containing when perfect 25 lines of about 34 letters each, of which about half is lost, I have found (reckoning each letter as one, and counting omissions) 128 differences. Large as this number seems, the draughtsmen are hardly to be blamed for inaccuracy. The writing of this papyrus is exceptionally small and close; and the black letters on their dark ground are so difficult to distinguish, and cracks, creases, and other accidental surface-marks are so easily mistaken for ink-strokes, that, except where the words are continuous and the sense gives a clue, two persons would rarely read a line of the original alike; so that a copyist ignorant of Greek, and therefore forced to take each letter on its own merits, would necessarily make constant mistakes. On the other hand, knowledge of the language gives rise to errors of an opposite kind; for the reader has a dangerous tendency to see what he expects to see. Still, by comparing the original and the two copies, it is possible to put together a text which, though certainly not free from errors, is nearer correctness than any which could be obtained by the use of one or two of the three sources alone.

The originals at Naples are preserved in the form of 89 'fragments' and 15 'columns.' The 15 columns, and three of the fragments, are given in both copies; 8 fragments in

Ox. alone; and 13 fragments in Nap. alone. The other 65 fragments are omitted as useless, both in Ox. and in the Naples published facsimiles; but subsequently to the publication of the Naples edition, *these fragments also* were copied and engraved in the Naples Museum, though not published, and the old facsimiles of the *published* fragments were at the same time corrected.

I had worked through the fragments in the original, and extracted all the significant words I could find, before I discovered the existence of this unpublished Naples facsimile (referred to as N. dis.); but I have subsequently examined it, and corrected my results with its help. The conclusion at which I have arrived is that it is impossible to find any continuous sense in the fragments not given in one or both of the earlier copies, and the most that can be attempted is to form a probable guess as to their subject-matter.

Title.

The title by which the treatise has hitherto been known is that given in the Naples edition, viz. *Φιλοδήμου περὶ τῆς τῶν θεῶν εὐστοχουμένης διαγωγῆς κατὰ Ζήνωνα.* Of this, *Φιλοδήμου περί* is certainly, and *διαγωγῆς* probably, right; and there must have been some mention of the gods. The rest is due, like much else, to the imagination of the Naples editor. The true form will be discussed in its place at the end of the text. Without attempting to give the full title, which there is little hope of recovering, I propose to call the treatise *Φιλοδήμου περὶ θεῶν διαγωγῆς*, a name which sufficiently describes the contents of the portion preserved.

Arrangement.

With regard to the arrangement of the pages, all that can be clearly ascertained is that the 15 'columns,' which form the end of the treatise, stand in their right order. The arrangement of the 'fragments' is much more doubtful. It is to be presumed that *most* of them are numbered and mounted in their original order (frs. 1 to 50, from pap. 152, being the lower parts of cols., and the rest, from pap. 157, the upper

parts of cols.); and in many cases this is put beyond a doubt by the fact that the papyrus on which successive fragments are written is continuous. But there are two obvious exceptions to this arrangement, in the case of frs. 87 and 89, which, being *bottoms* of cols., must belong to pap. 152, but yet are placed at the end of the fragments of pap. 157; and there may, therefore, be other exceptions which are not obvious.

The connection between the upper parts (157) and the lower parts (152) of the roll can be traced with certainty from the end backwards, as far as both parts are continuous, i. e. to col. 5, but no farther; so that in the case of cols. 1 to 4, and all the fragments, the connection cannot be discovered except by internal evidence. Scotti has chosen to arrange the fragments published in the Naples edition in the following way:—

Pap. 157	–	65	–	80	–	75	–	84	–	85	–	77
Pap. 152	3	–	24	–	78	–	23	–	87	–	89	–

That is, he treats fr. 65 of pap. 157 as the top of the next page to that of which fr. 3 of pap. 152 forms the bottom, and so on. But, as he candidly admits that he has no grounds for doing so[1], it is needless to discuss his arrangement.

I have succeeded in finding a connection between the upper and lower parts of a page in one case only—that of 152, col. 1, and 157, fr. 85. Classifying the fragments according to their subject-matter, we find that the subject of *friendship* is discussed in frs. 82 (p. 6), 83, 84. 85, of pap. 157, and in frs. 87 and 89 (?), and cols. 1 and 2, of pap. 152. The four frs. of pap. 157 are apparently consecutive; of pap. 152, cols. 1 and 2 are certainly so; and from the present position of frs. 87 and 89, and their comparatively good state of preservation, it is natural to suppose that they immediately

[1] 'Eadem [fragmenta] utique in Tabulis ita disposuimus, ut quae videbantur inter se connecti, nos potius *conjecturis indulgentes*, quam aliqua evidentia permoti, alterum alteri subjungeremus; ideoque ex ipsa Tabulae inspectione recte procedentem sermonis contextum lector inspiceret. Quod quidem in XII fragmentis contigit.' *Voll. Herc. Coll.* I. tom. VI. p. 3. The 'recte procedens sermonis contextus' is, it need hardly be said, of the Neapolitan editor's own composition.

precede the columns. Thus we have one subject discussed in four probably consecutive pages of each part of the roll; and this alone affords a strong presumption that these pages are in some way connected. Now col. 1, the third of the four pages in pap. 152, ends with the words *ὥστε βέλτιον αὐτὰ τὰ πράγμα* –, from which it is evident that the next page must have begun with the letters TA, and that an infinitive must have followed. Turning to the fourth of the four pages of pap. 157, we find the first letters to be TA · · · (· ?) ЄIN. This can hardly be a mere coincidence; and the probability of the connection is increased to certainty when we read at the end of the same line *μὴ παραβιάζεσθαι*: for the complaint of the writer against his opponents in 152, col. 1, was that they applied the language of friendship in a *forced* or unnatural sense to the relations between men and gods; and that is precisely what is expressed by the word *παραβιάζεσθαι.* (Cf. *μύθους παραβιάζεσθαι καὶ διαστρέφειν*, given in L. and S. from Plut. 2. 19. e.) Therefore, 157, fr. 85, is the top of the next page to that of which 152, col. 1, is the bottom; and as 152, cols. 1 and 2 are continuous, it follows that 152, col. 2, is the lower part of the same page of which 157, fr. 85, is the upper part.

As it is doubtful how far the 'fragments' are consecutive, we cannot from this determine with certainty the position of the rest. I have placed those which treat of the subject of friendship, and the following ones (as far as col. 5, where the connection becomes certain), in the order which they would take supposing them to be consecutive; that is,—

Pap. 157	fr. 82	fr. 83	fr. 84	*fr.* 85	fr. 86	fr. 88	col. 5, etc.
Pap. 152	fr. 87	fr. 89	*col.* 1	*col.* 2	col. 3	col. 4	

In this arrangement, the combination col. 1 / fr. 85 / col. 2 is almost certainly right; the rest may or may not be right, but none of the frs. probably are *far* out of place. No room is here left for the detached fragment, three pages wide, which I have called 86 *b*: but it is very likely that this may have come from a different part of the roll from the preceding fragments, as 87 and 89 certainly do, and that all these together may have been stuck on the last 'tavola' of frag-

ments merely because their true position was lost. (The position of 88, which forms part of the same group, is also doubtful.)

The arrangement of the fragments 1 to 81 is so uncertain, that I have left them in the order in which they now stand in the original. Most of the frs. of 157, no doubt, belonged to the same pages with corresponding fragments of pap. 152[1]; but the connections between them cannot now be traced.

Palaeography.

The writing of this roll differs in some respects from that of most of the Herculanean Papyri. The letters are exceptionally small (especially in the last columns), and the lines are of 'normal' (or hexameter) length[2], i. e. of about 36 letters[3]. In these peculiarities it resembles pap. 26. But it differs from almost all[4] the other rolls in the fact that *abbreviations* are used in it. These are as follows:—

 = *καὶ*, passim.

 = *πρὸς*, passim[5].

 = *τρόπο-*[6], fr. 1, l. 17; fr. 30, c; fr. 34, l. 4; fr. 55, l. 1; fr. 56 b; fr. 65, l. 8.

 = *χρόνο-*[7], fr. 30, c; fr. 35 (twice); fr. 42; fr. 56, a and c.

 = *γὰρ*[8], col. 5, l. 23.

 = *-των*[9], col. 9, l. 39 and 41.

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[1] A connection may be suspected, for instance, between 157, fr. 68 and 152, fr. 37, both of which seem to treat of 'analogous motion.'

[2] See Birt, *Das antike Buchwesen*, Berlin, 1882, pp. 197 and 204.

[3] The average length of the lines in the last complete col. is 36 letters; in fr. 1, approximately 32 letters.

[4] But see pap. 831.

[5] Common in uncial MSS.; cf. Gardthausen, *Griechische Palaeographie*, Leipz. 1879, p. 256.

[6] Cf. Gardthausen, ib. p. 257.

[7] Cf. Gardthausen, ib. p. 258.

[8] Cf. Lehmann, *Tachygraphische Abkürzungen der Griech. Handschr.* Leipz. 1880, § 50: the nearest parallel given by him is from the Venetian Codex of Aristotle, A.D. 954.

[9] Cf. Lehmann, § 41. In later MSS. this mark (a sloping stroke like a grave accent) stands regularly for *-ον*, but is sometimes used where *-ων* is required.

[Since, however, we have apparently the same mark in the three abbreviations for *καὶ*, *γὰρ*, and *-των*, it is more natural to explain it in each case as a

/ or ∫ = ἐστι, passim.

\ or \ = εἶναι[1], fr. 1, l. 10 (?) and 15 (?); fr. 65, l. 8 (?); fr. 69, l. 3; fr. 75, l. 6; fr. 80, l. 54.

Also, *possibly*,

ϑ = -θαι, in the small writing below fr. 28[2].

For the abbreviation of καὶ I have found no exact parallel. But Lehmann, § 19, gives instances of the use in uncial writing (the London Codex of Nonnus, A. D. 972) of the 'tachygraphic' sign for αι, viz. ᐯ, written *above* the line, instead of the commoner curved stroke below the line: and it is possible that the cross-stroke of the Κ represents this sign[3]. The abbreviation for θαι (if that is the meaning of the sign) may be similarly explained.

The signs for ἐστί[4] and εἶναι are also, as far as I can find,

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mere sign of abbreviation. The ordinary abbreviation sign in later Greek MSS. is a sloping stroke like an acute accent placed under the last written letter of the word, e. g. αρ$^{Γ}_{/}$ = ἀργυροῦν. In the old MSS. we find sometimes a horizontal stroke over the last written letter, e. g. ΑΡΓ̄ = ἀργυρίου (*Notices et Extraits* 18, 2, p. 231); sometimes a curved line at the right-hand top corner of the letter, e. g. Υ ͻ = ὑπέγραψα (*Not. et Extr.* 18, 2, p. 393, n. 1); sometimes a sign like S in the same place, as in the Codex Alexandrinus, and in the Cureton Iliad Palimpsest. (Cureton, *Fragments of the Iliad of Homer from a Syriac Palimpsest.* Lond. 1851, p. xv.)—W. M. L.]

[1] The Nap. ed. is wrong in taking this, as well as the preceding mark, to stand for ἐστί.

[2] Nap. ed. gives, in addition, ⟂ = ΛΛΗ; and Wattenbach (*Anleitung zur Griech. Palaeogr.* Leipz. 1867, p. 26 of lithographed matter) accepts this (or rather an incorrect copy of it) as one of the abbreviations of the *Voll. Herc.* It is taken from the Naples facsimile of col. 14, l. 12, where it is given by a mere blunder. The Oxford facsimile shows the word ΕΛΛΗΝΙΔΙ written in full, without abbreviation.

[3] In a marginal note on pap. 1148, col. 5, a similar abbreviation of καὶ occurs, but with the cross-stroke *separated* by a small space from the arm of the κ.

[4] Wattenbach (*Anleitung zur Griech. Palaeogr.* pp. 8 and 26 of lithographed matter) gives, as an abbreviation for ἐστί used in the *Voll. Herc.*, a sign *s*, like the Latin S; and this is accepted as genuine and commented on by Lehmann, § 57 init. I can only suppose that Wattenbach's sign is an incorrect copy of / as given in the Nap. ed. of this roll; especially as his imaginary sign for ΛΛΗ, which accompanies it, can have no other origin, and is equally incorrectly copied.

without any exact parallel; but they differ from the well-known tachygraphic signs ·/· or ·∫· = ἐστί, and ⁚\ or ⁚ = εἶναι [1], only in the absence of the two dots (which, according to Lehmann, l. c., symbolise τ, and in the sign for εἶναι are merely due to false analogy).

Doubtful or unexplained abbreviations occur in fr. 32, l. 3; col. 7, l. 16; col. 9, l. 43.

In this, as in most of the Herculanean rolls, the words are not separated; there are no accents or breathings [2]. The larger pauses, or ends of paragraphs, are indicated by a space of about one letter left blank, a larger letter at the beginning of the following word, a horizontal stroke, or a >, below the beginning of the line in which the pause occurs, and sometimes a character, resembling a ψ with flourishes, on the left margin. These indications are represented in the printed text by ¶.

This mode of punctuation closely resembles that of the British Museum Hyperides Papyrus CXV [3], of the same century, the writing of which is in all respects very similar to that of the Voll. Herc. In that papyrus, 'in col. 3, l. 9, instead of the horizontal stroke, a 7-shaped mark is used, as also in col. 27, l. 22; but in the latter case a horizontal stroke has afterwards been drawn through it. The same mark is

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[1] Lehmann, § 57; Gardthausen, p. 259; Bast, *Comm. Palaeogr.* (2nd vol. of *Gregorius Corinthus de Dialectis Gr. L.* ed. Schaefer), pp. 809, 810. The sign for ἐστί occurs e.g. in the fragm. Math. Bob. l. 23.

[2] In col. 13, l. 24, there is a mark like C, but smaller, between the words τοῦ and ὕδατος, which *perhaps* represents the rough breathing; but if so, it is a rare exception.

A single parallel may perhaps be found in pap. 154 N. a. Ox. (wrongly bound up as 1149, p. 11), where the reading . . . YCHΛIOY occurs, the duplicate 1042, Ox. col. 8, giving in the corresponding place περ(ὶ) TOY . ⊢ΛIOY.

In Coll. Alt. IV. 109–208 (as far as I know, the only roll in which accents are marked), col. 48, a rough breathing is indicated in a different way, by ⊢ above the vowel.

In fr. 65, l. 3, 4 A̶, (i.e. A with a cross-stroke through the right leg.) occurs twice. This is taken by the Nap. ed. to mean A elided. (In both cases another A follows.) [In the fragm. Math. Bob. it means ἄρα. W.M.L.]

[3] Described, with a facsimile, in Catalogue of Anc. MSS. in the British Museum (Thompson and Warner), Pt. 1, Greek, 1881.

at the end of each oration, to the right of the side-ornament.' As to the side-ornament here mentioned (a device with the letter χ in the centre, shown in the published facsimile of the Hyperides-papyrus), it is suggested that it may have been the private device or notarial mark of the scribe. A similar device occurs at the end of the Iliad papyrus, Brit. Mus. CVII, also of the first cent. B.C.

The flourish at the end of our roll, and those in the margin where a paragraph ends, seem to consist similarly of a 7 combined with a mark of unknown meaning, based on a ψ, as that in the Hyperides is based on a χ; and the explanation of the Brit. Mus. catalogue will apply equally well to both. There is no ground for taking this flourish, as the Nap. ed. does, to signify *Φιλοδήμου*.

The roll contains notes, written in smaller characters than the text, at the foot of some of the columns. The remains of these are shown in the facsimiles (Ox.) of cols. 4, 5, and 6; and similar writing appears at the foot of frs. 28, 31, 35 b, 36 b, 47, 48, and 50 b. It is almost completely illegible; but enough remains to show that the subject was the same as that of the text (in fr. 28 ὄχλησιν occurs in the text, and ὀχλήσεως in the notes below); and that similar abbreviations to those in the text are employed[1].

Argument.

Pap. 152, fr. 1, 2: the slightest liability to pain would spoil the perfect happiness of the gods.
" " fr. 5–13: the peculiar corporeal nature of the gods, and their immortality as depending on it.
" " fr. 23–27: the *senses* in relation to happiness.
" " fr. 40–41: the power of selection and rejection.

Pap. 157, fr. 65: can a cause be sought for what is eternal? Yes.
" " fr. 73–4: fear of the gods, the result of ignorance.
" " fr. 76: unseemly indulgence of the appetites destructive of happiness.
" " fr. 77: (god?) observes due measure in enjoyment (?).
" " fr. 78: god *could* choose the evil, but *does* choose the good.

[1] On the inference from these notes suggested by Comparetti see Introduction, p. 13.

Pap. 157, fr. 82–85. }
„ 152, fr. 87, 89, col. 1, 2. } Does *friendship* exist among the gods?

Yes, though not the kind of friendship which depends on the mutual relief of wants.

(The relation between the gods and wise men cannot properly be called friendship.)

Col. 4. Is *knowledge of the future* necessary to happiness? No.

Col. 5. 6. There is no greater or less in the happiness of the gods.

Col. 7 to col. 8, l. 5. Are the gods *omnipotent*? No: but they have power over everything *that concerns themselves.*

(The Stoic doctrine that God is at once omnipotent and beneficent is self-contradictory.)

Col. 8, l. 16 to col. 10, l. 6. *In what region* do the gods reside?

They must be placed beyond the reach of everything that in our world tends to produce decay.

Hence it is an error to regard them as residing in the heavenly bodies.

Col. 10, l. 6 to col. 11, l. 23. On the *motion* of the gods.

The gods are not motionless; but on the other hand they do not move in fixed orbits, with the heavenly bodies.

Col. 11, l. 37 to 42. Do the gods need *furniture* and *instruments*? No (?).

Col. 11, l. 42 to col. 13, l. 20. Do the gods *sleep*?

No; or at most, only a sort of repose *analogous* to sleep can be ascribed to them.

Col. 13, l. 20 to 36. Do the gods *breathe*? Yes (?).

Col. 13, l. 36 to col. 14, l. 13. Do the gods *speak*?

Yes; they talk Greek, or something like it.

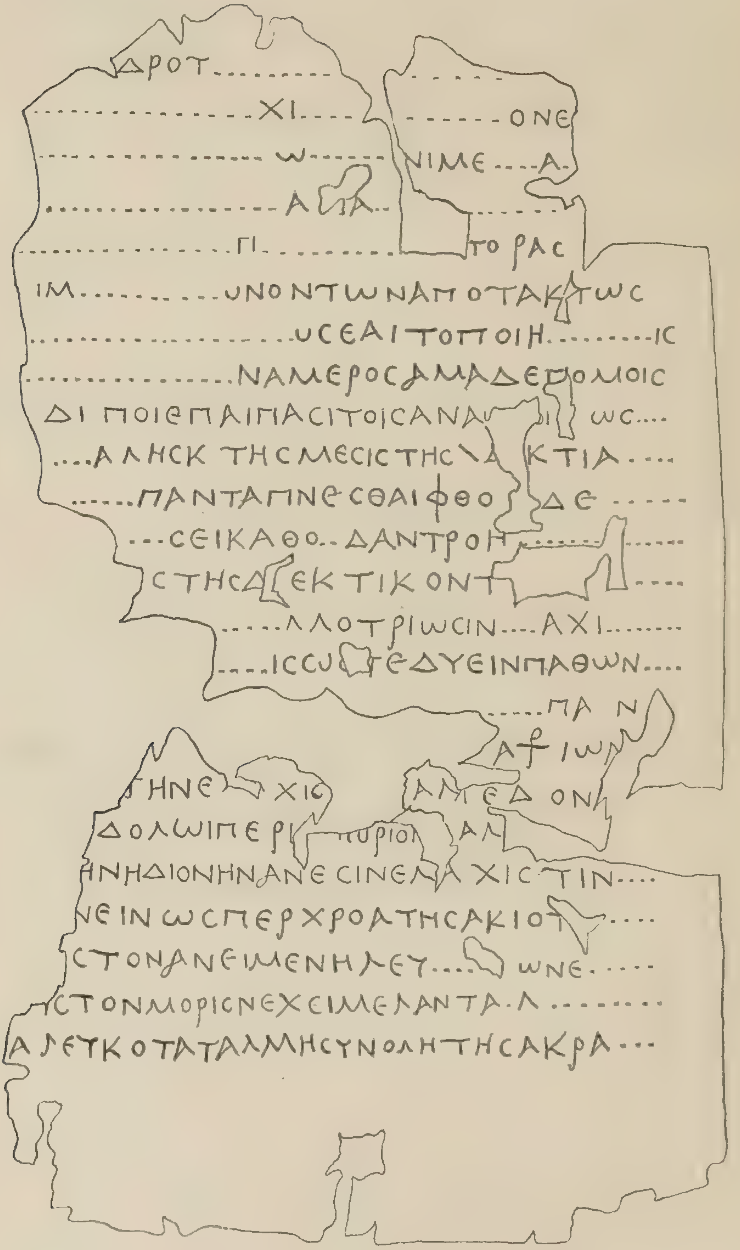
Col. 14, l. 19 to col. 15, l. 2. How much can we expect to know about the gods? Only the general outlines, not the details of their life.

Col. 15, l. 2 to end. Conclusion: the gods are eternal, and are eternally supplied with what they need (?).

PAPYRUS $\left\{\begin{matrix}157\\152\end{matrix}\right\}$.

TEXT.

Pap. 152. Ox. p. 2


ΔΡΟΤ.........
...............ΧΙ....
.... ω......
................Α..Α..
...............ΓΙ.........
ΙΜ............ΥΝΟΝΤΩΝΑΠΟΤΑΚ..ΤΩC
.....................ΥCΕΑΙΤΟΠΟΙΗ.........ΙC
...............ΝΑΜΕΡΟCΑΜΑΔΕ..ΟΜΟΙC
ΔΙ ΠΟΙΕΠΑΙΠΑCΙΤΟΙCΑΝΑ ......ΩC....
....ΑΛΗCΚ ΤΗCΜΕCΙCΤΗC..ΚΤΙΑ....
......ΠΑΝΤΑΠΝΕCΘΑΙΦΘΟ ΔΕ .....
...CΕΙΚΑΘΟ..ΔΑΝΤΡΟΗ.............
CΤΗCΑ..ΕΚΤΙΚΟΝΤ....
.....ΛΛΟΤΡΙΩCΙΝ....ΑΧΙ........
.....ΙCCΩ..ΤΕΔΥΕΙΝΠΑΘΩΝ....
......ΟΝΕ
ΝΙΜΕ....Α.
......
ΤΟ ΡΑC
......ΠΑ Ν
ΑΓΙΩΝ
ΗΝΕ ΧΙC ΑΜΕΔ ΟΝ
ΔΟΛΩΙΠΕΡΙ ..ΥΡΙΟΙ ΑΛ
ΗΝΗΔΙΟΝΗΝΑΝΕCΙΝΕΜΑΞΙCΤΙΝ....
ΝΕΙΝΩCΠΕΡΧΡΟΑΤΗCΑΚΙΟΤ.....
CΤΟΝΑΝΕΙΜΕΝΗΛΕΥ.... ΩΝΕ.....
CΤΟΝΜΟΡΙCΝΕΧCΙΜΕΛΑΝΤΑ.Λ........
ΑΛΕΥΚΟΤΑΤΑΛΜΗCΥΝΟΛΗΤΗCΑΚΡΑ...

Pap. **152**, fr. 1 = Ox. p. 2.

6. — - — — — (τ)ῶν(?) ὄντων ἀποτακτῶς
7. — — — — — — — — — — ϢCΘΑΙ τὸ ποιη(τὸν ? το ?)ῖς
8. — — — — — — — (ἀ)νὰ μέρος, ἅμα δὲ πολλοῖς
9. . . ΔΙ . ποιεῖται(?) πᾶσι τοῖς ἀνὰ (μέρ)ος(?) ΝΟ . Є
10. . π(ο)λλῆς(?) καὶ τῆς μεγίστης εἶναι(?) δ(ε)κτικ(α ?) .
11. . . . . . πάντα γίνεσθαι· φθο(ρ—) . . δὲ καὶ .
12. . . . . CЄΙ καθ' ὅ(ν ?) δ' ἂν τρόπ(ον ?) . . . .
13. . . (ἐλαχί ?)στης δεκτικὸν Τ — —. —
14. — — — — — (ἀ)λλοτρίωσιν (ἐλ)αχί(στην) — — —
15. — — — — — ΙC ὥστε δυεῖν παθῶν εἶναι(?) — — — —
16. — — — — — — — — — — — — — — ΠΑ . Ν — — —
17. — — — — — — — — — — — — — Α τροπ — . . ΙϢΝ
18. . . . . . . τὴν ἐλαχίσ(την) ἀλγηδόνα — — —
19. — — — δ' ὅλως(?) περὶ (τὸ ?) μόριον ἀλ(γ — ?) . . . .
20. — — ΗΝ ἡδονῆς(?) ἄνεσιν ἐλαχίστην
21. . . . . ΝЄΙΝ, ὥσπερ χρόα τῆς ἀκροτ .
22. . . . (ἐλάχι)στον ἀνειμένη λευ(κ —) . . . ΥΜЄ
23. . .(ἐλάχ)ιστον μόριον ἔχει μέλαν, τὰ (δ) ἄ(λ ?) —
24. —(λα πάντ ?)α λευκότατα, ἀλλ' ἡ συνόλη τῆς ἀκρά—
(του ?) — — —

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8. fin. Pap. ΔЄΙ. ΛΛΟΙC.

9. init. Pap. ΔΙ . (Α ?) . Є (ΙΚ ?)ΑΙ : (the Α and ΙΚ very doubtful :) N. dis. Δ . . . .ЄΙΙΑΙ. ib. fin. Pap. ΝΟ . Є.

10. init. Pap. Τ . ΛΛΗC. ib. Pap. ΓΙCΤΗC∖∠ . Κ‾ . . . . : N. dis. ΓΙCΤΗ . ∖∆ . ΚΤ — — — .

11. fin. Pap. Κ̄ (faint).

15. fin. N. dis. ΔΥЄΙΝΠΑΘϢΝ∖.

18. init. N. dis. ΤΗΝЄΛΑΧ.

19. init. Pap. ΔΟΛϢC. ib. Pap. ΜυΡ.

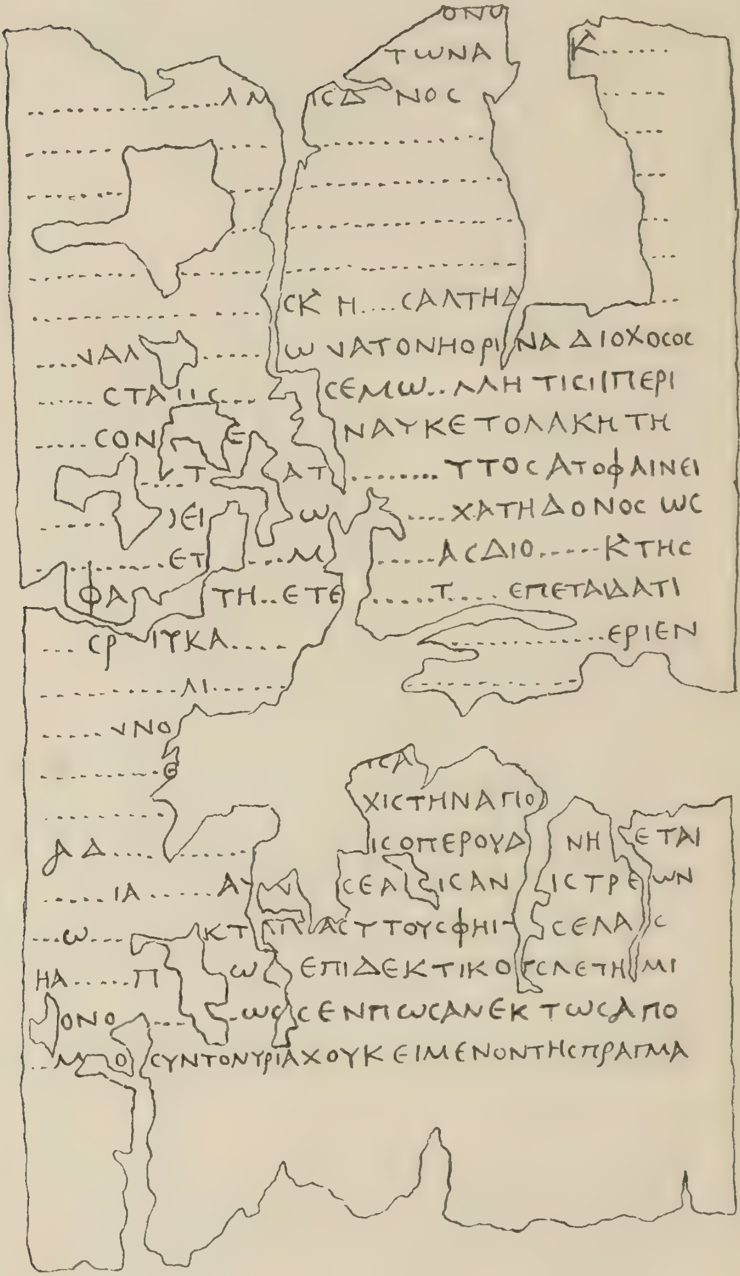
20. init. N. dis. ΗΝΗΔΟΝΗ . CΑΝ. ib. fin. Pap. ΤΗΝ.

22. fin. Pap. ΥΜЄ : N. dis. ЄΥΝЄ.

24. Pap. ΑΛΛ.

Ox. p. 1.

Pap. 152


ΤΩΝΑ
ΝΟC
CΑΛΤΗΔ
ΝΑ ΔΙΟΧΟCΟC
ΤΙCΙΙΠΕΡΙ
ΝΑΥΚΕΤΟΛΑΚΗΤΗ
ΤΤΟCΑΤΟΦΑΙΝΕΙ
ΧΑΤΗΔΟΝΟC ΩC
ΑCΔΙΟ
ΚΤΗC
ΕΠΕΤΑΙΔΑΤΙ
ΕΡΙΕΝ
ΧΙCΤΗΝΑΓΙΟ
ΙCΟΠΕΡΟΥΔ
ΕΤΑΙ
ΤΟΥCΦΗΙ
ΕΠΙΔΕΚΤΙΚΟ
CΕΝΠΩCΑΝΕΚ ΤΩCΑΠΟ
CΥΝΤΟΝΥΡΙΑΧΟΥΚΕΙΜΕΝΟΝΤΗCΠΡΑΓΜΑ

152, fr. 2 = Ox. p. 1.

l. 8. — — — C *καὶ* H . . C *ἀλγηδ(όν-)* — — —
9. . . NAλ . . . . . ωNATON *μόριον* AΔIOXOCOC
10. . YTAIIC . . . . CЄMω . λλH *τις ἢ* (?) *περι*
11. . . CON . . . Є . . . . NAYXЄT *ἐλαχίστη* .
12. — — — — T . . . AT . . . . YTOC *ἀποφαίνει*
13. — — — — ЄI . . . . ω . . . . *ἀλγηδόνος ὡς*
14. — — — — ЄT . . . . M . . . . . ACΔIOΔ . . *καὶ τῆς*
15. . φA . . . TH . ЄTЄ . . . . T . . ЄΠЄTAIΔATI
16. . CP . IYKA — — — — — — — — — — — ЄPIЄN
17. — — — — ΛI — — —
18. — — — ⋁NO
19. — — — — Є — — — — — ICA
20. — — — — — — — *(ἐλα)χίστην* AΠH — — —
21. AΔ — — — — — — — IC *ὅπερ οὐ δυνήσεται*
22. . . IA . . . AYN . . C *ἐάν (τ)ις ἀντιστρέ(φ?)ων*
23. . ω . . . . . KTAIC *αὐτοὺς φῇ τ(ῆ?)ς ἐλαχ(ίστ?)-*
24. *-ης* (?) . . . Π . . ω . *ἐπιδεκτικοὺς δὲ τῆς* MI
25. . ONO . . . . . . KЄ . ,CЄN *πως ἀνεκτῶς ἀπο-*
26. M . O . CYN *τὸ μυριαχοῦ κείμενον τῆς πραγμα-*
(-τείας ?

l. 9. Pap. MOPIC. ib. fin. N. dis. AωIOM — — —.
10. init. Pap. .YTA. ib. fin. N. dis. MHΓAΛH . TIC . ΠЄ — —.
11. fin. Pap. YXЄTЄΛAXICT . . : (first X dub.) : N. dis. NYKЄT.
13. Pap. Aλ . IIΛ . ⋁OC.
14. Pap. ΔIOΔ (last letter dub.)
15. fin. N. dis. λATA◡.
20. fin. Pap. H dub.
21. fin. Pap. Δ⌐NHCЄ¯.
22. Pap. ЄAN . ICAN¯.
23. Pap. KTAICAYTOYC. ib. fin. Pap. ЄλAX, apparently.
24. fin. Pap. ΔЄTH◡MI (clearly MI, *not* AΛΓ.)
25. Pap. KЄ . ,CЄN (first Є dub.) : N. dis. <C . . CЄIN.
26. Pap. MY for Ox. NY.

152, fr. 3 = Nap. fr. 1.

l. 5. — — τὴν ἀλγηδ(όνα) — — —
7. (ὁ)μοειδε- (?) — — —
10. — — φύσεως — — —
16. — — — — — — — — — — — — — ΔΑ ὁ(?) Ζήνων(?) ἕκαστον
17. — ΔΗΤΑΕΥΕ
19. — — — — — — — — ΝCΥΝΑΚΟ . . .
20. — — — — — — — — — — — τῶν αἰων(ίων ?) καὶ ἀξ(ι)οῦται(?) δια . ΘΙ

152, fr. 4.

— — — (ἐπι ?)θυμίαν — — —
μικρόν ἐστι(?) — — —
(τυγ)χάνει κλήσεως — — —
οὐδ' ἡ μικρὰ — — —

152, fr. 5.

— — — (σ)αρκίνης — — — | — — — ἕτερον — — —
— — — θεοὺς — — —

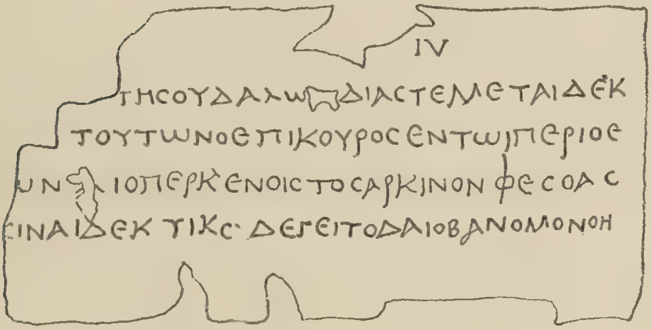
152, fr. 6.

1. — — — Μ . . . ΗΝΤΗC — — —
2. — — — ΙΑΙ . . ΛЄΝω — — —
3. . . . . ΟΜЄΝΟΙCЄΙΝΑ . . ΑΙ . . ΑΝ . . . ЄCΤ
4. . . . . μαχόμενον οὐδὲν, οὐδ' ἐν τῷ περὶ (ὁ)-
5. -(σιό)τητος (?) ἀποφαινομένου τὸ θεῖ(ο)ν μήτε
6. (σάρκι ?)νον εἶνα(ι ? κα)τ' ἀναλογίαν (ἔ)χον τι (?)
7. . . . . ΗΝΓΑΙ (ἀ)ναλογ- . . . . Ν‾Υ . Γ . ΡΙ
8. — — — Γ . Ν πρὸς τὸ σάρκιν(ον) . . . . Α . ϽΗ
9. — — — ΔΙ ἐστι ζε(υ)κτὰ (?) ΤΗΝ — — —

152, fr. 7.

l. 1. — — — *κοινῶς* — — —
5. — — *φθαρ(τ-)* — — —
7. — — — ΚΑΙΑϹ *κόπτ(ε?)ι σαρ(κ)ὶ* Κ — — —
9. — — — ЄΝΑΙΛ . *(π?)αρ' ἡμῖν ὅσα τῶν*
10. . . . . ΟΙϹΝΟΥ . . Є . ЄΤΑΙ *πάσας ἐ(λ)λείποντα*
11. . . . . . . ΤΟ *τοῦτο φαίνεται* . ΝѠΝ *ἀγαθῶν*
13. — — — — *πεπληρωμέν(ο?)ν (π)ᾶσι τ(οῖς) ἀγαθοῖς*
14. . . . *κατ(ὰ) παντὸς ἀδεκ(τ-?)* — — —
15. — — — ϹΔЄ . ЄΙ *ἀνθρωπ-* . ΜЄ — . — —
16. — — — — — — *αἰσθησ-* — — —

152, fr. 8 = Ox. p. 3, IV, = Nap. fr. 5.



l. 3. — — — ΟΜЄΝЄΚЄΙΝ . Ϲ
4. — — — ωΙ . . . . *δεκτικὸν το-*
5. *-(ιαύ)της (?) οὐδαμῶ(ς). διαστέλλεται δὲ καὶ*
6. *(πε)ρὶ τούτων ὁ Ἐπίκουρος ἐν τῷ περὶ θε-*
7. *-ῶν· διόπερ καὶ ἐν οἷς τὸ σάρκινον φθορᾶς*
8. *εἶναι δεκτικὸν λέγει, τὸ λαμβανόμενον* — —

---

l. 3. Nap. 4. Nap. : ib. fin. Pap. ΤΟ.
5. Pap. ΔΑΜѠ. ib. fin. Nap. Κ.
6. init. Nap. . . ΡΙΤΟΥ. ib. fin. Nap. ΘЄ.
7. fin. Nap. ΦΘΟΡΑϹ : Pap. ΦΘΓ ΡΑϹ.
8. Nap. as above. Pap. apparently ΔΑΝ ΡΑΝΟ.

152, fr. 9.

l. 2. σαρκὶ τῇ κυρίως λεγομέν(ῃ) — — —
3. κατὰ ταύτην . . . ΟΓΑΚΑΛΕ — — — περὶ
4. μέντοι . ЄΤΑ . (φ)θαρτοῦ — — —

152, fr. 10. 1½ cols. wide ; sopraposti.

(Fr. 10 is probably the middle of the same pages of which frs. 12 and 13 form the bottom.)

— — — διαστημα- — — —
1. — — — — (ἑ)κάτερον — — —
2. — — — CIN καὶ κατὰ σπορὰν καὶ — — —
3. ὁμο(ε)ίδε(ι)ς (? ?) προσφέρεσθαι — — —
4. — — ἀλλὰ π(ερὶ ?) μὲν τούτων ἐρο(ῦμεν ?)
5. — — — ὕ(σ)τερον — — —
6. — — Ν ἐστι(?) ΔΙЄ — — — — — — — — ὅμοιος—

152, fr. 11.

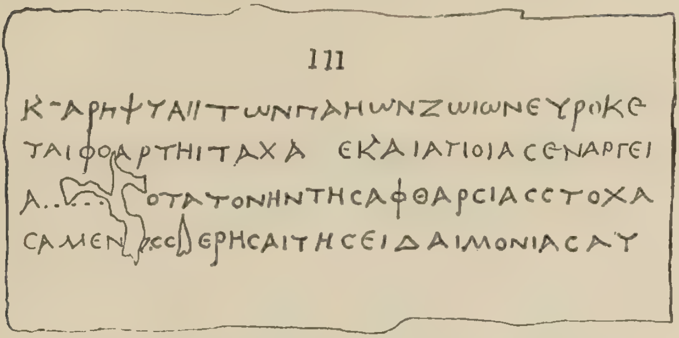
— — — — ϽΝ αἰτίων — — —
— — — Ν λόγῳ θεω(ρουμεν— ?) — — —
— — — — ΘΗCЄ τοῦτο — — —
— — — —
— —
— — — — κυκλο — — — ὑπεράνω — — —

(N. dis. makes ὑπεράνω belong to the next fr.)

152, fr. 12.

1. — — — — — εἶπεν — — —
2. — — — ἀέρο(ς ?) — — —
4. — — — ЄΞΗC τηλικού(το)υ — — —
5. — — — ΤΙΝ . . παραλει(π— ?) — — —
6. — — — — — — — πεφυ(κ— ?) — — —

152, fr. 13 = Ox. p. 3, III.



1. καὶ γὰρ ἡ φυχὴ τῶν πάν(τ)ων ζῴων εὑρ(ί)σκε–
2. –ται φθαρτή[ι]. τάχα δὲ καὶ διὰ ποιᾶς ἐναργεί–
3. –ας δη(λ)ότατον, ἣν(?) τῆς ἀφθαρσίας στοχα–
4. –σάμεν(ος ? τ)οῦ (στ)ερῆσαι, τῆς εὐδαιμονίας αὐ-

(-τοὺς στερῇ ?

---

1. Pap. ΓΑΡΙ . . ΧΙ. ib. Pap. ΠΑ . . ѠΝ. ib. fin. Pap. CKЄ.
2. Pap. THI. N. dis. also gives I, but slightly curved, (\ ). Possibly a mark meant to indicate a *stop* ? ib. Pap. ΔЄ.
3. init. N. dis. ACAI . . OT.
4. Pap. CAMEN . . . C\ . . ЄPHCAI. ib. Pap. ЄΥΔ.

152, fr. 14.

3. ΧЄΙΝ λέγουσιν οὐ(χ) ὁμοι-(?) — — — (ἑ ?)-
4. -νότητα δὲ ποιάν τινα — — —
5. Γ^ΝΑΝ κεκτῆ(σθ)αι ΤΑ — — —

152, fr. 15.

3. τὴν προσηγορίαν — — —
4. — — ¯MACIN ὑπαρχ- — — —

152, fr. 16.

2. — — ΤΙ τῆς ἰσχύος ταύ(της) — — —
3. — — (δ)ύναται . καὶ δὴ γὰρ πειρα- — — —
4. — — — ΤΑ τῶ(ν) ἄλλων, οὕτω[ι] καὶ τὰ — —
5. — — — τῷ θεῷ παρα(σκε ?)υαζον-
6. — — — — β(ο)ύλεται τε ΔΥ.

152, fr. 17.

— — θεὸν — —

— — —

— — ἐπ' ἄλλο(?) ΦΕ . Ο — —

— — -φυε(ς?) — —

— — οὐκ ἐπιλειπο- — — —

152, fr. 18.

l. 1. — — — (συ?)νεχῶς ἡδομε(ν-) — — —

2. — — — ΟΥΝ ἐὰν δ' ἕλωσ(ι?) — — —

3. Α . . C ἔξωθεν ἡδονη- — — —

4. δύναμιν περιτιθέντε(ς τ?)οῦ μὴ δυν(?) — — —

5. ἀλλόφυλον δέχεσθαι τὰ δ' οἰκεῖα π(ά)ντα (?)

6. ΝΑΦ . . ΔΕΝΟC κρατεῖσθαι . . ΔΟΛ — — —

152, fr. 19. Sopraposti, 3 cols. wide.

— — (στ)ερητέο(ν?) —

— — —

— — —

— (ἀλλο?)φύλων

— — — εἰ μήθ' ὁράσει —

2. τὸ δ' ὁλόψυχον (?) — — —

3. — — πολλοῖς — — — — — — — — (μακ?)-

4. -άριον ἀλλο- — — —

5. . ΛΗ ἐπι(θ)υμοῦν (?) ἡδονὴ γὰ(ρ?) — —

6. — — — — ἐπ(ε)ιδὴ — — —

7. — — οἰκείως — — — — — — — — (ἡ)-

8. -δονῆς δ' ἔμπροσθ(εν?) — — —

9. — — καὶ διαγω(γ)ὴν — —

10. — τὸ ζῷον — — —

11. — — — ἡ δ' ὁρμ(ὴ?) — — —

19. δι(ισ?)ταμενο — — — — —

20. τὰ δ' ἄλλ(α) . . ΙΑ περιΐ(στ?)αν-
ται (?), δι(α)τη-

21. -ρῆσαι δυναίμεθ' (ἂν?) ⟨τ⟩ὴν ἀφθαρ-
σία(ν).

152, fr. 20.

l. 1. — — — ὅθεν δεῖ τὰ τρία — —

2. — — — (ἀ)φθαρσίας — — —

3. — — — — καὶ πάλιν — — —

— — —

— —

6. — — — — (αὐ)τάρκη — — —

7. — — — (δι)αμονὴν ουδ- — —

8. — — — — — — — λέγονται — — — — —

9. — — — — — — — — (φ?)ύσει προσΛΑ

152, fr. 21.

— — — — καθεστ(ηκ-?) — — — —
— — — (ἀλγ?)ηδόνας — — —
— — — ἀλγη(δον-?) — — —
— — — ἀλγη(δον-?) — — —

Below the column are some lines of smaller writing, now illegible, as below frs. 28, 31, 35 b, 36 b, 47, 48, 50 b, and cols. 4, 5.

152, fr. 22.

l. 6. — — — — — — διαφο(ρα-) — — —
17. — — — ἀπ(ὸ) τῆς δήξε(ω)ς ταύτ(ης) — — —
19. — — — (στοχ?)αζόμενος πάντων φιλότητος — — —

152, fr. 23 = Nap. fr. 7.

1. . καὶ ἀΐδιον — — — — — — ΝΑλλΑ
2. (ἐ)ξ ἀνάγκ(ης) . . . . . ΠΕΡ αἴσθησιν . .
3. ‾ΕΙΙΕΙϹΟΔΕ . . . . . . Τ . Ν . . . ΝΙ . .
4. (το)ύτων (?), καὶ πάλιν ἔνια τῶν . . . .
5. Ν ϽΝ εὐδαιμονίαν κατὰ ϹΤΟΛ . . .
6. ΝΟϹ ὑπ(ο)μονὴ μάχεται ΚΑΘΑΤ . . .
7. φύσις· ἀλλὰ τὸ δύσκολ(ο)ν οὐ Γ

---

l. 2. Pap. ΑΝΑΓΚ : Nap. ΑΝΑΓⲰ : N. dis. ΑΝΑΓΙ.
4. init. Pap. ⌒ΤⲰΝ : Nap. ΥΤⲰΝ.
7. init. Pap. ΦΥϹΙ⌒ : Nap. ΦΥϹΙΝ : N. dis. ΦΥϹΙ.

152, fr. 24 = Nap. fr. 3.

	Piece of a different col. attached.
3. ΕΠΙΔΕΔΗΤΗ, ... περιεχόντων . . . . . ΙΙⲰΝ	
4. ΤΗΡΙⲰΝ ἀπειρίαν οὐδ' ὅλως . . . λλΟΝΧ	ὁρᾶται — —
5. οὔτε διαμονήν ἐστι ποιεῖν ἀπειροχρόνιον ⲰϹ .	διεξαγωγὴν — —

---

l. 4. Pap. gives ΙΙϹ above Ν : Nap. gives ⲰΝ above Χ.
5. Pap. and Nap. ΝΗΝ/ΠΟΙ.

152, fr. 25 : 2 cols. wide.

– – – – – – συμβε(βηκ-?) – –
– – – – – ἀκοὴν – – –
– – – (αἴ?)σθησις – – –
– – – πρὸς ξεν-(?) – – –
– – – – μορφ- – – – – (κα?)-
-θαρῷ – – –

ΔΕ φύσι- – – – – – – (καθ' ἡ?)-
-συχίαν λ(ε)γομένας ἡδονὰς καὶ ΑΙ – –
κἄλλως γίνεσθαι συμβέβηκεν – –

152, fr. 26.

3. – – – – – – (φαν?)ταστικῶς νοοῦ-
4. -μεν- . ζῷον ΟΥΔΕ . . . . ΥΝΑΛΓϹ\ . . (λ)αβεῖν ⟨ἐ-⟩
5. -στερημένον ὅλως αὐτῶν καὶ – – –

Π

(In l. 4, N. dis. has ΔΥΝΑΜ . . ΛΑΒΕΝ : and in l. 5, ΑΛΛΑ above Κ.)

152, fr. 27.

3. – – – – – – – – – – (ἀ?)κοὴν – – – αἰσθη-
– – –
5. – – ϹΕΙΝ τοὺς (ὅ?)λως διαιροῦν-
6. -τας αὐτῶν τὰς (σ)ωματικὰς αἰσθήσεις ΗΤΙ

152, fr. 28 : 2½ cols. wide.

– – (γν?)ώσεως – –
– – – – γνω(σ-?) – –
– – (τ?)αὐτὸ πάθος – –
– – συν ἐμφαι-
-(ν-) – – – – ὄχλησιν περιστη-
– – – – – – – – – – – – (κ)ωλύειν

– – ζῷα – –

– – (γν?)ώσεως – – –
– – – – ..
– – – ΤΟΝ ἀγαθὸν –

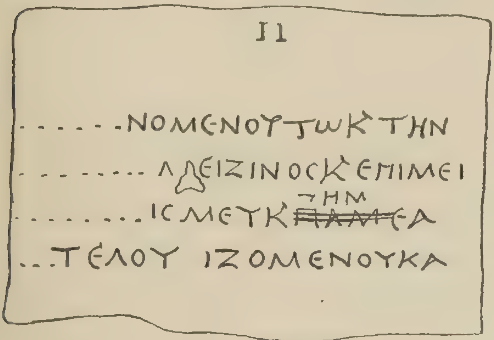
Small writing below the cols., as in fr. 21 :—

– – – ΟΝ . ΕΚΤΟΝΦΟΙΚΕϹΕΤ. . . ΕΜΕΤΕΧΟΥ . . Ν
– – ϹΡΗΜ . Ϲ . . . . ΤΗϹΤΟΧΛΗϹΕΩϹΑΛΛ . . . ΚΕΧΩ
– – – – – – – – – – – – ΤΜΗ
– – – – – – – ΤΟΥΤΩΝ
ΜΑΥΤΟΝ . ΔΕΝ . ΤΗ – – – – – – – – – – – ΝΕΚΤΟϹ
– – – – – – – – – – – – – – ΤΗΝ . . ϹΙΝΕΚΕΙ
. ϹΟΜΑΝΤ . . ΚΤΗϹ – – –

152, fr. 29.

2. – – *αὐτῶ(ν) ἀποτετε(λ)εσμέν(ων)*
3. – N . . ΓΛΟΙ◡C *ἔσται προϊέμ(ε)νος θἅτε(ρον?)*
5. *(τα)ῦτα διαμένει ἐνκατέλ(ι)πεν*

152, fr. 30 = Ox. p. 3. II. A mass of sopraposti, 3 cols. wide.



1. – – NOMEN *οὕτω καὶ τὴν*
2. – *μείζονος(?) καὶ ἐπὶ* MEI
3. – *(λογ)ισμοῦ καὶ* ΠΗΜΑ
4. – – – *λογισμοῦ καὶ* – –
5. ΤΕΛΟΥ *ὁριζομένου* ΚΑ

1.			
2.	– *ἔχειν* – –	– – *(στερ)εμνι*– (?) – –	– – *χρόνο – καὶ* – – –
3.	– –	– – *(ἀ)πειρω* – (?) – –	– –
4.	– –	– –	– –
5.	– –	– –	– – *(κ)ινητικὸν* – – –
		– –	– – – *(ἔμε)λλε τρόπο* –

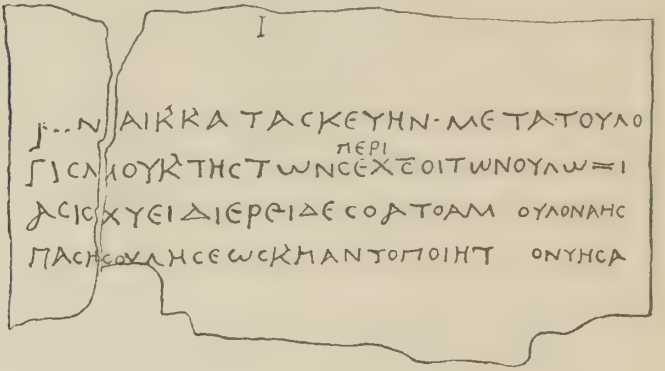
l. 3. Pap. ΙϹΜΟΥ. 4. Pap. ΛΟΓΙϹΜΟΥΚ, (ΜΟ dub.)
5. Pap. ЄΡΙΖΟΜЄΝ, (first Є dub.)

152, fr. 31.

1. – – – – *ἀπονέμει* – – –
2. – – – *τὴν θεωρο(υμένην?)* – – –
4. – – – *ἐγλογὴν* (?) – – –
7. – – – ◡ЄΟΥ *μηκιστ* – (?) – – –
8. – – – – *(ἀφθα)ρσίαν* – – –
9. – – – – *συνεργο(υ-)* – – –
10. – – – *καθάπερ* – – –
11. – – – – *(ἐ)πὶ παραλλα(γὴν?)* – – –

Below, two lines of writing, smaller than the text, but not so small as that below frs., 21 etc. The only letters legible are ΙΚΗϹΤΟΙΔ.

152, fr. 32 = Ox. p. 3. I : 'non esiste l' originale.'



1.] . . N . AI *καὶ κατασκευὴν μετὰ τοῦ λο-*

ΠΕΡΙ

2. *-γισμοῦ καὶ τῆς τῶν* CEXC̄OITѠNOYΛѠ = I,
3. AC *ἰσχύει διερείδεσθα⟨ι⟩ τὸ ἀλλ(ό)φυλον* AHC
4. *πάσης ὀχλήσεως(?) καὶ πᾶν τὸ ποιητ(ὸν ?)* ONYHCA

(N. dis. gives 7 lines, not in the least resembling Ox., which probably represents a 'sopraposto.' The only recognisable words in N. dis. are - - *ἐὐεπιβλ(επτ - ?)* - - - *ὡρισμενον(?) ἀπέχε(ι ?)* - - - *νοεῖσθ(αι ?)* - - -

152, fr. 33.

3. — — — — *τ(ο)ῦ γένους τῆς* — — —
4. — — — — — *εἰς τὴν εὔοδον* — — —
5. — — — — ‾ѠC *οὐκ ἀδυνα(τ-)* — — —
6. — — — *(τ)ῶν συστάσεων* AΠEY . YTHCIN . . ΔE
7. — — — A *τὴν ⟨ἰ⟩διότητα(?) τὴν ὑπεράνω τὰ μὲν(?)*

N. dis. l. 6. AΠEYAYT .

152, fr. 34.

1. — — — *ὑπαρ(χ-)* — — —
2. — — — EIPѠN⟩ — — —
4. — — *(κατ ?)ὰ μέρος (ἕκ)αστ(ον ?) . . . . τρόπον(?) ἡμεῖς* — — —
5. — — — *σφαίρας ἐπιβα(ιν- ?)* — — —
6. — — — *τρόπον καὶ (τ)ὴν (ἐ)πίνοιαν τοῦ* — — —

152, fr. 35.

— — — χρόνο- — — —
7. — — — ἀπειρ- — — —
8. — — (τ)ετελεσμέ(ν-) — — —
14. — — — φέρει — — —
15. καὶ καθ' ἕκα(σ)τον χρόνον — — —

---

18. (πε)ρὶ αὐτὸν ἅπαξ ΗΝ | τῆς εὐδα(ιμονίας ?) — — —
19. ἀλλὰ πᾶν ἀπειράκις | — — —

Small letters below.

152, fr. 36 : 1½ cols. wide.

—εὐεπιβλη(τ-?)—
— — (τ)ὸν θεὸν —
— (φ)θαρτ- — —
— τοῦτο(λ?)έγει—
— (ἀ)νάγκη- — —

μόρων
δεκ(τικὸν?) ἀλγηδ(όνος?)

Small writing below. Only legible word, λαμβανο-.

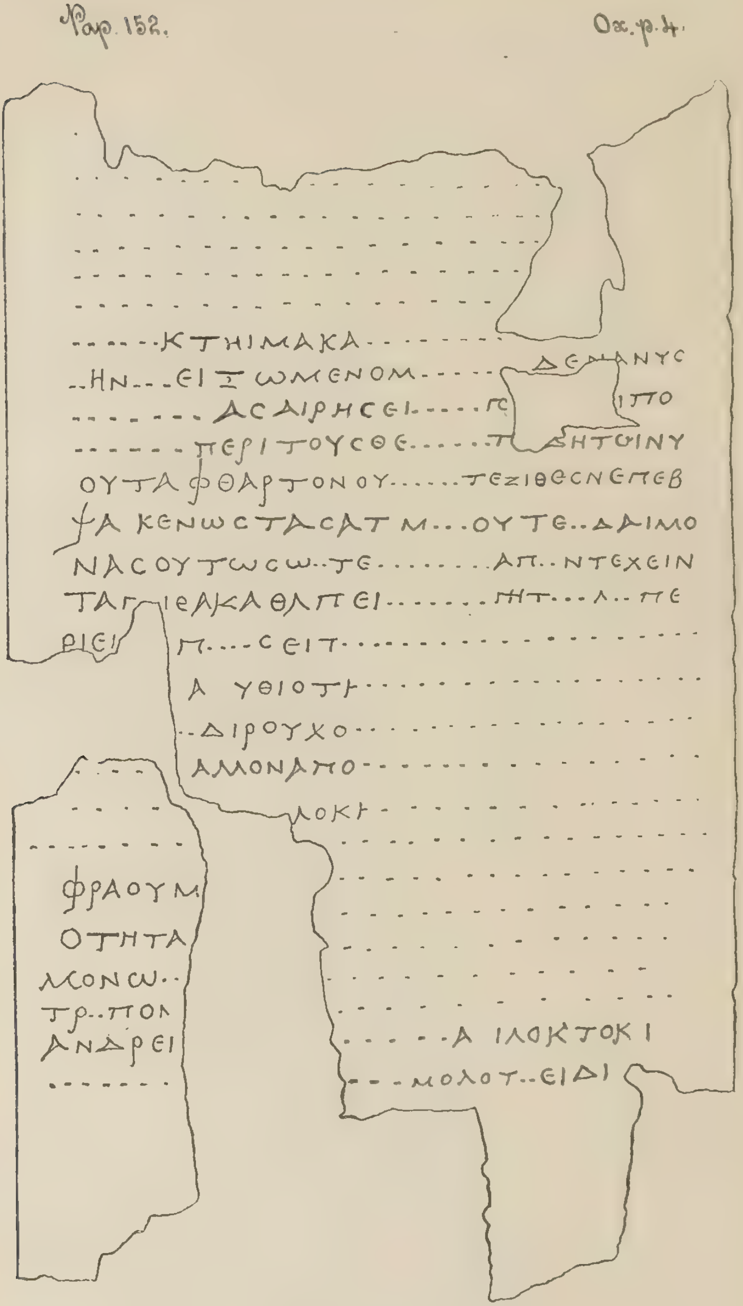
8. — οπερ οἰκεῖον — — — — —
9. — δυνατὸν ἤ τι καὶ — — —
10. — — ἅπαν φήσομε(ν) — —
12. — δῆλον ὡς — — — — — —
22. — (φθ)αρτὸν αὐτὸν καὶ —
23. — — (π?)οιεῖν οὐ μὴν — —
24. — — — (ἀδ?)υνατεῖ (?) —
25. — ΤΩϹΙϹ αὐτοὺς — — —

152, fr. 37.

1. — — — — ΕΡΟΙ νοεῖν ΑΛΛ — — —
2. — — — — ΙΟΙΩΝ ἀναλογίαι τινὲ(ς)
3. — — — — τὰς κινήσεις (ἀ)ναλο-
4. -(γ-) — — (οὕ)τως καὶ τοῦτ' ἀνάλογόν ἐστι (?)
5. — — — — (τ)ῆς ὁμοιοκινήτ(ου ?) — — —
6. — — — — παρο(ῦ)σι (?) — — —

152, fr. 38.

— — ΤΩΙΚ — — —
— — (ἀ)μφοτε(ρ) — — —
κἀμαυτ(ο-?) — — — οἱ περὶ τὸν
'Αντιφάνην — — — λέγοντες — — —
ἔχειν ΚΑΚ — — — κενὸν (?) — — —


Pap. 152.
Ox. p. 4.
ΚΤΗΙΜΑΚΑ
ΗΝ ΕΙΞΩΜΕΝΟΜ ΔΕΜΑΝΥϹ
ΑϹΑΙΡΗϹΕΙ ΓϹ ΙΠΟ
ΠΕΡΙΤΟΥϹΘΕ Τ ΑΗΤΩΙΝΥ
ΟΥΤΑΦΘΑΡΤΟΝΟΥ ΤΕΖΙΘΕϹΝΕΠΕΒ
ΑΚΕΝΩϹΤΑϹΑΤΜ ΟΥΤΕ ΔΑΙΜΟ
ΝΑϹΟΥΤΩϹΩ ΤΕ ΑΠ ΝΤΕΧΕΙΝ
ΤΑΓ ΙΕΑΚΑΘΑΠΕΙ ΠΗΤ Λ ΠΕ
ΡΙΕΙ Π ϹΕΙΤ
Α ΥΘΙΟΤΙ
ΔΙΡΟΥΧΟ
ΑΜΟΝΑΠΟ
ΛΟΚΙ
Α ΙΛΟΚΤΟΚΙ
ΜΟΛΟΤ ΕΙΔΙ
ΦΡΑΟΥΜ
ΟΤΗΤΑ
ΜΟΝΩ
ΤΡ ΠΟΝ
ΑΝΔΡΕΙ

152, fr. 39 = Ox. p. 4 : 3 cols. wide.

— — — (ἀν)θρωπο- — — — | — — — ἀκολασία — — —

— — — — —

— — — φιλο- — | ὁμοιότητα —

= Ox. p. 4.

1. — — — καὶ τῇ μακα(ριότητι ?) — —
2. HN . (δ ?)είξωμεν OM . . . . . ΔΕΜΙΑΝΥC
3. . . . . . . AC αἱρήσει . . . . . ΓΟ . . . . . πρὸς
4. . . . . . . περὶ τοὺς θε(οὺς ?) ¶. (ἐ)π(ει)δὴ τοίνυ(ν)
5. οὔτ' ἄφθαρτον οὔ(τως ?) ΤΕΖΙ θεὸν ἐπεβ(λέ)-
6. ψαμεν ὡς τὰς ἀτ(ό)μ(ου)ς(?) οὔτ' ε(ὐδ)αίμο-
7. -νας οὕτως οὔτε . . . . . ἄπ(α)ντ' ἔχειν
8. τἀγαθά, καθάπερ — — —

18. τρ(ό ?)πον — — —

19. ἀνδρεί(α ?) — — —

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1. Pap. ΚΤΗΙ. 3. fin. Pap. ΤΠΤ.

5. fin. Pap. ΙΘΕCΝΕΠΕΒ.

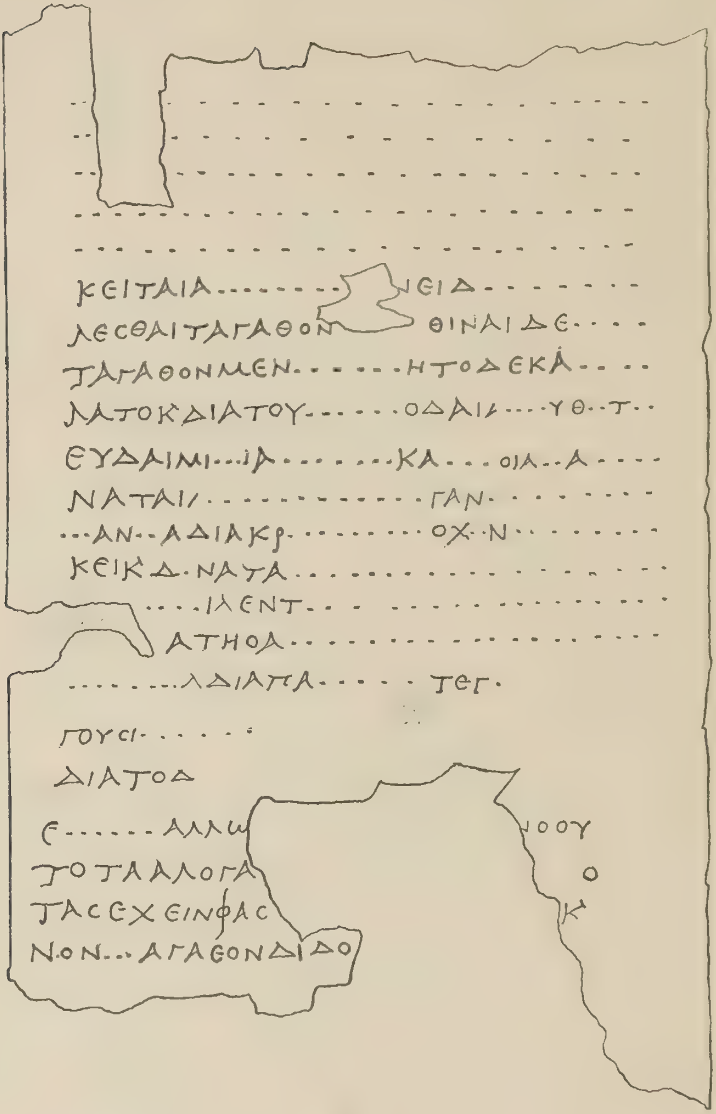
6. init. Pap. ΨΑ◡ΕΝ (Ψ and ◡ dub.)

ib. Pap. ΑΤ . Ν . CΟΥΤ (Ν dub., and may be Μ : C faint).

7. Pap. Ο / ΤΕ : N. dis. ΩΙΤΕ.

8. Pap. ΤΑΓΛΘΑ (Λ dub.)

Pap. 152. Ox. p. 5.


ΚΕΙΤΑΙΑ . . . . ΕΙΑ . . . .
ΛΕϹΘΑΙΤΑΓΑΘΟΝ ΘΙΝΑΙΔΕ . . . .
ΤΑΓΑΘΟΝΜΕΝ . . . . . . ΗΤΟΔΕΚΑ . . . .
ΛΑΤΟΚΔΙΑΤΟΥ . . . . . ΟΔΑΙ . . . . ΥΘ . . Τ . .
ΕΥΔΑΙΜΙ . . . ΙΑ . . . . ΚΑ . . . ΟΙΑ . . Α . . . .
ΝΑΤΑΙ . . . . ΓΑΝ . . . .
. . . ΑΝ . . ΑΔΙΑΚΡ . . . . ΟΧ . Ν . . . .
ΚΕΙΚΔ . ΝΑΥΑ . . . .
. . . . ΙΛΕΝΤ . . . .
ΑΤΗΟΔ . . . .
. . . . ΛΔΙΑΠΑ . . . . . ΤΕΓ .
ΓΟΥϹΙ . . . . .
ΔΙΑΤΟΔ
Ε . . . . . . ΑΛΛΩ ΙΟΟΥ
ΤΟΤΑΛΛΟΓΑ Ο
ΤΑϹΕΧΕΙΝΦΑϹ Κ
Ν.ΟΝ . . . ΑΓΑΘΟΝΔΙΔΟ

152, fr. 40 = Ox. p. 5.

1. — — — — — — (βού?)-
2. -λεσθαι τἀγαθὸν . . . . ЄΙΝΑΙΔЄ . . . .
3. τἀγαθὸν μὲν . . . . . ΗΤΟΔЄΚΑ . . . .
4. ΛΑΤΟ καὶ διὰ ΤΟΥ . . . . ΟΔΑΙ⊾ . . ΥΘ . Τ .
5. εὐδαίμ(ο)να — — — — — — — — — — — (δύ?)-
6. -ναται — — —
7. (π)άν(τ)α(?) διακρ(ι-?) — — —
8. — — καὶ δ(ύ)νατα(ι?) — — —

14. — — — ἄλλω(ν) — — — — — — — — — — — — — — | ΝΟΟΥ
15. ΤΟ . τὰ ἄλογα — — — — — — — — — — — — — — | ΝΟ
16. ΤΑϹ ἔχειν φασ(ὶ?) — — — — — — — — — — — | καὶ (?)
17. ΝΟΝ . ⁻ ἀγαθὸν διδο — — —

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5. Ox. ΝΑ.

14. ΝΟΟΥ in l. 14, and καὶ in l. 16, perhaps belong to a different col.; but N. dis. gives them as part of the same.

17. Pap. as above.

152, fr. 41.

18. — — — διὰ τὴν Α
19. — — — ΑΝ τὰ μὲν ὑπερβαίνη⟨ι⟩ τ(οῖ)ς δ' ἐγκύ-
20. -(ρη? . ἐπει?)δὴ γὰρ ἀπειρία καὶ τῶν οἰκεί̲ω̲ν (?) καὶ τῶν
21. (ἀ)λλο̲φ̲ύλων ἐστὶν αὐτῷ ΠΑΛ — — — — — — Ϲ
22. τ̲ὰ μὲν ᾠκειω(μένα?) ἀδια̲λ̲(είπτ?)ω(ς??)

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l. 20. Pap. ΟΙΚЄΙ/Ν, perfectly clear.

152, fr. 42.

— — — χρόνο- — — —

— — — —

— — — —

ΘΟΥΤѠΝ⸍ ȷ . ϹΑΥΤ⸌ . . . . κακῷ πε-
-ριπέσῃ, καὶ διὰ τοῦτ' ἐστὶν ◡Ι> . . . . Α?
πρὸς τὸν αἰῶνα διαμένω̲(ν?) . . ΤΑΥΤΑΠΟΙ
ϹΙΛ . οὐκ ἐπὶ τῶν κακῶν ἐστὶν ΑΤ . . . ΔЄΚΤΟϹ

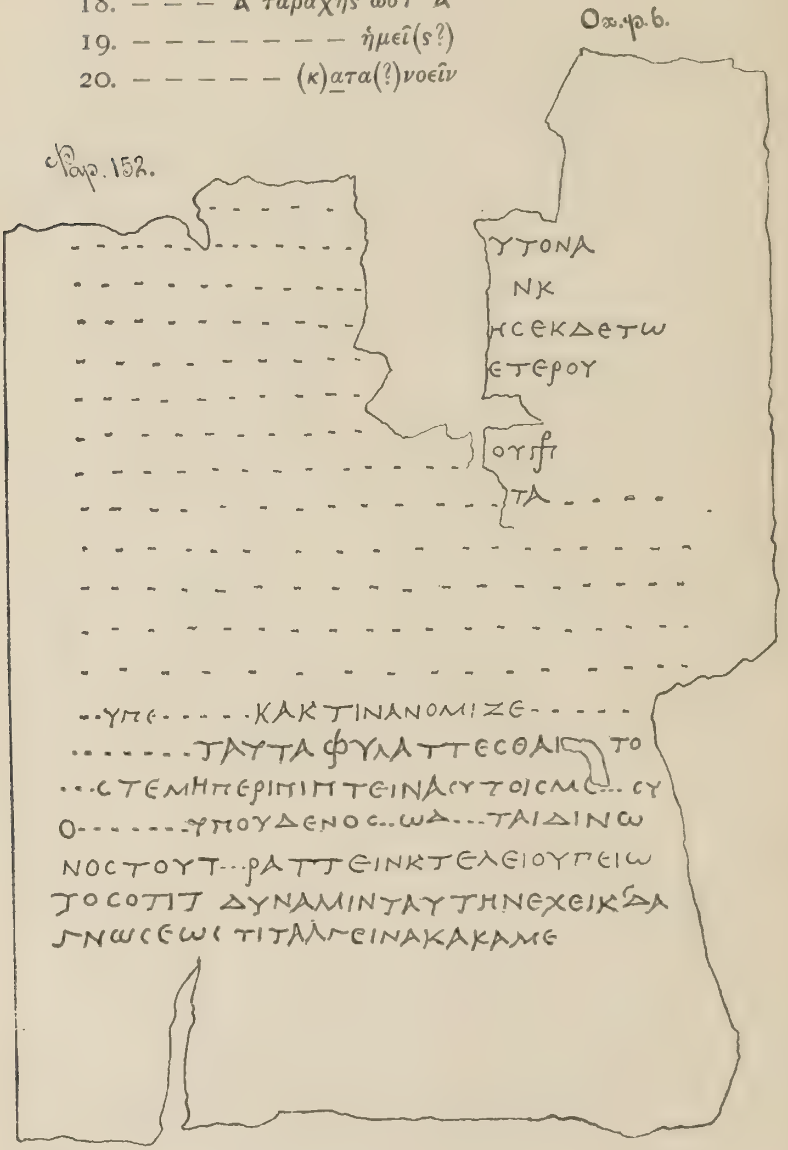
Last l., init., N. dis. ΘΙΧΟΥΚ.

152, fr. 43.

5. – – – – – – – – ΥΜΑΝ *φύσας* (?) *δι' αἰῶν-*
6. -(*os*) – – – – ‾ΑΡΑ . . *σοφία-* – – – – –
7. – – – – – – – – *ἐξαναφορὰν* .

– – – –

17. – – – – – *τὰ παρόντα τῶν*
18. – – – – Α *ταραχῆς ὥστ'* Α
19. – – – – – – – – – *ἡμεῖ(s?)*
20. – – – – – – (*κ*)*ατα*(?)*νοεῖν*



152, fr. 44 = Ox. p. 6.

1. – — — — — — – -- -- — -- ΥΤΟΝΑ
2. — -- — — — — — — — — — — — ΝΚ
3. — — — — — — — — — — — — ΗϹ ἐκ δὲ τῶν
4. — — — — — — — — — — — — ἑτέρου
5. — — —
6. — —
7. — — — — — — — — — — — · — — ΟΥ πρὸς
8. — — — — — — — — — — — — — — ΤΑΙ καὶ . Є — —
9. — — —
10. — — —
11. — — —
12. — — —
13. . . ΥΠϹ . . . . ΚΑ καὶ τίνα νομίζε- — — —
14. — — — — — — — ταῦτα φυλάττεσθαι . . ΤΟ . .
15. (ὥ ?)στε μὴ περιπίπτειν α⟨ὑ⟩τοῖς(?) ΜЄ . ϹΥ
16. Ο . . . ΗN ὑπ' οὐδενὸς (κ)ωλ(ύε)ται(?) δι' αἰῶ-
17. -νος τοῦ τ(α)ράττειν καὶ τελείου Π(?)ЄΙω
18. ΤΟϹ ὅτι τ(ὴν) δύναμιν ταύτην ἔχει καὶ δ⟨ι⟩α
19. γνώσεως (ὅ)τι τἀλγεινὰ κακὰ ΜЄ — — —

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3. fin. N. dis. ΤωΝ.
8. So Pap.
15. init. N. dis. ΟΤ . ΜΗ. ib. N. dis. ΑΥΤΟΙϹΜЄΝ.
16. Pap. ΗΝ ΥΠΟΥΔ. ib. Pap. om. ωΔ. ib. fin. Pap. ΔΙΑΙ.
17. fin. Pap. . ϹΙω : N. dis. ΠЄΙω. 18. init. N. dis. ΤΟϹ.
18. Pap. ΟΤΙΤ . . ΔΥΝ.

152, fr. 45.

2\. — — — (ἀ)ναγαγὼν πως — — —
5\. — — — μέντοι — — —
— — —

— — —
9\. — — — τὸ προειρημ(ένον) — — —
10\. — — — (τὴ)ν ἡδονὴν — — —
— — — ΗΔϹ — — —
11\. — — — ἀκολουθούσῃ⟨ι⟩ — — —
— — —
15\. —ѠϹκακω— . . Ν . . ἅπαντα — — —
16\. — — — Ν περίμ(ε ?)ν(ο)ν Τ⌒ . . ΑΝΗΡ — — —
17\. τούτω(ν ?) . . Γ . . ѠϹ καὶ Ϲ — — —
18\. — — — κἀκ τούτων π(ολ ?)ὺ κἀκ τοῦ 'Επικού(ρου)
19\. — — — ΙΝ ὀδύνης . . γράφειν ΚΑΝ — — —

18\. ΚΑΚ¯ΟΥ¯ѠΝϾΠΙΚΟΥ, with Γ . . ΥΚΑΚΤΟΥ, added in smaller writing above the line.

152, fr. 46.

— — — μηδὲν — — —
— — —

— — —

— — — ⫞Ν ἡμῖν οὐκ — — —
— — — ΤϾΡΟΝ ἐὰν μὴ . τῶ(ν ?) μὲ(ν ?) ὀχ(λησέων ? ?)
— — — (π)επλεγμένη- . ⊃ΜΙΟ
— — — (πλ ?)εων τῷ δ' ἐλάτ(τ)ων
— — — Ϲ ἀπορήσας καὶ πῶς(?) εἰ περιπίπτων ὁ θε(ὸς ?) — —

The right and left half of last l. perhaps belong to different cols. ; but N. dis. gives them as one line.

152, fr. 47.

— — — (τ)ὸν θ̲εὸν — — —
— — — κακο̲υ — — —
— — — (νο ?)ητέοι — — —
— — —
— — —
— — — καὶ φθορα- — — —
— — — -ουσαν εὑρίσκω — — —

Small writing below on the right.

152, fr. 48.

— — — (εὐ ?)δαιμ- — — —
— — — — CN ἄγεται πολὺ ΠΡ — — —
— — — αἰσθήσεταί τις ἐπιλογισ(μ-) — — — ONTΩN — —
— — —
— — — παρ' ἐπαισθη- — — —

Small writing below.

152, fr. 49.

4. — — — (ἐ ?)μπίπτει Δ — — —
τὰς εἰς ἑαυτὸ καὶ Γ — — —
5. — — — MMC ζ̲ωιον(?) ΩITP — — —
7. — — — AΦY \AΠEP . TO — — —

152, fr. 50: 2 cols. wide.

— — — ἡμεῖς — — —
— — — (γ)εγεν̲(η)μ(έ)νη — — —

— — — (ἐπί)τασιν̲ λάβη⟨ι⟩ — — —
— — — τῶν τοιούτω(ν) — — —

Small writing below.

157, fr. 51: 2 cols. wide.

— — — διαφερ- — — —
— — — — τ̲ὸν θεὸ(ν) — — —

— — — — OYKEN TA . . ANA παρέχονται
— — — N ὥσπερ . . (ἀναγ ?)κάζε(ι)TO
— — — λειποντα- — — — — — — — — — — —
— — — -ματιζοντ- — — — — — — — — — — —

157, fr. 52 : 2 cols. wide.

2. — — — (π)εριπιπτόν(τω)ν ἀλγηδ(όνι ?) — — — —	— — —
3. — — προσφερ(όμε?)νοι τροφή(ν) τινα Ι — — — —	— Ν . ἀγαθο- — — —
4. —ΑΔΗ . . ΑΛ . ΙΙΙ ἄ(π)αντα (ζ)ῷα(?) θεωρουμ- —	— — — — — — -απτει —
5. — CΤЄΡ | θεὸν ἐπιν(οοῦ)μεν ἐὰν μὴ — — — — — —	— ΛΟΜЄΝΟΥC — —
6. — διόπερ . ΔЄ . . ЄΟΝ — — — — — —	—(ἄ?)λλων μέρο(ς?)—

157, fr. 53.

2. — — — ἀλλοτριω- — — —
3. — — — — — — ΙЄ \ ΑΦΗ — — —
4. — — — τὰ δὲ φεύγει — — —
5. — — (σ ?)υνεργ- . . . ταυτ- — — —
6. — — — Ν φύσιν αὐτ- — — —

— — —

8. — — — — Ν ἐστι(?) ΤΟ — — —

l. 2, 3, N. dis. gives ΔΗΜCΤΡΙϢ — — — ΑΙЄΑΦΗ, in the *same* line.

157, fr. 54.

— — —	1. — — — ΠΑC οἰητέ(ον) — — — — —
— — — (ἀλλο)φύλων(?) Μ — — —	2. — — — συνήθειά τις — — — — — — —
— — — — ΚΟC ποιεῖ C⌒ — — — — —	3. — — — ΑΝΤΟΝϢCΤЄΝΟΠΙ — —
— — — καὶ δεκτικὸν — — — — — — —	4. — — — ϢCΦΗΙΑЄ \ — — — — — —
— — — COΥΧЄΟΝΤΟΘЄ(?) — —	5. — — — Η καὶ τὸν σοφὸν — — — —
— — —	6. — — — ЄΙΝ ἐατέον χαίρ(ειν) — —

N. dis. gives the two parts as belonging to the same col., but places the left side one line lower. Thus l. 6 becomes \ΟΥΛЄΟΝΤΟΘЄ . ЄΙΝЄΑΤЄΟΝΧΑΙC. l. 3, rt. half, is the same in N. dis.

157, fr. 55 : 2 cols. wide, but left half wholly illegible.

— — — C τρόπο- Α	— — —
— — — — — ἀπασα-	— — — C ἐχόντων — — —
— — — — ΝЄΓΟΘΥ	— — τῇ προορά(σ)ει — — —
— — — Ν βιάζηται	— — —
— — — — — ἀγορευ-	— — —
— — — (π)ροθυμεισ-	— — —
-(θαι ?) — — —	— — —

N. dis. gives both sides as belonging to the same col.

157, fr. 56 : 2 cols. wide

— —	— (ἀπο ?)λεῖσθαί φησ(ι ?)	— — —
χρονο-	— — — THN φυλα(ττ-?) —	— — τὸν θεὸν — — —
	— — — ἐπιφερομ(εν-?)— —	— N δὲ χρόνο- — — —
	— — AP τρόπο- KYΔI⌒—	— — OZONTAΛΘЄ—
	— — -περ ἐπειδὰ(ν ?) — —	— — τῶν ὁμο- — — —

b. and c. may or may not belong to the same col. N. dis. gives them as part of the same.

157, fr. 57.

3. — — — — — — TOC ἕτεραι — — —
4. — — — YTωN κινη- — — —
5. — — — OTHC εἰ μὴ N — — —
6. — — — TOC ἐστιν αὐτῷ διὰ τὸ — — —
7. — — — — ἀλλὰ καὶ — — —
8. — — — — ὁ θεὸς — — —

157, fr. 58 : over 2 cols. wide.

2. — — — δυνά(μ)εις — — —	— — —
5. — — TOC πράγματος ЄI . AΛΛOYM	— — —
6. — — — κίνησις A — — —	— — — Y κωλύεται — — —

157, fr. 59 : over 2 cols. wide.

— — — κόπον(-?) — — —		(ἀ)λ(γ)ηδον-(?) — — — —
—(δε)κτ(ι)κὸς (?) οὔκ ἐστιν HT—	— μειζ(ον-?)—	— — —
— — — (ὁμ ?)οειδ- — — —		(τ)ῶν ἀλγη(δόνων)—(σύ?)-
		-στασίν φησιν — — (ἀλ)-
		-γηδόνας αὐτα- — — — —
		ποητικὰ AT — — — — — —
		— — —
		— — — αἰτιων — — — — — —

157, fr. 60.

— — —	— — — εἶναι καὶ — — — — — —
3. — — πανταχῇ συμ- — — —	— — —
5. — — — (τ)ὴν(?) κρίσιν τῶν AN — — —	— — — ἀναλογίας τῆς — — —
	— — — — δεῖ λέγειν TOI— —

All one col. in N. dis.

157, fr. 61.

3. — — — — — — — — — — ἀγαθὰ παν-
4. — — — — — — ΤΙ καὶ ΔΕΟΝΗΤΟΙ |
5. — — — ΟΥΔΑΝΑCΑ . ЄΝΟΥΤ (?) |

l. 5, N. dis. — — ΟΤ . ΑΝΑCΑ . ΟΝΟ\Τ.

157, fr. 62.

2. — — — — — — — ΑΠ . . . ΘΟC/ . ΝΚΟ . Є αὐ-
3. -τῶν ἔσχηκε(ν ?) εἴ τινες . . ΥΔ . . ΖΗΤΟΝΦΑ
4. . CЄΙΝ ἀρχη- . ΚΑ . ΑѠΝ . . . ΝΤѠΝ ὡς τὰς ἄλ-
5. -λας οὕτως καὶ τὰς τῶν κακῶν νοήσεις Ο
6. . . ЄΝ . . Ι πολὺς(?) κἂν ἐκγελάσειε ΤѠCЄΙΨΙΝ
7. — — — — — — — ΟΙ δυ(ν)ατὸν(?) ΟΜΕΝΟC . . ΑΥΘ —
8. — — — ΑΝЄΥΠЄ . ΙΤѠC — — —

157, fr. 63.

(Last line:) — — — ἀναλογίαν — — —

157, fr. 64.

3. — — — — ΥΝ ἀγαθω- . ΝΑΤ . . .
4. — — — — — — — — — — ΝΦΗCΑΝ
6. — — — — ζῴων ἢ τῶν ἀψύχω-
7. -(ν) — — ἄλλον — — — ΑΝ νοε(ῖν ?) ἐλατ-
8. -(τον-) — — — ἑστηκ- — — — ʟ τοῦ κακοῦ ΤΟ
9. . . . . . δι(α)νοια- . . . (ἐ)νάρκησε (?) πρὸς τὸ πᾶν

157, fr. 65 = Nap. fr. 2.

CAME . . . . . . ME . . . C *θεας.* ¶ *οἱ δὲ* . . . .
αἰων- . . . . . (*οὐ* ?)*κ ἐῶντες ἀρχὴν ἀπα*(*ιτεῖ*)*ν*
(*ἀ*)*γνοοῦ*(*σιν ὡ* ?)*ς οὐκ ἀρχὴν* (?) (*ἀ*)-
-παιτοῦμ(*ε*)*ν* Ⰰ (?) *ἀλλ' αἰωνίων τῶν αἰων-* . .
νοήσεων τρόπον· ἢ χαρίεν εἰ H (?) *περὶ μηδέ-*
-νος τῶν ἀϊδίων (?) *δε*(*ῖ* ?) *ἐπιζητεῖν μηδ' ἀποδ*(*ιδό*)-
-(*ν*)*αι.* N*ικασικράτης δὲ καὶ τούτων τι πρὸς ε* . . .
. . . . P . . . . . (*ἀνα*)*γκαῖον*⌒ ‖ *τὸν τρόπον* ΠPOHΓ . . .

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3. Pap. OYKAPX''NOYΔAPXIK^{ω} – –: but OYΔAPXIK is *cancelled* by a horizontal line. Nap. OYKAPXHNOYKAPXIKⰀ . N. dis., a *faint* horizontal line through YΔAPXIKⰀ.

6. Pap. TWN \◡ΔI'ϽN \ϕEΠI : Nap. TWNIΔIWN . . EΠI.

7. Pap. NIKACIK^{c}A‾HCΔE : Nap. NIKOCT . . . . CΔE.

8. Pap. KAION \ TON^{P} : apparently a break before TON^{P}. (Perhaps what follows the break is a sopraposto.)

Note to 7. Nicasicrates is quoted again in 182 (Philodemus *περὶ ὀργῆς*), cols. 37, 38. Coll. Alt. I. pp. 60, 61.

157, fr. 66.

– – – IOINAYT . TEΛHI *καθάπερ οὐδὲ*
WC . . . . EΔH *τοῖς πικροῖς καὶ δριμέ*(*σιν*) – – –
ΓYE . . . N *ἐμφερεῖς καὶ παντελῶς παρακεῖσθα*(*ι* ?)
– OPON *ἐπιφέροντας* MH . . . NIΘWI(?) *ὅτι* – – –
. . ΔI *αὐτὴν ἔχωσι* . . . . HΔEΓI *καὶ* MN – – –
– – – *παντ* – – –

157, fr. 67.

– – – *προσδεο*(*μ-*) – – –
– – – INHT^{Γ} – – –
– – – *αὐτὴν* – – –
– – – OYTHN – – –

157, fr. 68.

3. CIN	. . . . . τὴν ψυχ(ὴν) .	— — καὶ σωμάτων
ANЄ	ЄY̲ΘЄNT'' \ — — —	— — κινημάτων
	ΘЄNTѠN — — — —	— — (ἀ)νάλογον ЄM
	— — — \C ἰδιο- — —	— — — -Є περι . . .
	— — — — — —	
K ὥστ' ἀνάλογον A — —		

All one col. in N. dis.

157, fr. 69 = Nap. fr. 16.

1. παρα . . . . T̲I καὶ ἀπηνὲς τουΔ . . (?) ἰδιώμα-
2. -τος αὐτο(ῦ ?) τ̲ὸ περὶ τὴν ἀλγηδόνα διηρθρω-
3. -(μέν)ην ἐ(πί)νοιαν οὐκ εἶναι (?) πιθανὸν ἔχειν
4. . . ЄIΔH . . καὶ οὔκ ἐστιν εἰπεῖν πῶς ἕνεκα τῆς
5. . . . . OΓ⊢ . ΓHC ἐκ τῶν προειρημέν(ων) A
6. . AC . . . . TO συμπεσεῖται χάριν μὲν T . .
7. . . TѠN οὐδὲ(ν?) ΠA . . N οὐ̳κ̳ ἐστι CY . . . . ON
8. TAO . . . . ἀλγηδόνος̲ . . M . (T?)O — — —

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1. fin. Pap. TOYΔ . . IΔIѠMA : but with IΔЄ (prob. from a different page) partly on and partly above the Δ . . Nap. TOYΔЄIΔIѠMA.
6. fin. Pap. MЄNT . . (N faint) : Nap. MЄ . . . .
7. Nap. OYX/CY.
8. Pap. AΛΓHΔONO' : Nap. AΛΓHΔѠNϕ. ib. fin. Pap. TO, T dub.) : Nap. ΠO.

157, fr. 70.

1. — — — — ἔφευγ- — — — — χ̲άρις (?)
2. Є . . . καὶ ΔIAIC . . . C ¶ ἀλλὰ μὴν̲ ὅτε (?) δια
3. BA . . . καὶ TOI . . . (ἔ)ννοιαν ἔσχεν — — —
4. K . . . ἀποδ̲ίδομεν καὶ τὰ περὶ τα III . .
5. — — — ⊦ O κ̲(ι?)ν⟨η?⟩μάτων(?) καταK . IOM
6. — — — — οὐδ' ἔχει . ЄΛѠCT — — — — — —
7. — — — — \C ἀλλὰ τὰς ἀνα- — — —
8. — — C ἄνδρες ἀκό(λ)α(στοι ?) — — —

157, fr. 71.

— — —

— — —

— — (σ?)χεδὸν Α — —

— — —

— — —

— — Ν ἕξει (?) — —

— — — —

3. — — Α τη(ρ)εῖν(?) ἀρέσκει ΔΗ — — —
4. — — — (τῇ ?)ς μακαριότητος αὐτοι-
5. — — — — — — (ἀνθ ?)ρώπω(ν) καὶ ΤΟΠΙ

— — —

7. — — — C γενέσθαι (?) δυναμένη — —

157, fr. 72.

4. — — — λέγειν — — —
6. — — θεο- — — —

157, fr. 73.

3. — — — (ση ?)μαντέον
4. δὲ καὶ τὴν ΑΡ . . ΜΟΙ . . . . Ν ἀνθρώπων
5. τότε μὲν ΥΓ — — — ΝΛΗΘΟΥC εἰ δὲ

μηδὲ τὴν ἄγνο(ιαν ?) — — —

— — — φοβεῖσ-

-θαι τοὺς ἀνυπάρκτ(ους) — — —

157, fr. 74.

2. — — — C ἐστι (?) κατὰ δὲ . .
3. ἰδιότητα τῶν (ΛΙCΤ ?) . . . . ΑΙ πλείονα (?)
4. τυγχάνει (C ?)ΠΗΓΟΡ — — — ΚΑΔΕ τοῦ μὴ
5. . . (Ε ?) δειλίαν μὴ μαχομ- . . . . Ν γεγονέναι
6. περ(ὶ) αὐτοὺς ἀφαιρου- . .)C ἀνδρείαν καὶ
7. . . . ΝΗΕΙΝ οὐκ ἂν φθάνο(ι) . . . . ΕΡΙ
8. . . Λ ἀφροσύνης Ε . ΟΙΙ — — —

(The connection between the right and left sides is doubtful.)

l. 3. N. dis. ΤΩΝΟΙCΓ . ΛΩ.

4. N. dis. ΤΥΓΧΑΝΕΙCΤΗΓΟΡΟΜΗ.

7. init. N. dis. ΟΛΟΝΗCΙΝ.

157, fr. 75 = Nap. fr. 6.

— — — ΟΤΑϹ — — — — — ΑϹ *κοινῶν γάρ ἐστι*
. . . . . . ωϹΗΜΙ . . . . *(ο)ὐκ* (?) *ἔχει δὲ ταῦτα*
(Στ)ωικοὺς (?) ЄΠΑΝΑΚΤΙΝ . ΛΟΙωΝ *τὸ τῶν* ΑΝ
-*(τι ?)* ΦΑΝ . . (Є ?)ωΝ *δόγμα* ΤΙϹ . . . ЄϹΘΑΙ *τῶν*
. ΠΡΑ . ȷ ΡЄΤωΝ *πλεῖο(ν)* . . . ΟΠ . . ΤΟΤЄΡωϹ
δοκούντων κενοῖς Ι . . . *ἐστιν* (?) *οὐκ* (?) *εἶναι* (?) *τἀγαθόν*
που ἀλλ' οὐκ ἀπὸ τῶν ЄΝ . . . . . ωΝΟΙ ⸌ЄΡ .
. ЄΝΟΙϹ *οἷον τοῖς* . . . . . ΑΝ . . . ЄΙϹ°
— — — *θεῶν* — — —

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1. Pap. ΟΙΑϹ : Nap. . ΤΑϹ.
2. Pap. ΗΜΙ : Nap. ΗΜΗ.
3. Pap. ΑΝΑΚΤΙΝ . ΝΟΙ : Nap. ΑΝΑΚΤ . . .
4. init. Pap. . . ΦΑΝ . . ЄωΝ (Є dub.) : Nap. . . ΦΑΝ . ωΝ.
5. init. Pap. ΠΡΑ . ȷ Ρ : Nap. ΠΡΟ . Ρ. ib. fin. Pap. ϽΠ . . ΤΟΤЄΡ . Ϲ : Nap. ∪Ν . ¯ΟΥΔ . ωϹ.
6. Pap. ΝΟΙϹΙ . . . /ΟΥ . ι \ : Nap. ΝΟΙϹ . . . . ΟΥΚ \.
7. fin. Pap. ωΝΟΙ(ЄΡ : Nap. ωΝΟΥ.

157, fr. 76.

— . — *(συ)μποτικη*-
ΤΟϹ — — — — ωϹ *καὶ πίνειν πολὺ*
καὶ ΚΑ — — — — — ∪Ϲ *ὀρχεῖσθαι καὶ*
τοιαῦτ' ἄλλα π(οιεῖν ? ἄμο ?)υσα τὴν δ' ἐρωτι-
-*κὴν οὐδ' ὁσίαν* . . . . . . *(ἀ ?)ρετὴν, αὐτόθεν*
τοῦ ἐρᾶν βλαβ(ερωτάτ)ου (?) *καὶ ταραχωδεσ*-
-*τάτου καθεστ(ῶτος ?)* . . *(ἀ)λλὰ γὰρ ἔρως* (?) ΥΝ
. . ΥϹ *ἐστι* (?) ΤΗ ΠΑ — — — — ΑΓΝΑ — — — *(κα ?)*-
-*τηγορουντ*- — — —

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7. fin. N. dis. ЄΠЄΙϹΥΝ.

157, fr. 77 = Nap. fr. 12.

1. *καὶ κατὰ* ΥΠ — — — — — — (*τ*)*ροφὴν*(?) *ὀν*(*ομα*)-
2. -*ζομένην*(?) *ἐὰν*(?) *ὅμοιον εἰπεῖν· ὧν προσα-*
3. -*γομένων οἰκειοῦταί τε καὶ διατηρεῖται*
4. *τὸν καιρὸν*(?) *ἐν ᾧ πονεῖ μὲν οὐδὲν οὐδ' ἐ-*
5. -*π' ἐλάχιστον, παρέστηκεν δὲ πρὸς τὴν ἀ-*
6. -*πόλαυσιν παρὰ* . . . ΤΩΙ *κἂν ἐπὶ πο*(*λ*)*ὺ*
7. *μείνη*⟨*ι*⟩ *δια* Λ◡ΘΗ . Π . . *παραπ*(*λή*)*σιο-* . .
8. . . CETAIKANTAΓ . K — — —

1. fin. Pap. OΝ : Pap. CΝ.

4. Pap. ΠΟΝ (*ν*, certainly) : Nap. ΠΟΛ : N. dis. ΠΟΝΕΙΜΕΝ. ib. orig. ΚΡΟΝ.

5. N. dis. ΠΑΡΕΣΤΗΚΕΝ.

6. N. dis. ΡΑ . . ΙΔ⊢⅂ΩΚΑΝ (room for a small letter between ⊢ and ⅂.)

7. Pap. ΔΙΑΛ◡ . . . . . . : Nap. ΔΙΑΛ⊢ΘΗ . Π . . : N. dis. Λ⊢ΘΗCΕΧΗΤΤ⅂ΑΡΑ.

157, fr. 78 = Nap. fr. 15.

1. ΩΝ . . . . C *οὐδ' ὡς λίθο*(*ς*) . . . . . (*τοῦ* ?)
2. *μοιχε*(*ύ*)*ε*(*ιν*) *ἄδεκτος* ∠ . . . ΩΙ *καὶ θ*(*έ*)*λ*(*ω*)*ν*
3. *ἐμοίχευεν ἂν· οὐκ ἄν ποτε*(?) *μέντοι θε-*
4. -*λήσειεν, ὡς οὐδὲ λίθος. οὕτω*(?) *καὶ ὁ θεός, εἴ-*
5. -*περ ἐβούλετο τἀγαθὰ μὴ λ*(*αμ*)*βάνειν τὰ*
6. *δὲ κακὰ* (*λα*)*μβάνειν, κἂν ἐπ*(*ο*)*ίει ταῦτα.*
7. *νῦν δὲ πῶ*(*ς* ?) . . . . *αὐτὸς* . . *τὴν ἐξουσί-*
8. -*α*(*ν*) *ἔχων* ΟΥ . . . . ϽΝΟΥΧΩ . . ΝΤΟ . . . .
9. ΗΤΑΜΗ . Ε — — —

2. Pap. after ΔΕΚΤΟC, trace of Δ. ib. fin. Pap. ΘΕ . . Λ : Nap. Θ . Λ . .

3. Pap. ΟΥΚΑΝΓΟΙC (last two letters very faint and doubtful) : Nap. ΟΥΚΑΝ . . Ε .

4. Pap. ΛΙΘΟC . Υ . Κ : Nap. ΛΙΘΟCΟΥΤ . Κ (Hardly room for Ω in either.)

6. Pap. ΚΑΝΕΙ . ΙΕΙ : Nap. ΚΑΝΟΝΙCΘΕΙ.

157, fr. 79.

1. — — — — — — — — TON ἄνευ τῆς ἐπι — — —
2. N . . . ΦΡΑΓ (?) εἶδος τόδ' εἰ ἔγνω(?) διὰ τῶ[ι]ν(?) . .
3. ◡ . . ε(ἶδ?)ος ἐλλείπεσθ' OC ἀκροτάτη(ν?) εἰδότα (?) . .
4. — — — (οὕ?)τως ἔχον ἐπιστάμενος εἰς ΤΟΠΑ (?)
5. PI . ¯ΗΙΛΟΡΙΤΙ (?) συγκλείει παραπλήσιον πᾶν
6. HN . . . προσενγενέσθαι χρόνον τιν' ἐλάχισ-
7. -τον OC — — —

l. 2. N. dis. has ΤΟΔΕΓΕΓΟΝΟΔΙΑ: (possibly τὸ δὲ γεγονό⟨ς⟩.)

157, fr. 80 = Nap. fr. 4.

1. . . μηδὲν ἐξ οὗ (?) ΚΟΝ . ΕΕ . . CΕΝΙ — — —
2. (μ)εταβάλλειν τὸ πᾶν ἄλλως ΝΥΝΟ . . . MC .
3. N . I τἀγαθὸν ἕτοιμον ἔσεσθαι ΚΑ . . ⅃ΔΕΜ .
4. τ(ο)ῖς μὲν θνητοῖς μὴ πολυχρόνιον- ἑαυ(τ-?) . . . .
5. . . . ΕΝ διὰ τὸ τοῖς μὲν οὐκ εἶναι (?) δυνα(τὸν?) . . . .
6. . . ΤΙΚΑC τηλικούτων ἑαυτῶ (,?) Λ — — —
7. — — — C μήτε(?) . . . (σ?)ωμάτων(?) μή(τε?) — — —

1. fin. Pap. as above: Nap. ΚΟΝ . . C . CΘΑΙ. 2. fin. N. dis. MC .
3. fin. Pap. ⅃ΔΕ: Nap. blank: N. dis. ΙΔΕΜ.
4. fin. Pap. ΕΛΥ: Nap. Ε \Υ.
5. init. Pap. ΕΝ: Nap. ΟΝ: N. dis. ΔΕΝ. ib. Nap. under ΟΥ, five horizontal strokes (not in N. dis.).
6. fin. Pap. ΕΑΥΤΟ . Λ: Nap. ΕΑΥΤΩΝ.
7. fin. Pap. ΩΜΑΤ() \ . ΜΗ: Nap. ΩΜΑΤΩC — — —

157, fr. 81.

1. ΘΥΕΝΚΑΝ . . ΡΗΤ *ἀδεκτ-*(?) . . . . . ΤΙΚΟΙC . . . .
2. ΤΟΙC *τὸ δ' ἰδ⟨ί⟩ωμα τοῦτο π(ροσ ?)φερόμενο(ν)* [. .]
3. *ἀκαταπλ(η)ξίαν ἔχει πρὸς τὰ δεινὰ τὴ(ν τε)-*
4. *-λειοτάτην, (ἥ)τις εὐοδώτατα τῶ⟨ι⟩ τῆς (ἀν)-*
5. *-δρείας ὀν⟨ό⟩ματι προσαγορεύ(εται)* — — —
6. *οὐδὲ δι' ἄλ(λ)ο τι τῶν ἀπὸ τῆ(ς ?)* . . . ΑC . . .
7. ΚΩΝ *ἔξω* ΙΓ . . *ἕστηκεν* ΗΤΩΙΠ . ΗΤΗΚ . . .
8. *τὴν(?) ἰδ(ί)αν εὐλογιστί(αν ? ἀ ?)πέχε(ι)* ΜΗ

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l. 5. Pap. ΔΡΕΙΑCΟΝΔΙΑΤΙ.

157, fr. 82 = Nap. fr. 13.

1. . . . . *ἐλαχι(στ-)* . . . ΤΩΙ *δύσκολον* ΑΙ . . .
2. CΙΙΗΙ *διά τι τούτων ἐπεὶ δὲ (τοῦ ? ποι ?)κί-*
3. *-λου τρόπου δεδειγμένου βλέπεται καὶ τῶν*
4. *ἑλικωτέρων ἀρετῶν* Ͱ . . ΑΝ . . . Ν *θεὸν* Ε .
5. Α . . ΝΟΥ *σύστασις ὑπὲ(ρ ? τ ?)ῆς* ΜΙΝ . . ΗC(?) *μόνον*
   ΗΝ
6. *τ(ι)θέντε(ς, ἐ)πειδὴ* . . Ο . . CΟΥΑΕΤ . ΥΤ *συνήθ-*
7. *-ειαν* Ε . . . . C *ὑπάρχειν ἐπι* Τ . Ι — — — — — Ο
8. ΦΕΥ — — — — — — — — — ΡΕΝΙΟ . Μ — — — —

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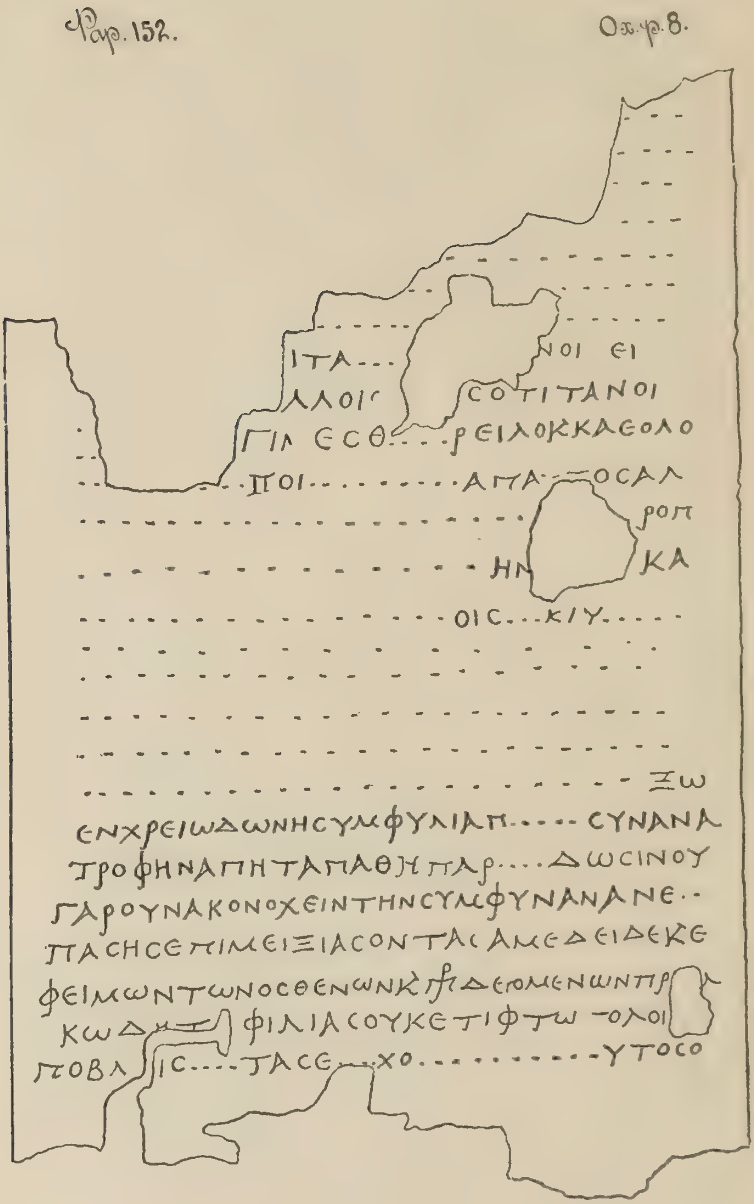
4. Pap. Ͱ . . ΑΝ . . . ΝΘΕΟΝ : Nap. ͰΠΕΡΙΤΟΝΘΕΟ Ν :(of which ΠΕ is confirmed by a different hand in N. dis.)

5. init. Pap. Α . . ΝΟΥ : Nap. ΑΙΔΙΟΥ, confirmed by N. dis. ib. fin. Pap. ΜΝ . . ΗCΜΟΝΟΝ : Nap. and N. dis. ΙΔΙΚΗCΜΟΝΟΝ.

6. Pap. and N. dis. ΠΕΙΔΗ : Nap. ΠΕΙΛΗ. ib. Pap. Α . . . . ¯ΙΝ : Nap. >ΕΤ . ΥΤCΥΝ (ΗΝ) : N. dis. ΕCΟΥΔΕΤ . ΥΤΩΙΗΘΗ (ΗΝ).

7. init. N. dis. CΑΝΕ..

8. init. ΦΕΥ^C ΟΜ.


Pap. 152.
Ox. p. 8.
ΙΤΑ... ΝΟΙ ΕΙ
ΛΛΟΙϹ ϹΟΤΙΤΑΝΟΙ
ΓΙΛ ΕϹΘ... ΡΕΙΛΟΚΚΑΘΟΛΟ
ΠΟΙ.......... ΑΠΑ ΟϹΑΛ
ΡΟΠ
ΗΝ ΚΑ
ΟΙϹ...ΚΙΥ
ΞΩ
ΕΝΧΡΕΙΩΔΩΝΗϹΥΜΦΥΛΙΑΠ.....ϹΥΝΑΝΑ
ΤΡΟΦΗΝΑΠΗΤΑΠΑΘΗΠΑΡ....ΔΩϹΙΝΟΥ
ΓΑΡΟΥΝΑΚΟΝΟΧΕΙΝΤΗΝϹΥΜΦΥΝΑΝΑΝΕ..
ΠΑϹΗϹΕΠΙΜΕΙΞΙΑϹΟΝΤΑϹΑΜΕΔΕΙΔΕΚΕ
ΦΕΙΜΩΝΤΩΝΟϹΘΕΝΩΝΚ ΔΕΟΜΕΝΩΝΤΠΡ
ΚΩΔ ΦΙΛΙΑϹΟΥΚΕΤΙΦΤΩ ΟΛΟΙ
ΠΟΒΛ ΙϹ...ΤΑϹΕ...ΧΟ..........ΥΤΟϹΟ

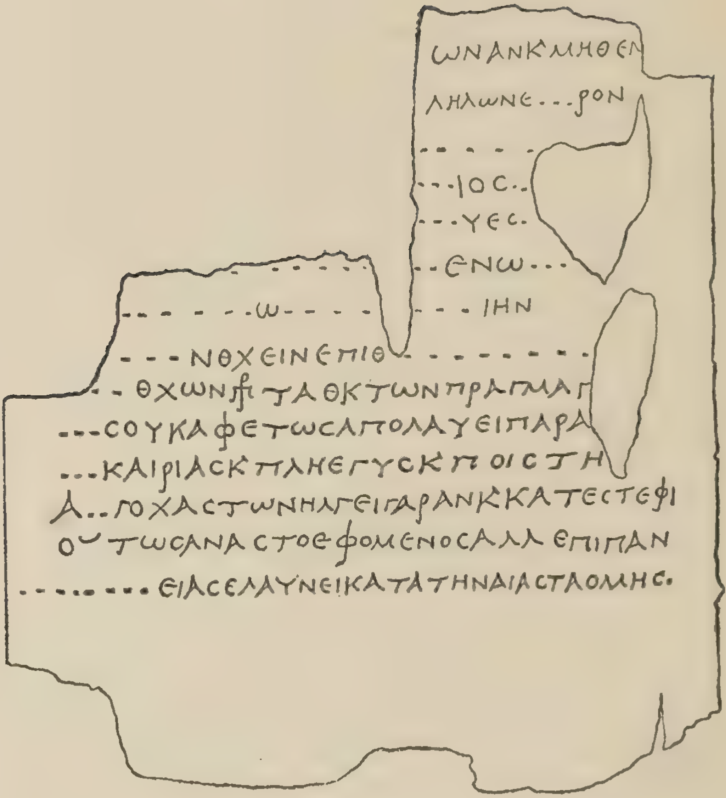
152, fr. 87 = Ox. p. 8 = Nap. fr. 9.

1. — — — — — — — ΙΤΑ — — — — — — — ΝΟΙ . ЄΙ . .
2. — — — — — — (ἄ)λλοις(?) . . . . COTITANOI .
3. . . . . . . γίνεσθα(ι π ?)ορείας καὶ καθόλο-
4. -(ν ?) . . . . . . ΠΟΙ . . . . . . ἄπα(ν)τος(?) ΑΛ
5. — — — — — — — — — — — — — — — — — ΡΟΠ
6. — — — — — — — — — — — — — ΗΝ . . . . . ΚΑ
7. — — — — — — — — — — — — — ΟΙC . . Κ/ Υ — — —
8. — — — —
9. — — — —
10. — — — —
11. — — — —
12. — — — — — — — — — — — — — — — — ἔξω-
13. (θ)εν(?) χρειωδῶν ἡ συμφυλία π(ρὸς τὴν ?) συνανα-
14. -(σ)τσοφὴν ἀπη(?), τὰ πάθη παρ(αδί)δωσιν· οὐ
15. γὰρ δυνατὸν ἔχειν τὴν συμφυλίαν ἄνε(υ)
16. πάσης ἐπιμειξίας ὄντας. ἀμέλει δὲ καὶ ἐ-
17. -φ' ἡμῶν τῶν ἀσθενῶν καὶ προσδε[γ]ομένων πρ(ὸς τ)ὰ
18. χ(ρ)ειώδη(?) τ(ῆς) φιλίας οὐκέτι ΦΤѠ⁻ΟΛΟΙ . .
19. ΠΟΒΛ . ΙC . . ΤΑCЄ . . ΧΟ . . . . ΥΤΟCΟ

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3. Pap. ⌒⌒ΘΛ . . ƆΡЄΙΑCΚ. 12. fin. Pap. ΞѠ.
14. Pap. ΑΠΗΙ (last 3 letters dub.): Nap. ΑΠ . .
15. init. Pap. ΓΑΡΔΥΝΑΤΟΝ. ib. Nap. ЄΧЄΙΝ. ib. Nap. ΦΥΛΙΑΝ.
16. Nap. ΑΜЄΛЄΙ.
17. init. Pap. ΦΙΜ: Nap. ΦΗΜ. ib. fin. Pap. ΠΡ . . . Α: Nap. ΠΡ . . .
18. init. Pap. ʼ . . . . ^Η: Nap. . . . ΔΗ.
19. fin. Pap. ΥΤΟ— — —: Nap. ΥΤѠC.

Pap. 152. Ox. p. 7.


ΩΝΑΝΚΜΗΘΕΝ
ΛΗΛΩΝΕ...ΡΟΝ
...ΙΟC..
...ΥΕC.
..ΕΝΩ...
...ΙΗΝ
---ΝΘΧΕΙΝΕΠΙΘ
ΘΧΩΝ ΤΑΘΚΤΩΝΠΡΑΓΜΑΓ
---COΥΚΑΦΕΤΩCΑΠΟΛΑΥΕΙΠΑΡΑ
...ΚΑΙΡΙΑCΚΠΛΗΕΓΥCΚΠΟΙCΤΗ
Λ..ΓΟΧΑCΤΩΝΗΛΓΕΙΓΑΡΑΝΚΚΑΤΕCΤΕΦΙ
ΟΥΤΩCΑΝΑCΤΡΕΦΟΜΕΝΟCΑΛΛΕΠΙΠΑΝ
ΕΙΑCΕΛΑΥΝΕΙΚΑΤΑΤΗΝΔΙΑCΤΑΟΜΗC.

157, fr. 83 = Nap. fr. 14.

1. Τ . . . . ⲖΟΙⲰ . Ⲉ . . ⌋ . . ⲤⲤΜΟⲤⲈ . . .
2. τῆς ἄκρας . . . . ⲰⲤⲈⲰⲤⲤ . . ἔχει καὶ τὰς ἄλλας
3. μέντοι χρείας ἀπολαμβάν(ο)υσιν παρ' ἀλλή-
4. -λων, εἰ καὶ δύνανται δι' αὑτῶν παρασκευάζεσ-
5. -(θαι), καθάπερ ἡμεῖς ἐνίοτε παρὰ τῶν ταὐτ' ἐχόν-
6. -(τω)ν· καὶ γὰρ . . . . ΦΗⲤ καὶ τῶν πρὸς τὴν ἀφ(ὴ)ν καὶ τὴν
7. . . . ΗΝ καὶ πα(ρὰ τ ?)ῶν ὅλων (τῶ)ν (?) πρὸς τὴ(ν) φύσιν
8. (ἔ)ξωθεν ⲈΙ . . . . . Ν . . . ΔΙⲀ — — —

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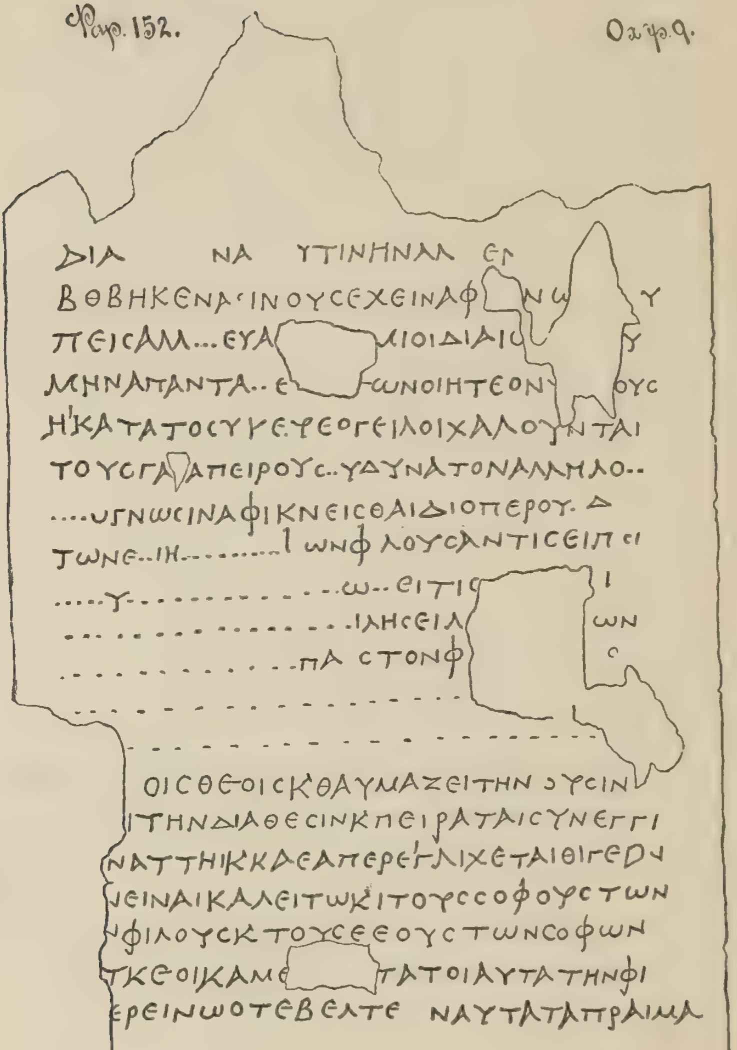
1. Pap. as above: Nap. ⲖΟΙⲰ — — — — — ΟⲤⲈ: N. dis. ΛΟΙⲰ . . . . ΜΑⲤΜΟⲤⲈ.
3. Pap. ⲬⲒ ⲤΙΛⲤ: Nap. . . . ΙΑⲤ. 5. init. Pap. ⲔΑΘ: Nap. . ΑΘ.
8. Pap. — — ΘⲈΝⲈΙⲒ . . . . Ⲗ` . . . ΔΙΛ: Nap. ΘⲈΝⲈΙ . . . . . Ν — — —.

152, fr. 89 = Ox. p. 7 = Nap. fr. 11.

1. — — — ⲰΝ ἂν καὶ μηθὲν
2. — — — (ἀλ)λήλων ἕ(τε ?)ρον
3. — — —
4. — — — — ΙΟⲤⲤ — — —
5. — — — — ΥⲈⲓ — — —
6. — — — ⲖⲈΝⲰ — — —
7. — — — — Ⲱ — — — — — — — ΙΗΝ — — —
8. — — — Ν ἔχειν ἐπιθυ(μίας ?) — — —
9. . . . ἔχων πρὸς τὰ ἐκ τῶν πραγμάτ(ων) .
10. . . Ⲥ οὐκ ἀφέτως ἀπολαύει παρὰ π(ά)ντ(α ?)
11. τῆς ε(ὐ)καιρίας, καὶ πλήθους καὶ ποιότητ(ος)
12. ἀ(σ)τοχαστῶν· ἤλγει γὰρ ἂν καὶ κατέστ(ρ)εφε(ν)
13. οὕτως ἀναστρεφόμενος· ἀλλ' ἐπὶ πάν-
14. -(των ?) χρείας ἐλαύνει κατὰ τὴν διαστάθμησιν

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8. Pap. ⲈΠ . ΘΥ, apparently. 10. fin. Pap. ΠΑΡΑΓ . ⲒΤ. (τ dub.)
11. init. Nap. ΤΗⲤⲈ . ΚΑΙΡ. ib. Pap. ΗΘ . ΥⲤ: Nap. ΗΘΟΥⲤ. ib. fin. Pap. ΠΟΙΟΤΗ.
12. Pap. ΟΧΑⲤΤⲰΝⲒΛΓⲈΙ. ib. fin. Pap. ⲈⲤΤ . ⲈΦ — —. (Between τ and ε there is a rub, with room for a small ρ.)
13. Pap. ΤⲰⲤ: not, as Nap., ΠⲰⲤ. ib. Pap. ⲤΤᴾⲈΦ: not, as Nap., ⲤΤⲈΦ.
14. fin. Pap. ΔΙΑⲤΤΑΘΜΗ⁀ — —: Nap. ΔΙΑⲤΤΑΘΜΗⲤΙΝ.


Pap. 152.
Oxf. 9.
ΔΙΑ ΝΑ ΥΤΙΝΗΝΑΛ ΕΓ
ΒΘΒΗΚΕΝΑ ΙΝΟΥϹΕΧΕΙΝΑΦ ΝΩ Υ
ΠΕΙϹΑΜ....ΕΥΑ ΜΙΟΙΔΙΑΙ Υ
ΜΗΝΑΠΑΝΤΑ..Ε ΩΝΟΙΗΤΕΟΝ ΟΥϹ
ΗΚΑΤΑΤΟϹΥΓΕΥΕΟΓΕΙΛΟΙΧΑΛΟΥΝΤΑΙ
ΤΟΥϹΓΑ ΑΠΕΙΡΟΥϹ..ΥΔΥΝΑΤΟΝΑΛΛΗΛΟ..
....ΥΓΝΩϹΙΝΑΦΙΚΝΕΙϹΘΑΙΔΙΟΠΕΡΟΥ. Δ
ΤΩΝΕ..ΙΗ.........Ι ΩΝΦ ΛΟΥϹΑΝΤΙϹΕΙΠ ΕΙ
.....Υ............Ω..ΕΙΤΙϹ Ι
...............ΙΛΗϹΕΙΛ ΩΝ
.............ΠΑ ϹΤΟΝΦ Ϲ
ΟΙϹΘΕΟΙϹΚΘΑΥΜΑΖΕΙΤΗΝ ΥϹΙΝ
ΙΤΗΝΔΙΑΘΕϹΙΝΚΠΕΙΡΑΤΑΙϹΥΝΕΓΓΙ
ΝΑΤΤΗΙΚΚΑΕΑΠΕΡΕΓΛΙΧΕΤΑΙΘΙΓΕΔΥ
ΥΕΙΝΑΙΚΑΛΕΙΤΩΚΙΤΟΥϹϹΟΦΟΥϹΤΩΝ
ΥΦΙΛΟΥϹΚΤΟΥϹΕΕΟΥϹΤΩΝϹΟΦΩΝ
ΤΚΕΟΙΚΑΜΕ ΤΑΤΟΙΑΥΤΑΤΗΝΦΙ
ΕΡΕΙΝΩΟΤΕΒΕΛΤΕ ΝΑΥΤΑΤΑΠΡΑΙΜΑ

(For **157**, fr. 84 = Nap. fr. 8, *see* p. 145.)

152, col. 1 = Ox. p. 9.

1. ΔΙΑ . . . . ΝΑ . . ΥΤΙΝΗΝΑΛ . ЄΝ . . . (συμ?)-
2. -βέβηκεν ἀειδίους(?) ἔχειν ΑΦ . . ΝΩ . (ἀ)λύ-
3. -πεις(?) ἀλλ . . ЄΥΑ . . . . ΛΙΟΙ δι' αἰῶ(νος? ο)ὐ
4. μὴν ἅπαντα(ς) ἐ(ξ αὐ?)τῶν οἰητέον φ(ίλ?)ους,
5. ἢ κατὰ τὸ συνφυές(?) γε φίλοι(?)καλοῦνται·
6. τοὺς γὰ(ρ) ἀπείρους (ο)ὐ δυνατὸν ἀλλήλω(ν)
7. (εἰ)ς γνῶσιν ἀφικνεῖσθαι . διόπερ ΟΥ . Δ(. . ?)
8. ΤΩΝЄ . ΙΗ . . . (σο)φῶν φ(ί)λους ἄν τις εἴποι
9. . . Υ . . . . Α . . . Ω . ЄΙΤΙϹ . . . . . . Ι
10. – – – – – – – – – – – (φ)ιλήσει Λ . . . . . . ΩΝ
11. – – – – – – – – – – – ΠΑ . ϹΤΟΝΦ . . . . . . Ο
12. – – –
13. – – – – – – – – – – – ΚΑΠ – – – – – – –
14. . . τοῖς θεοῖς, καὶ θαυμάζει τὴν φύσιν
15. (κα)ὶ τὴν διάθεσιν, καὶ πειρᾶται συνεγγί-
16. -(ζει)ν αὐτῇ . καὶ καθάπερ εἰ γλίχεται θιγε(ῖ)ν
17. (καὶ σύ)νειναι, καλείτω καὶ τοὺς σοφοὺς τῶν
18. (θεῶ)ν φίλους, καὶ τοὺς θεοὺς τῶν σοφῶν.
19. (ἀλλ' ο)ὐκ ἐοίκαμε(ν πρὸς?) τὰ τοιαῦτα τὴν φι-
20. -(λίαν) ἐρεῖν, ὥστε βέλτε(ρο)ν αὐτὰ τὰ πράγμα-

---

2. ΒЄΒΗΚЄΝ: Pap. confirms Ox. against Nap. ΔϹ . . ΚЄΝ. ib. Pap. Α . ΙΝΙ⌒ϹϹ. Letter *perhaps* lost between Α and Ι: part of Δ *or* Ν: faint traces of Ι and the top of Ο: ΥϹ certain. Nap. gives ΑΙΝ . . Ϲ. ib. fin. Pap. \Υ.

4. ΤΩΝ Nap.

5. Pap. ϹΥΝ . . ΥЄΟΓЄΦΙΛΟΙ: all the letters clear; but the tail of a letter, prob. Φ, beneath the right of the second Є. There would just be room for the body of a small φ between Є and Ι; but the tail must have slanted to the left. Nap. gives ϹΥ . . ΥЄΡΓЄΙΛΟΙ. ib. Pap. ΚΑΛ.

9. Α: Nap.

13. ΚΑΠ: Nap.

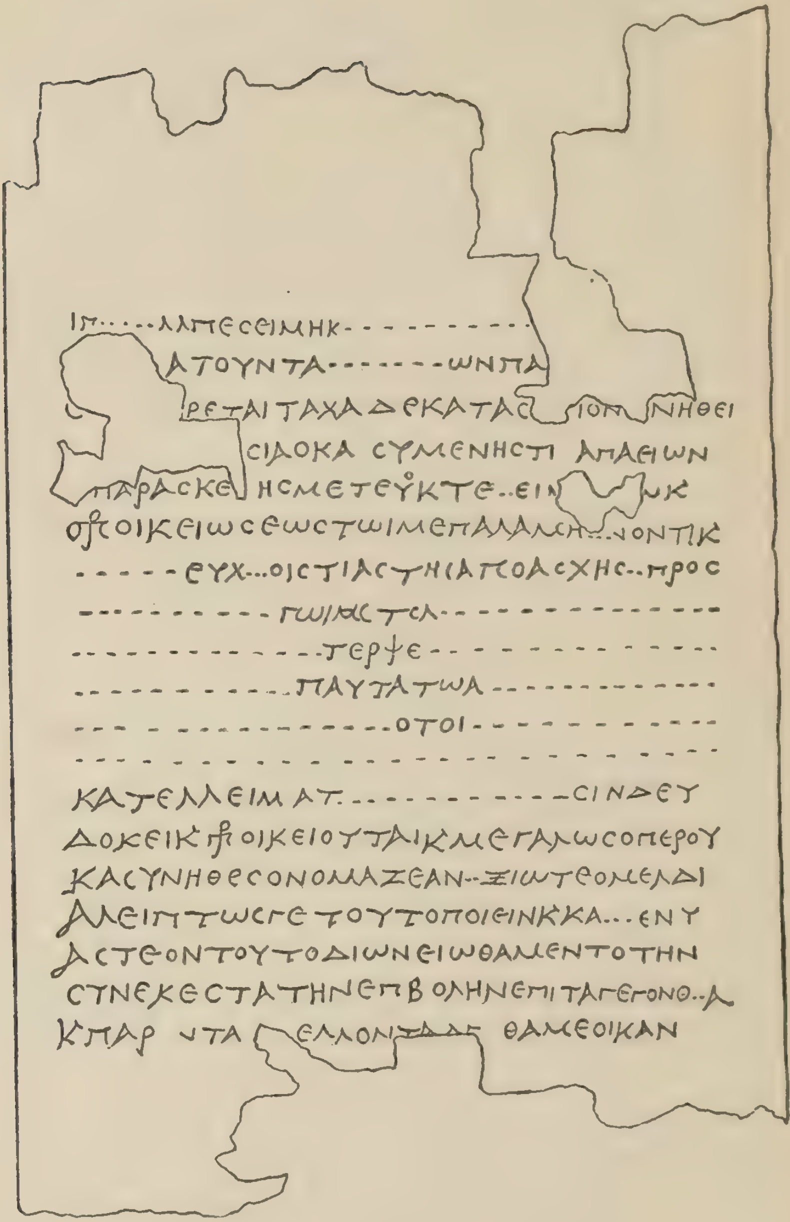
14. ‾ΟΙϹ: Nap.

16. Pap. and Nap. ΚΑΘΑΠЄΡЄΓΛΙΧЄΤΑΙ. Yet Nap. ed. reads καθάπερ εἰλίχεται (sic), and translates 'velut si eo *provolvatur*, ut illos adtingat'!

17. Pap. confirms Ox. ΚΑΛЄΙΤΩ against Nap. ΚΑΛЄΙΤ . ib. Pap. ΚΤΟΥϹ: no trace of Ι.

20. ΩϹΤЄ Nap. ib. ΠΡΑΓΜΑ Nap.

Pap. 152 Ox. p. 10.



157, fr. 85 = Nap. fr. 10.

-τα (σκοπ?)εῖν ΤΑ . ΔΡ . . . . . . ΗϹΤΩϹ μὴ παρα-
-βιάζεσθαι . καὶ χαρίζεσθαι τοιγαροῦν ἀλλήλοις
τοὺς θεοὺς τὴν μὲν ὡς ἐνλείπουσι με-
-τάδοσίν τινων οἰκείων ποιουμένους, οὐ
ῥητέον· ἅπαντε(ς γ)ὰ(ρ καὶ ?) αὐταρκῶς ἑαυτοῖς
παρασκευαστικοὶ τῆς τελειοτάτης ἡδο-
-(νῆ)ς εἰ(σὶν ?) . . . . . ΑΛΛΕΙ . . . ΚΟΙ . . . . . .
ΛΟΥΑΠΤ . . . . ΩϹΕΩϹΤΗΙ . . ΑΛ — — —

152, Ox. p. 10 = Nap. col. 2.

ΙΠ . . . Μ πεσεῖν ΗΚ — — — — — — — — (τὸ ?)-
-ν (ἀδυ ?)νατοῦντα . . . . . ΩΝΠΑ . . . .
Ω . . . . ΡΕΤΑΙ τάχα δὲ κατὰ Ϲ . . ΙΟΝ συνηθεί-
-(ας ? καὶ ?) . . . . ϹΙΑϹ κα(λ)ουμένης τῆ(ς) ἀγαθῶν
παρασκε(υ)ῆς μετ' ἐκτε(λ)είας τε καὶ
προσοικειώσεως τῷ μεταλαμβ(ά)νοντι καὶ
(πά)λιν εὐχαριστίας τε καὶ ἀποδοχῆς . πρὸς
. . . . ΓΩΙΜϹΤΕΝ — — —
— — — — — τέρψε(ως ?) — — —
— — — — ΠΑΥΤΑΤΩΑ — — —
— — — — — — ΟΤΟΙ — — —
— — —
κατ' ἐλλείμματ . . . . ϹΙΝ δ' εὐ-
-δοκεῖ καὶ προσοικειοῦται καὶ μεγάλως, ὅπερ οὐ-
-κ ἀσύνηθες ὀνομάζεται(?) ἀξιωτέον δ'(?) ἀδι-
-αλείπτως γε τοῦτο ποιεῖν, καὶ κα(τα)σκευ(?)-
-αστέον τοῦτο δι' ὧν εἰώθαμεν τὸ(?) τὴν
συνεχεστάτην ἐπιβολὴν ἐπὶ τὰ γεγονό(τ)α
καὶ παρ(ό)ντα (καὶ μ)έλλοντα ἀγ(α)θὰ μεθ' ἱκαν-

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l. 1. init. Pap. ΤΑ : then space for one or two letters : then marks which may be the bottom of an Ο and of one leg of a Π : then ΕΙΝ. There is probably just enough room for ϹΚ after ΤΑ. ib. Pap. ΤΑ, then *perhaps* a letter gone, then Δ (not Α, as Nap.), and top of Ρ.

2. init. Pap. prob. Β : Nap. Λ.
3. Pap. ΤΗΛ : Nap. ΤΗ .
9. Pap. ΠΕϹΕΙΝ.
10. init. Pap. Ν . . . Ν.
11. init. Pap. ω (= Ω ?). ib. fin. Pap. ΙΟΝ . ⌒ΝΗΘΕΙ : Nap. ΩΝ-ϹΥΝΗΘΕΙ.

12. Pap. and Nap. ϹΙΑϹΚΑ . . ib. fin. Pap. ΤΙ . Λ ΓΑΘΕΩΝ : i.e. Α certain, then *perhaps* Γ followed by a tall Α : then traces of Θ and Ω. Nap. gives Τ . ΝΘΕΩΝ.

13. Pap. with Ox. ΕΥΚΤ : dot clearly over the Υ, not the Κ. Nap. ΕΥΚΤ. ib. fin. ΕΙΑϹΤΕΚ.

14. Nap. ΜΕΤΑΛΛΑΜΒ.

15. init. Nap. . . ΛΙΝΕΥΧΑΡ. ib. Ox. ΤΗϹ : Nap. ΤΕΚ : Pap. ΤΕΚ (ΕΚ faint, but prob. right). ib. Nap. ΟΔΟΧ.

16. Nap. ΤΕ.

21. Nap. ΛΕΙΜΛΑ.

23. Pap. ΖΕΙ/.: Nap. ΖΕΙΝΑ. Probably the Ν of Ox. and Nap. stands for ΑΙ, and the Ι is Τ with the horizontal stroke lost. The Α of Ox. must be simply a blunder. ib. fin. Pap. ΝΑΔΙ : Nap. ΕΟΝ . ΑΔΙ.

24. fin. Pap. and Nap. ΚΑ . . . Υ. Ox. ΕΝ prob. stands for ϹΚ and back of Ε.

25. Ox. ΤΟ : Nap. ΤΑ : Pap. Τ⌒. ib. Nap. ΕΧ. ib. Nap. ΕΠΙΒ.

27. Nap. ΑΑΓ. ib. Pap. ΜΕΘ.

157, fr. 86.

2. σύνε(σι ?)ν εὐδαιμονίας . . . . ΑΙ . . . . ϹΚ . ΕΙ .
3. τ(ι)μᾶσθαι δ(εῖν ?) τοὺς θεοὺ(ς) ΠΑΛΛΗΝΚ . Υ. .
4. ὁδὸν λέγειν· τὸ γὰρ θαυμάζειν τὸ μέγ(ε)θ(ος ? ἐκ)-
5. -πλήξεως καὶ μακαρισμοῦ καὶ (?) . /(?) οἰκειω ΔΙ . . .
6. ϹΟϹΔΡΑϹ^ . . . . ΛΕΓ . ΤΑ . θαυμάζει δὲ καὶ κα-
7. -ταΠΛΕΤΤΕ . . . μα(κ ?)αρ- . . . . . . οὐδὲν οὔ-
8. -τως ὡς θε(ούς ?) — — — — — — — ἐφ' οἷς Ε

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4. fin. N. dis. ΜΕΤΑΛΙϹ . . .
5. fin. N. dis. ΙϹΜΩΝΔ . ΟΙΚΕΙΩ . . . . . .

157, fr. 86 b., 3 cols. wide.

— — βλε-	— — ‘—		[τη(τ-) —
—(π-?) — — νοου- — — ὁμο-	— τὸ δὲ βρα(χὺ?) —	— ἐναργη	— — μακ(αρ)ιό-
—τ(ο)ῦ αὐτοῦ — ЄϹΤΗΙ δια	— — —		
— — —	— — ἐκπιπτ — — —		

(Last l., Κ, above Μ erased.)

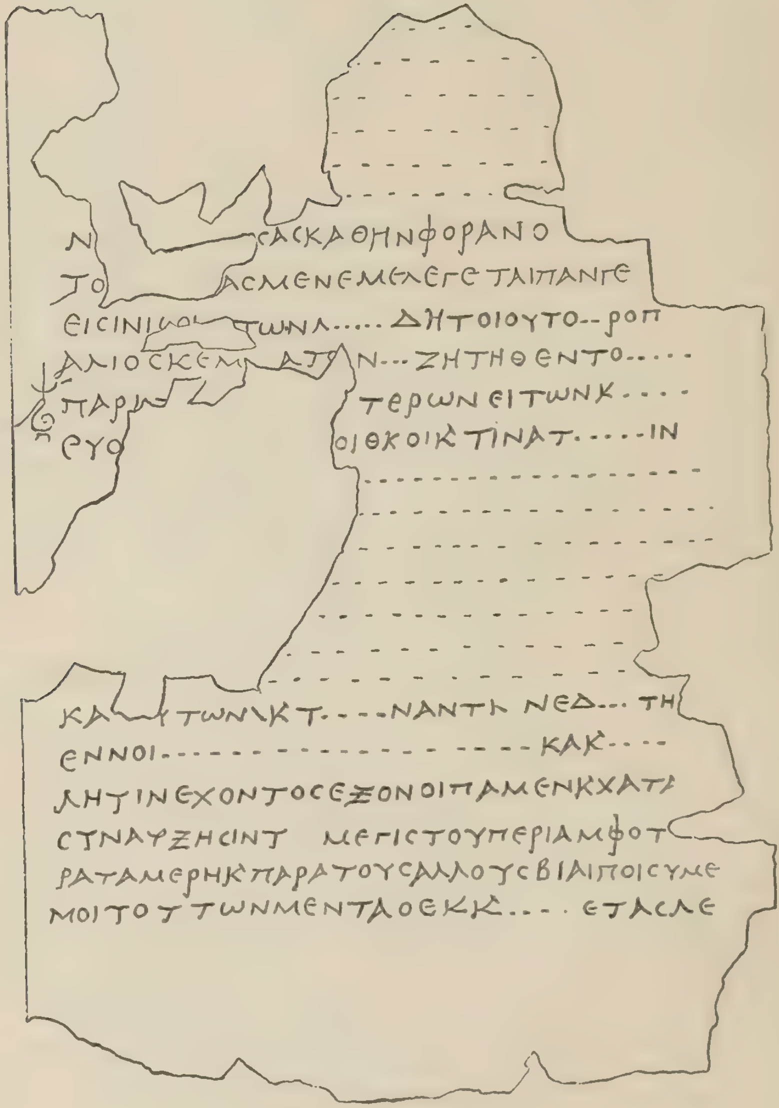
157, fr. 84 = Nap. fr. 8.

1. αὐτου . . . . . ἀλλήλων . . . . (κ)α-
2. θ' ὅσον (τ)ὰς ἀπ' ἀλλήλων κομίζ(ον)ται χρει-
3. -ας, ἃς εἰ μὴ ἀπελάμβανον, οὐκ ἂν ἦσαν
4. τέλειοι κατ' εὐδαιμονίαν, ε(ἰ ἔ?)ξεστιν λέ-
5. -γειν, καὶ μηδὲ κατὰ τοῦτ' ἐμποδίζεσθαι πρὸς
6. τὴν τῆς φιλίας ἐν αὐτοῖς ἀπόλ(η?)ψιν . οὐ-
7. -δὲ γὰρ οἱ α(ἰῶ?)νες προφερόμενοι τὴν . . . . .
8. τελείαν . . . ιε- . . . . παρασκε(υά)-
9. -(ζουσι?) — — —

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1. init. N. dis. ΑΥΤΟΥϹΛЄ.
2. Pap. ΘΟϹU(+?) , ⸤ . . . . ΙΑΛΛ(?) : Nap. ΘΟϹ . ΙΙ . . ϹΑΠΑΛΛ : N. dis. ΘΟϹΟh .\ϹΑΠΑΛΛ.
4. Pap. ΝΙΑΝЄ | . ΞЄ | ΤΙΝ : (after each Є, the edges of the papyrus-strips *overlap*, so that there was probably room for at least one letter between Є and Ξ, and room for one letter between Є and Τ :) Nap. and N. dis. ΝΙΑΝЄΞЄϹΤΙΝ. 5. Pap. ΖЄϹΘΑ (ζ quite plain :) Nap. ϹЄϹΘΑ.
6. fin. N. dis. ΛЄΙΨΙΝΟΥ. 7. fin. N. dis. ΤΗΝΑΛΛ ..
8. fin. Pap. ˈΛˈΑϹΚЄ : Nap. . . . ΑϹΚЄ : N. dis. ΔΑϹΚЄ.

Pap. 152. Ox. p. 11.



152, col. 3 = Ox. p. 11 = Nap. col. 3.

— — — — — — — — — — — — — ΠΑ — — —
— — — — — — — — — ΥΤΟΥ — — —
— — —
— — — — — — — — — — — — — ΤΩ — — —
— — — — — — — — — — — — — — — CICK — — —
I — — — — — — — — — — — Α . . Υ . . Υ — — —
N . . . . CAC καθ' ἣν φορὰν ΟΠ . . .
ΤΟ . . . . . ACMENEME λέγεται, πάντες . .
εἰσὶν ἴσοι . (καὶ) τῶν μ(ὲν) δὴ τοιουτο(τ)ρόπ(ων)
ἅλις σκεμ(μ)άτων. ¶ ζητηθέντο(ς δὲ)
παρὰ τ(ῶ)ν . . . . . ΤΕΡΩΝ εἰ τῶν Κ . . .
ΕΧΟ . . . . οἱ θεοὶ, καὶ τίνα τ(ρόπ)ον(?)
— — — — — — — — — — — — — ΓΑ — — —
— — —
— — — — — — — — — — — Ω — — —
— — —
— — — — — — — — — — — CΔ — — —
ΟΛ . . . . ΧΕ . . . . . . ΓΑ — — —
κα(τ' ? α)ὐτῶν, ἃ(?) καὶ τ(ῶν) ἐναντίων ἔδε(ι ?) τη .
ἐννοι(α-) — — — — — — — — — — ΚΑ καὶ . . . .
-ληψιν ἔχοντος ἐξ ὧν(?) εἴπαμεν, καὶ κατὰ
συναύξησιν τ(οῦ) μεγίστου περὶ ἀμφότ(ε)-
-ρα τὰ μέρη καὶ παρὰ τοὺς ἄλλους βίᾳ ποιούμε-
-νοι τούτων μὲν ΤΑΟΕΚΚ . . . μετὰ CΑΕ

1–6. Nap. 7. fin. Pap. ΟΠ.

8. Pap. ΝΕΜ (or ΛΛ) Ε (dub.) \; ib. fin. C dub. The rest of the line as in Ox., and the letters unmistakable.

9. Nap. ΤΩΝΜ. 10. Nap. ΛΛΙC. ib. Nap. ΑΤC.

11. init. Nap. ΠΑΡ ' . . I.

12. init. Pap. ΕΥΟ (= εχο) : Nap. ΕΧΟ. ib. Pap. ΘΕΟΙΚ. (Under IK appears the lower half of IΑ, from a 'sopraposto.' The mark under Κ in Nap. is an attempt to copy this.)

13—18. Nap.

19. init. Pap. gives the bottom of four letters, which *may* be ΚΑΤΑ: then the greater part of Υ. The letter or mark between ΤΩΝ and Κ is gone. ib. Nap. ⸦ΝΑΝΤΙΩΝCΔ⸦.

21. Nap. ΛΗΨ. ib. Nap. ΕΞ . . ib. Pap. ΕΙΠ. ib. Nap. ΚΑΤΑ.

24. fin. Nap. ΜΕΤΑ.

157 (?), fr. 88.

– (λ)ογισμο- | 2. — — — θανεῖν — — —
3. — — — (ο)ὐκ ἀθανάτοις . . \ΑΚΑ . . ΥϹ
4. ЄΙϹЄϹ¯ . . . . Ϲχρήσιμον, ἀλλ' ἀνθρώπο(ις ?) . Ϲ\ Ϲ
5. διὰ τὴν (ἀσθέ ?)νειαν· τὸ δ' ἰσχύε⟨ι⟩ν ΚΑΗ¯ . . Є
6. ΤΟΝ . . . . . ἄφθ[ι]αρτον καὶ ΠΑΝ — — —
7. ΗΝ . . ΤΟ συνεχῶς οὐ προσδέ(ομεν-?) — — —

152, col. 4 = Ox. p. 12.

1. – ΟΙѠΙΑ . . . . ΧЄ — — —
2. ΔΟΚΑ . . . . ϹΤλ — — —
3. ΑϹ . . εἰδότ(α ?)ς· οὐδὲ γὰρ ὁ θνητ(ὸς ἤ)τ-
4. -τον εὐδαίμων(?) παρ' ὅσον οὕτως ἔχει πρὸς
5. τὰ τοιαῦτα, παρ' ὅσον δ' ἔνια τὴ(ν) γνῶσιν
6. αὐτοῦ δ(ια)φεύγει ΤΑ . ЄΝΤΗΝϹ . ѠϹΤΑ
7. . ΟΗΤΙ καὶ ΚΑ . . ΤΙ . . ΙΝЄΙΟΜΟΙΠЄΙ . . ΝѠΝΑΔΗ
8. Δ . . ΝΗ . . ΑΡΙϹΤЄΟΙϹ γνωστὰ(?) . . . . . . ΟΠЄΙΝ
9. . καὶ ἀνία (??) περὶ (?) τοῦ(?) (π)ρό(τ)ερον(?) Є . . . . . . ΔЄ . Ο
10. — — —
11. — — — — — — — ΚΟΝΤѠΝΑ . . ΑΤΙ . . . . . Є . ΝΑΙ
12. . . . . . ΝΟφΗΜΑΝѠΝ οὐδ' ἐὰν(?) . . . . . Ν . ΟΥ
13. . . . . . ѠΝ συνεστ(ὼς ? κ)ινηθῇ(?) — — —
17. — — — — — — — — — — — — ΚΑ — — —
18. — — — — — Ν . . . ΝΥΟ — — —
19. ϹΑ . . . ˥ καὶ πᾶ(ν ? τ ?)ὸ μά(λα ?) χρή(σ)ιμον . . . .
20. αὐτοῖς (γ)ένοιτ' ἂν διὰ τῆς γνώσεω(ς, ταύ ?)-
21. -της. ὅσα γὰρ ἀποτελεῖ τι τῶν δεόντων
22. ἄνευ μαντικ(ῆς ἔχ ?)ουσι· τὰ δὲ λοιπὰ τίς χρεία

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1. Nap. ΧϹ.

4. Pap. apparently has Η . ΗΒλΙΜѠΝ: Β is especially clear. How did both Ox. and Nap. get Δ? ib. Pap. ЄΧЄΙ. 6. fin. Pap. ѠϹΤ/.

7. Pap. and Nap. ΤΙΚΚ. The Χ of Ox. must be a mistake.

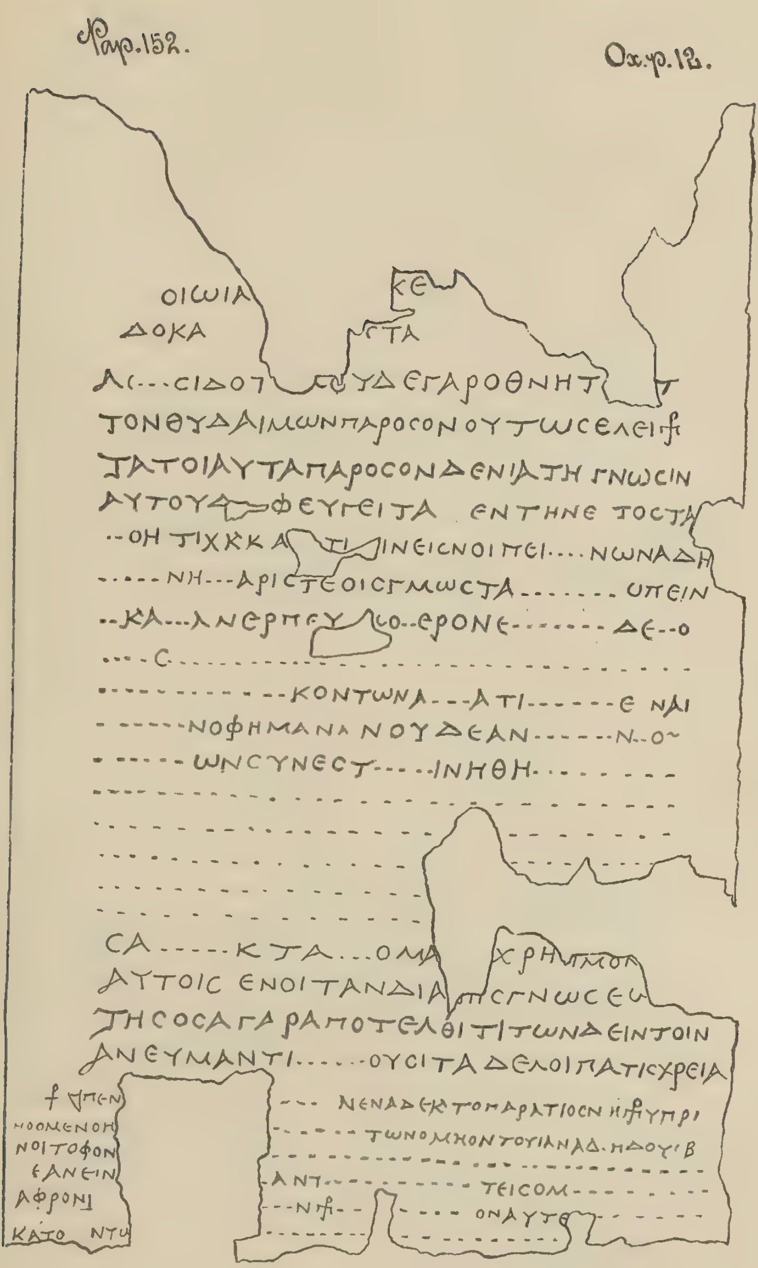
7—10. Writing very dim in Pap.: almost entirely omitted in Nap. Perhaps partly sopraposti.

9. Pap. ΑΝΙΑΝ(?) very faint and doubtful. ib. Π, top faint (might be ΙΤ)? then top of a round letter: then Υ . ᑐΟ, (i. e. top of Υ: blank: right top of Ρ: Ο.)

12. Pap. ΝΟ(φ dub.) ΗΜ . Ν (Ο dub.) . (perh. = ε⟨ι⟩ρημ(ε)νων?).

17, 18. Nap. 18. Pap. and Nap. ˥ΚΠΑ (Π dub. in Pap.)

21. fin. Pap. Δ . . ΙΤѠΝ. 22. Pap. ΤΙ\ (= half Κ): Nap. ΤΙΚ.


Pap. 152.
Ox. p. 12.

col. 5.

1. — — — ΑΡΑΛ
2. — — — ΥΗϹΤЄΟ
3. — — — (ἀφ)θαρσία-
4. — — — Є . (τ)οῖς θε(οῖς ?)
5. — — — ΝΙ

Ox. p. 13 = Nap. col. 5.

6. Γ . . . ЄΙΝΗ καὶ ΠΟ . . . . ΗΛ . . ΥΧ . . ΤЄΑ
7. ΚΥΧΟΝΤΟΓΑΙ . . . . . ΟΝΟΝΑ . . . . . . Η
8. ΤѠΝ — — — — — — — — — — — — — — — ΔΙΑ
9. Μ — — —
13. ΜΟΥϹЄΧ . . . . ΤΟΥϹ . . . . προσ(?)-
14. -δεῖσθαι . (δ)ύνανται(?) (φά)σκε(ι)ν(?) πρὸς τὸ
15. μηδὲν βλαβερὸν πάσχειν. δει(κ)τέον δ' οὔ-
16. -τως ὡς πρότερον εἴπαμεν λέ(γ)εσθαι τα(ὐ)-
17. -τα Δ . . . ΔΟ . Δ ἀνθρώπων Χ . . ΜΑΤЄΙ
18. Ϲ . . . . Ν . ΤЄ μηδὲ προσδε(ῖσθ)αί τινος ΤΟ
19. Α . . . . Ѡ . . . . (σύ ?)λληψιν λόγον ΠΑ — — —
20. — — —
21. — — — ΝЄϹΘΑЄΔ — — — — — — — ΠΙϹΗ . . Ν
22. . . . ΝΟΥ γὰρ ΑΜ . . Ϲ — — —
23. — — — ΠΑΝ . Υ — — —
24. Δ . . . . . ΔΗ — — — — — — — ΙΟ — — —
25. ΜЄ — — — — — — — — — — Ν οὐδ' οἱ μὲν ἐλ(λεί)-
26. -που(σιν οἱ δ' ὑ)περέχου(σιν,) ἀλλὰ πάντε(ς)
27. καὶ πᾶ(σ)αι τὴν ἀνυπερε(κ)τὸν ἀκρότητ' ἔ-
28. -χουσιν· οὐ γὰρ ἐν μὲν σοφ(οῖς) οὐκ ἔστι κατὰ τὸ
29. κ(ρ)εῖττον ἐν τοῖς τῆς ψυχῆς ἀγαθοῖς δι-
30. -(αφ)ορὰ τοῖς ὅλοις, ἐν δὲ ταῖς ἀφθα(ρτο)ῖς καὶ μα-
-(καρίαις φύσεσίν ἐστι ?)

1—5. Pap. no. 157.

7. Pap. confirms Ox. ΥΧΟΝ against Nap. ΠΑΝ. 9, 12. Nap.

14. Pap. gives top of Α in δεισθαι, followed by Ι . . ΙΙ . ΑΝΤΑΙ . . . ϹΚЄ . Ν : (Κ quite clear : Ϲ not quite.)

15. Pap. as Ox., ΔЄΙ . ΤЄΟΝ : Nap. ΛЄ . ΤЄΟΝ.

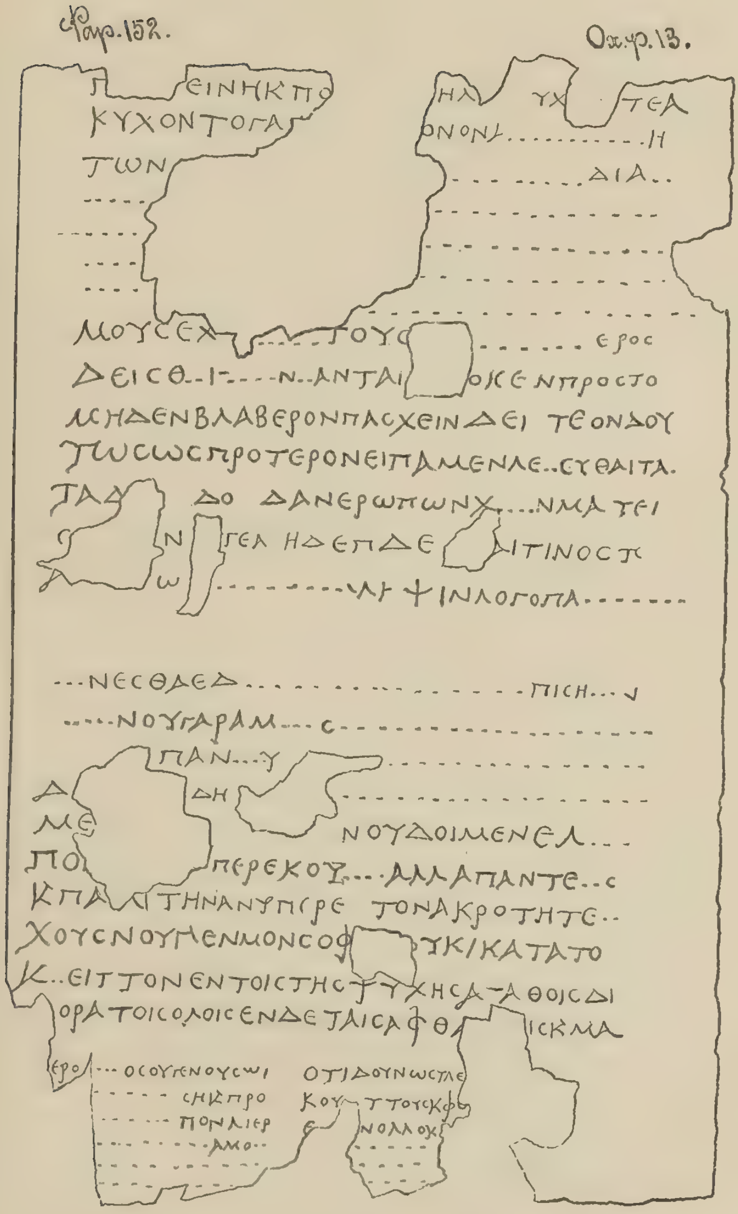
16. Pap. apparently ΛЄ . ϹЄΘΑΙ.

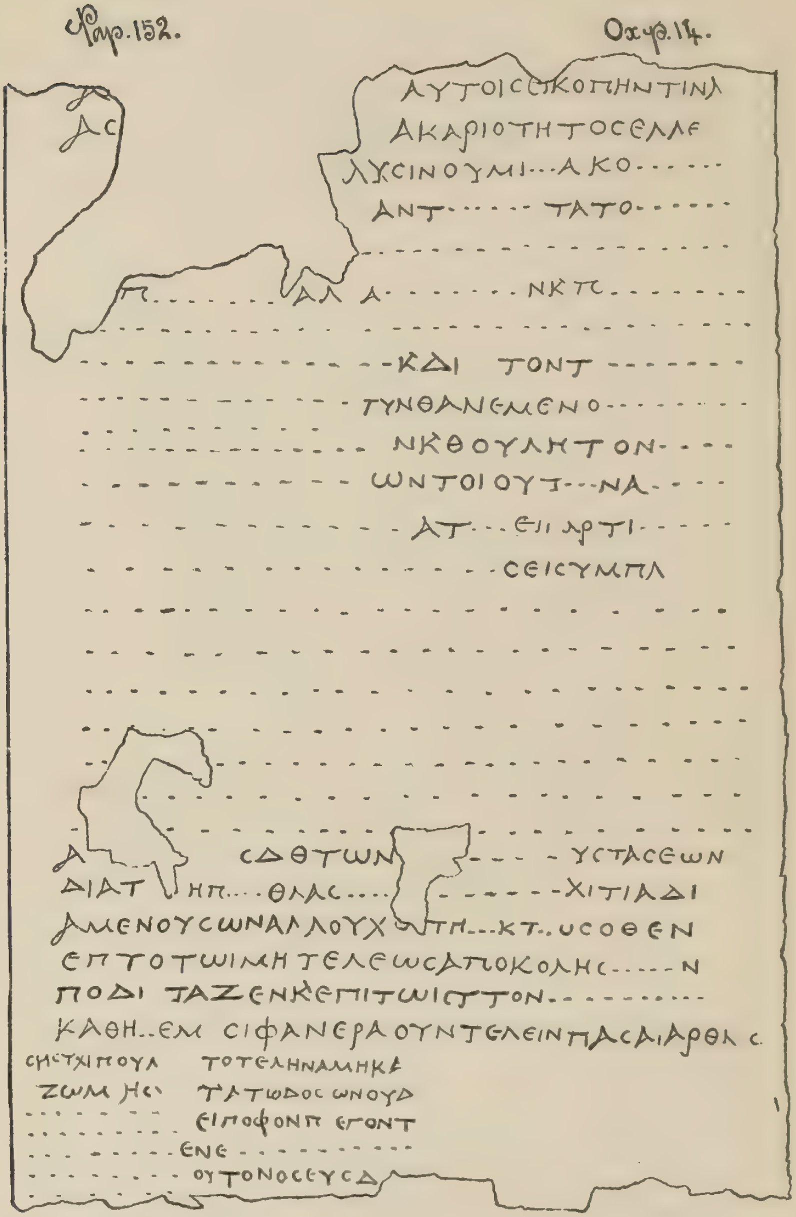
17. Pap. Δ . . . Δα, (last letter an Ο with two projections, like a cursive α.)

18. Pap. clearly ΠΠ, not Π. 19. fin. Pap. ΛΟΓΟΝ.

24. ΙΟ, Nap. 26. fin. Nap. ΠΑΝΤЄ. 27. Nap. ΠΑ . ΑΙ.

28. Nap. ΜЄΝ. ib. Pap. confirms Ox. ΟΥΓ and ΟΥΚ/.




Pap. 152.
Oxf. 14.

157, col. 6 = Nap. col. 6.

1. – – – – – – NM – – – – – – – – – – – – – – Α
2. ΤΟ . . . ΑΠΤΕΟΝ καὶ Δ . . . . ΑΝΤΟCΑΙ
3. Μ(ΑΙ ?)C . . . . ΝΟΥΠΑΝ . . . . . πᾶ(ν ?) σύμπτωμα
4. κατ(ὰ τὸ)ν Μητρόδωρον (ἀ ?)φανίζειν, ὃν τοσοῦ-
5. -το, . . (μη)δέποτ᾽ ἐγκυρῆσον αἰτίοις φθο-
6. -ρ(ᾶς ?) (τῆς ψ ?)υχῆς. φασὶ δ(ὲ) ?) . φεῦ ἀπὸ τ(ῆ)σδε (?)
7. . . . . . . πᾶν ὅλως βού(λη ?)μα πᾶν καὶ (Τ◡CCΥ ?)

152, col. 6 = Ox. p. 14.

8. ? – – –
9. ΑΝ – – – – – – – – αὐτοῖς εἰ κοπήν τινα.
10. ΑC – – – – – – – (μ)ακαριότητος ἔλλε(ιψιν ?)
11. – – – – – – – (διά ?)λυσιν οὐ μὴ τὰ κο(πῆς ?)
12. – – – – – – – – – – ΑΝΤ . . . . ΤΑΤΟΙ – – –
13. – – –
14. . . Π . . . . . . ΑΛ . Α . . . . Ν καὶ ΤC – – –
15. – – – – – – ω – – –
16. – – – – – – – – – καὶ ΔΙ . ΤΟΝΤ – – –
17. – – – – – – – – – πυνθανόμενοι – – –
18. Θ . . Ε – – – – – – Ν καὶ βουλητὸν / – – –
19. – – – – – – – – – – ωΝ τοιούτ(ω ?)ν Α – – –
20. – – – – – – – – – – ΑΤ . . ΕΙ γὰρ ΤΙ
21. – – – – – – – – – – – – – CΕΙCΥΜΠΑ
22. – – – – – – – – – – – – – – (π ?)ολλὰ – – –
23. – – – – – – – – – – – – – – – – Λ
24. – – – – – – – – – – – – – – – – ΡC –
25. – – – – – – – – – – – ΔΕ – – –
26. – – –
27. – – –
28. – – – – ΑΝΟΝΞ . . ΑΙ . . . . . . ΕΧΟΝΤωΝ
29. Α . . . . . CΔΕ τῶν . . . . (σ)υστάσεων
30. διὰ Τ . . ΗΠ . . ἔλλε(ιψιν ?) . . . . . . (ΧΟΤ ?)Α δι-
31. -αμενουσῶν, ἀλλ᾽ οὐχ ΟΠΗ . . ΚΤ . ◡C ὅθεν
32. ἐπί τε τῷ μὴ τελέως ἀπὸ ΚΟΛΗC . . . Ν
33. ΠΟ δι(σ)τάζε(ι)ν, καὶ ἐπὶ τῷ ἧττον(?) . . . . Λ . . .
34. ΚΑΘΗ . ΕΜ . CΙ φανερὰ συντελεῖν· πᾶσα γὰρ ἔλ(λ)ε(ιψις ?)

ll. 2—7, blank space near beginning of lines covered by a sopraposto; the only legible words in which are, l. 4, *πρὸς*, and l. 6, (*δ*)*ιαφορ*(*α*-).

4. init. Pap. ΚΑΓ : Nap. ΚΑΙ. ib. Pap. ΟΑΝΙΖ : Nap. . ΑΝΙΖ. ib. fin. Pap. ΤΟϹΟΥ : Nap. ΤΟΙΟΥ.

6. Pap. ΦϾΥΑΠΟ (*φευ* quite clear).

7. fin. Pap. Τ◡ᒪᒪ : Nap. ΙᒪϾΟΥ. 9. init. ΑΝ Nap.

11. Nap. ΟΥΜΗ¯Α : Pap. ΟΥΜΗ. 12. fin. Nap. ΠΑΤΟΙ. 15. Nap.

17. fin. Nap. ΝΟΙ. 18. init. Nap. Θ . . Ͼ. ib. Nap. ΒΟΥΛΗΤΟΝ/ .

20. Nap. ΓΑΡ. 21. fin. Nap. ΠΑ. 23—28. Nap.

30. Nap. ϾΛΛϾ. ib. fin. Pap. ΛΟ¯Ↄ(?)ΑΔΙ : Nap. ΑΙΤΑΔΙ.

31. Pap. ΟΥΧ◡ΠΙΙ (Χ and Π quite clear).

32. init. Pap. ϾΠ . ΤϾ : Nap. ϾΠΙΤϾ. ib. Pap. as Ox., ΚΟΛΗϹ : not, as Nap., ΧΟΛΗϹ.

33. init. Pap. ΠΟΔΙ . ΤΑΖ . . Ν. ib. fin. Pap. ΤωΙΟΤΟΔ (dub.) : Nap. ΤωΙϹΤΤΟΝ . . . . Λ.

34. init. Pap. same as Ox. ib. fin. Pap. ΑΡϾ(or Θ ?)/ .

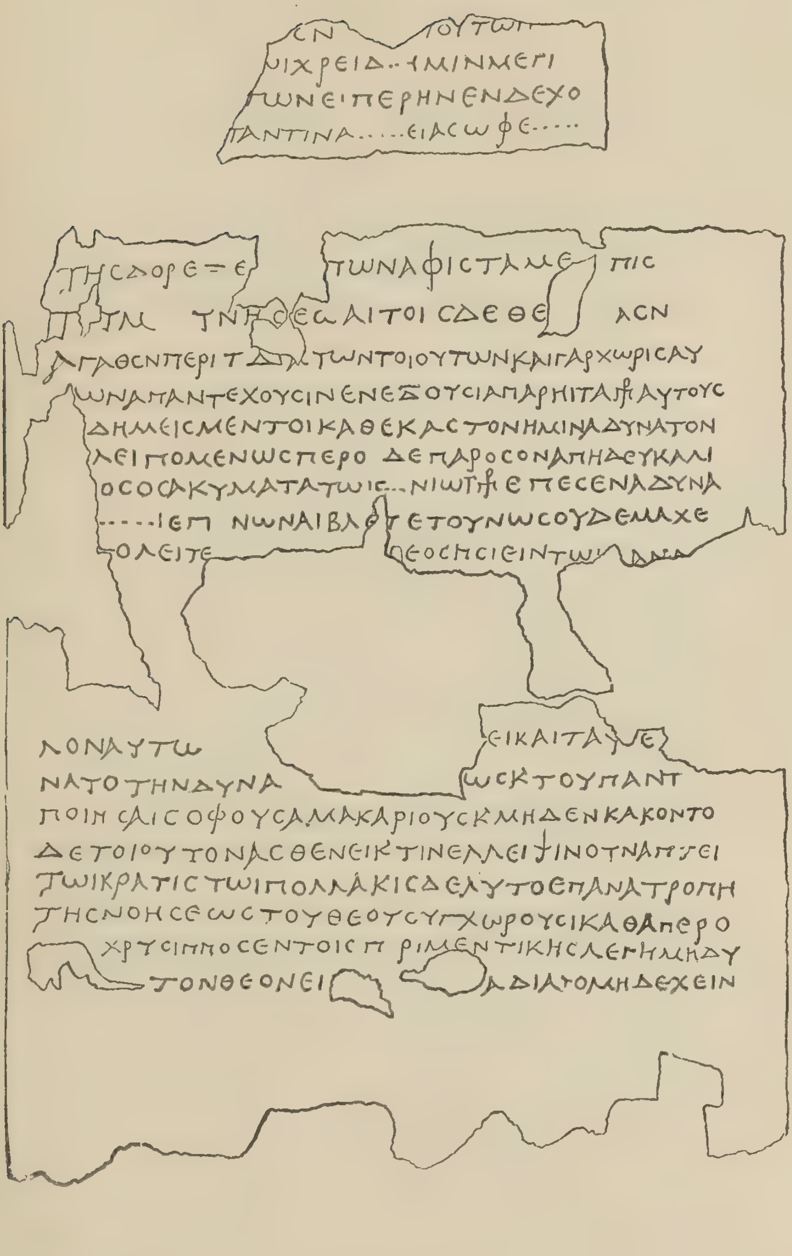
157, col. 7.

1. — — — ϹΦ . . . Α . ΑϹΙ . . . . . ϾΓΙ . ¯ΑΝ
2. ¯ . . . ΗΝΑ *τελείαν εὐδαιμονία*(*ν*) . . . Ν
3. ΤΟΝ . . . . . *ὑφ' ἑαυτὸν ἔχη̲ καὶ δύνηται*
4. *συμφερόντως ἑαυτῷ διοικεῖν, καὶ διὰ τοῦ-*
5. *-το μέντοι τυγχάνῃ πάντ*(*ω*)*ν ὧν βούλε-*
6. *-ται· διότ*(*ι* ? *τῶν* ? *μὲ*)*ν̲*(?) *φύσει μαχομένων οὐ-*
7. *-δ*(*έ*)*νος οὔ̲*(*τε βο*)*ύλησιν ὀ*(*ύ*)*τ' ὄρεξιν ἔχει,*

152, col. 7 = Ox. p. 15.

8. — — — — ϹΝ . . . . ΙΟΥΤω . / — — —
9. — — — ◡ΙΧΡϾΙΔ . *ἡμῖν* ΜϾΓΙ — — —
10. — — ΓωΝ *εἴπερ ἦν ἐνδεχό*(*μενον* ?) — — —
11. — ΤΑΝΤΙΝΑ . . . ϾΙΑϹ *ὠφε*(*λ*-?) — — —
12. — — — — — — — — — — — — — — — ω — — —
13. — — —
14. *τῆς δ' ὀρέξε*(*ως*) . *τῶν ἀφισταμέ*(*νων*) . . .
15. *το̲ῦ μη̲* (*δ*)*υνήσεσθ̲αι· τοῖς δὲ θε*(*οῖς* ? *οὐδὲν* ?)
16. *ἀγαθὸν περι*Γ(?) *διὰ τῶν τοιούτων· καὶ γὰρ χωρὶς αὐ-*
17. -(*τ*)*ῶν ἅπαντ' ἔχουσιν ἐν ἐξουσία⟨ι⟩ πάσ̲̲η*(?) *τὰ πρὸς αὑτούς.*
18. (*οὐ*)*δ' ἡμεῖς μέντοι καθ' ἕκαστον ἡμῖν ἀδύνατον*
19. (*ἐλ*)*λείπομεν, ὥσπερ ο*(*ὐ*)*δὲ παρ' ὅσον ἀπὸ Δευκαλί-*
20. (-*ων*)*ος ὅσα κύματα τῷ θ̲*(*ει* ?)*νίῳ προσέπεσεν ἀδυνα-*
21. (-*το*)*ῦ*(*με*)*ν̲ ἐπ*(*ιγ*)*νῶναι. βλέπ̲ετ' οὖν ὡς οὐδὲ μάχε-*
22. (-*ται*) *τ̲ὸ λεγό̲*(*μενον*) . . . . *θεὸς ποιεῖν* ΤωΙ . . ΝΛ .

Pap. 152. Ox. p. 15.



23. N
24. TH
25. N
26. – – –
27. – – –
28. ΛΟΝ *αὐτω* .\ – – – – – – – – – *εἰ καὶ ταῦ(τ') ἐ(δύ ?-)*
29. *-νατο, τὴν δύνα(μιν)* . . . . . . ωc *καὶ τοῦ πάντ(ας)*
30. *ποιῆσαι σοφοὺς καὶ μακαρίους καὶ μηδὲν κακόν. τὸ*
31. *δὲ τοιοῦτον ἀσθένειαν καί τιν' ἔλλειψιν συνάπτει*
32. *τῷ κρατίστῳ. πολλάκις δὲ αὐτὸ ἐπ' ἀνατροπῇ(ι)*
33. *τῆς νοήσεως τοῦ Θεοῦ συγχωροῦσι· καθάπερ ὁ*
34. *(μὲν) Χρύσιππος ἐν τοῖς π(ε)ρὶ μαντικῆς λέγει μὴ δύ-*
35. *-(νασθαι) τὸν θεὸν εἰ(πεῖν πάντ ?)α, διὰ τὸ μηδ' ἔχειν.*

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2. fin. Pap. ΝΙΑ . . . . Ν : Nap. Ν . . . . . . Η.

3. Pap. ЄΧΙΙΚ : Nap. ЄΧ . Κ.

6. Pap. ΔΙΟΤ . ⸌ . . ⌒ . . Ιφ : Nap. ΔΙΟΤ . . . . . . Ιφ. fin. Pap. Ο⸌Ƭ. 7. Pap. ⸌ΟCΟ⌒ : Nap. ⸌ΟCΟ- .

8—12. Sopraposto over right half: the only legible words in which are, l. 9, ΜΗΔЄΤ⌒ : l. 10, ЄΙ *καὶ* : l. 12, *ἐπιτηδε(ι-)*.

14, 15. The ΠΙC and ΑCΝ, in smaller writing, at the end of these lines in Ox., do not appear in Pap. or Nap. From 16 onwards the writing becomes suddenly smaller.

15. Pap. ΙΙΙ . ⌈Є (dub.)C . ΑΙ.

16. Pap. ΓϹΡΙΙ . ΔΙΑ : Nap. ΠЄΡΙΓ . ΔΙΑ.

17. Pap. and Nap. ΠΑ . ΗΙ.

19. Nap. ΑΠΟΔЄΥΚ.

20. Pap. ΤωΙϲ . . ΝΙωΙ.

21. init. Nap. . . Υ.

22. init. Pap. ⁻ΟΛЄΓC (last letter dub.) Pap. ΘЄΟC.

23—25. Nap. ΑΝ

30. Pap. CΟφΟΥCΚ.

31. Pap. and Nap. ΑCΘЄΝЄΙΚ.

32. Pap. ΑΥΤΟЄΠ : (no trace of Ι). Nap. ΑΥΤΟΙЄΠ.

34. Nap. ΜΑΝΤ. ib. Pap., as Ox., ΛЄΓΗ apparently. Nap. ΛЄΓЄΙ (which must be meant, if not written).

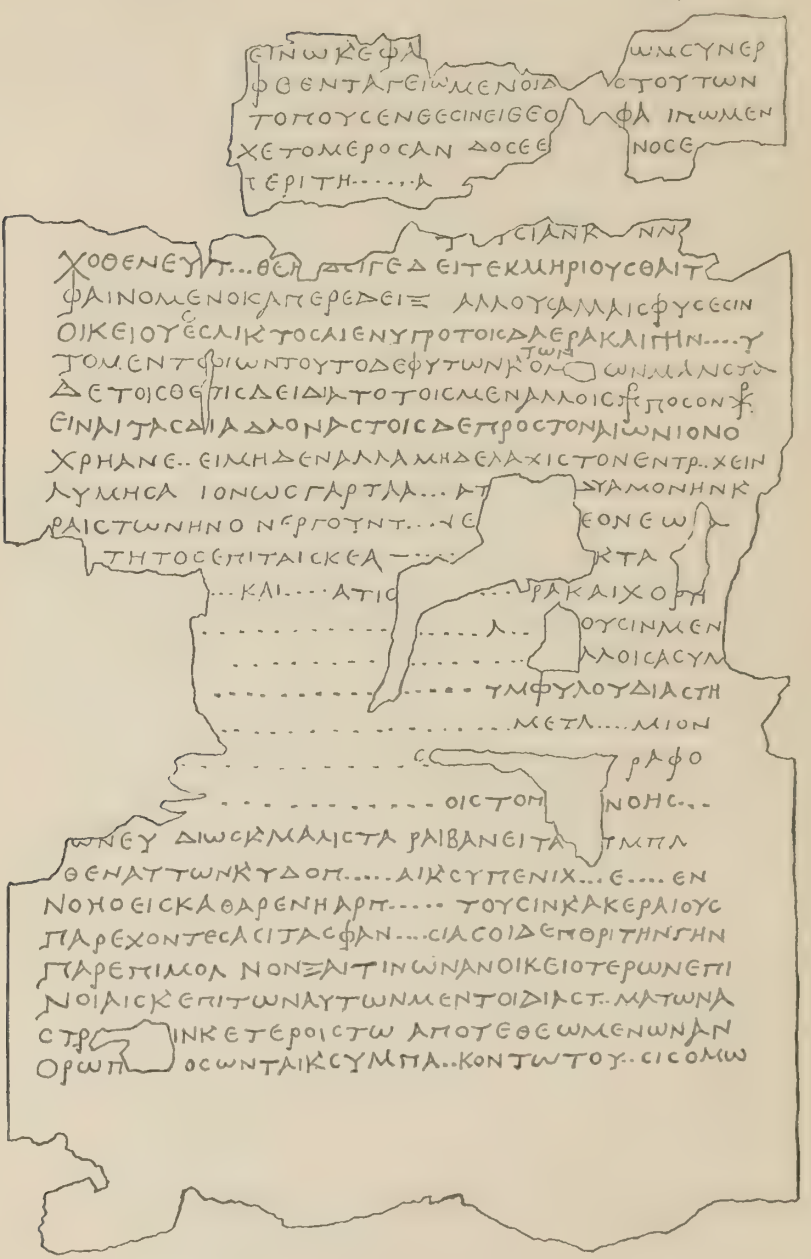
157, col. 8.

καὶ κατὰ τὴν (τοῦ θε)οῦ (δια)φορὰ(ν ἰ)διωτικῶς (ἅπαν ?)-
-τος αὐτῷ δύναμιν ἀναθέντες, (ὅ)ταν ὑπὸ τῶν ἐ-
-λέγχων πιέζωνται, τότε καταφεύγουσιν ἐπὶ τὸ
διὰ τοῦτο φάσκειν τὰ συναπτόμενα μὴ ποιεῖν,
ὅτι οὐ πάντα δύναται. ¶ τοῦτο μὲν οὖν, τάχα δὲ
καὶ τὰ προκείμενα δύο σκέμματα, εἰ καί τισιν δόξει
τοῦ συνεχοῦς ὑπομνήματος οἰκειοτέραν ἔχειν
τὴν διάληψιν, ὠ⟨ι⟩κονομήσθω [Ι], διὰ τ(ὸ ?) καὶ τῇ ν(ῦν ?)
προσθέ(σει ? π ?)ῶς συνῆφθ(αι ?) . . . Ρ — — —

152, col. 8 = Ox. p. 16.

— — — — — ΕΙΝΩ καὶ ΕΦΑ . . . . ΩΝΣΥΝΕΡ
. . . . ΦΘΕΝΤΑ ποιῶμεν(?)· οἵ(?) δ' (ἀπ ?)ὸ τούτων
. . . . τόπους ἔνθεσιν ΕΙΘΕΟ . . . ΦΑ λίπωμεν
. . . . ΧΕ τὸ μέρος ἀποδόσεω(ς τι ?)νὸς Ε — — —
— — — — — — περὶ ΤΗ . . . Α — — —
— — — — — — — — — — — — (ἀ)φ(θα)ρσίαν καὶ . . ΝΝ (παντα ?)-
-χόθεν εὐποροῦ(σι)ν(??), εἴ γε δεῖ τεκμηριοῦσθαι τ(οῖς)
φαινομένοις, ἅπερ ἔδειξ(εν) ἄλλους ἄλλαις φύσεσιν
οἰκειοῦσθαι, καὶ τοῖς μὲν ὑγρὰ, τοῖς δ' ἀέρα καὶ γῆν, (το)ῦ-
-το μὲν ζῴων, τοῦτο δὲ φυτῶν καὶ τῶν ὁμ(οί)ων. μάλιστα
δὲ τοῖς θεοῖς δεῖ, διὰ τὸ τοῖς μὲν ἄλλοις πρὸς ποσὸν χρόνον
εἶναι τὰς διαμονὰς, τοῖς δὲ πρὸς τὸν αἰώνιον· οἷς(?)
χρὴ ἂν ἕ(ξ)η(?) μηδὲν ἀλλὰ μηδ' ἐλάχιστον ἐντρ(έ)χειν
λύμης α(ἴτ)ιον. ὡς γὰρ τὰ ἄ(λλ ?)α Τ . . . . διαμονὴν καὶ
ῥᾳστώνην σ(υ)νεργοῦντ(α ?) . ΝΕ . . . . . ΕΟΝΕΩ . Α(?)
. . . ΤΗΤΟΣ ἐπὶ ταῖς κρατ⟨ί⟩σ(ταις ?) . . . . . . καὶ τα(ῖς) . . .
. . . . καὶ . (κρ ?)ατίσ(ταις ?) . . . . ΡΑΚΑΙ χορη(γί)-
-(αις ?) — — — — — — — — — — — — Μ . . . ΟΥΣΙΝΜΕΝ
— — — — — — — — — — — — — — — — — — ΛΛΟΙΣΑΣΥΜ
— — — — — — — — — — — (σ)υμφύλου διαστή-
(-ματ-?) — — — — — — — — — ΜΕΤΑ . . ΜΙΟΝ

Pap. 152. Ox. p. 16.



31. – ΡΑϕΟ
32. – – – – – – – – – – – – ΟΙCΤΟΠ . . . ΝΟΗC . .
33. . ωΝ *εὐ(ό)δως(?) καὶ μάλιστα (λ)αμβάνει* ΤΑ . . ΥΜΠΛ . .
34. *θεὸν(?) αὐτὸν(?) καὶ τὰ(?)* ΟΠ . . . ΑΙ *καὶ οὐ πενιχ(ρ ?-)* . Є . . . ЄΝ
35. *νοήσεις καθαρ*ЄΝΙΓΑΡΠ . . . ЄΤΟΥCΙΝ *καὶ ἀκεραίους*
36. *παρέχοντες ἀεὶ τὰς φαντ(α)σίας· οἱ δὲ περὶ τὴν γῆν*
37. *παρεπιμολ(ύ)νονταί τινων ἀνοικειοτέρων ἐπι-*
38. *-νοίαις, καὶ ἐπὶ τῶν αὐτῶν μέντοι διαστ(η)μάτων ἄ-*
39. *-στρ(οις τισ ?)ὶν καὶ ἑτέροις τῶ(ν) ἀποτεθεωμένων ἀν-*
40. *-θρώπ(ων) νοοῦνται(?), καὶ συμπλ(έ)κονται τού(τ)οις ὁμῶ(ν)-*

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8. Pap. CΘωΙ. ib. fin. Pap. ΗΙΝ . ¯Ι : Nap. ΗΝΤ . .
9. Pap. CΥΝ⊣ϕ (no doubt about ϕ) : Nap. CΥΝΗΘЄ.
11. Nap. ΓЄ . ΜЄΝ. 12. fin. ΟΑΛΙΠωΜЄΝ (Ο and λ dub.).
13. Pap. Α¯⌒ΔΟ : Nap. ΑΝΟλΟCЄω.
15. Pap. CΙΑΝΚ . . Ν . . . . . . (after Κ, faint traces of a letter that *might* be Ρ).
16. Pap. ЄΥ . . . . ⊂ΙΓЄΔЄΙ : Nap. ЄΥ . Ο . . . . ΓЄΛЄΙ.
18. Pap. ЄΝΥ¯ Ῑ . ¯ΟΙC : Nap. ЄΝΥ . . ΤΟΙC.
20. Pap. Θ . ϽΙC.
21. Nap. ΔΙΑΜΟΝΑC. ib. fin. Pap. Ο (no sign of ΙC, and the surface seems perfect). Nap. ΟΙC.
22. Pap. ΑΝЄ . ЄΙ, (Є certain.) Nap. ΑΝϕ . ЄΙ.
23. Nap. ΙΑΜΟΝΗΝ.
24. init. Pap. confirms Ox., giving . ΑΙCΤω . ΗΝC (last 3 letters quite plain. Nap. has .ΛΙCΤω . ЄΠΙC.
25. med. Nap. ⟨ΙΑΤC.
33. init. Pap. ωΝЄΥ . ΔωC (no trace of Ι). ib. Pap. ΑΜΒΑΝЄΙ (Μ and Ι dub.) : Nap. . ΜΒΑΝΟ .
34. init. Pap. ◡CCΝΑΥΤ . Ν : Nap. ΘЄΟΝΑΥΤΟΝ. ib. Nap. ΚΤΑ . . ib. Nap. ΚΟΥΓ.
35. init. Nap. ΝΟΗC. ib. Pap. ◡ΙΓΑΡΠ . . . : Nap. ΙΙΓΑΡΠ. ib. Nap. ЄΓΟΥCΙΝ.
37. Nap. ΑЄΙ. 37. init. ΙΑΡЄΠ : Nap. ΠΑΡΑΜΟλ . ΝΟΝΤΑΙ.
39. fin. Pap. Α, with no sign of a letter after it. Nap. ΑΙ.
40. init. Nap. ΤΙωΝ. ib. Pap. ΟΟΥΝΤΑΙ. (The second Ο and Υ dub.). ib. Pap. ΚΟΝΤΑΙ (ΑΙ quite clear).

157, col. 9.

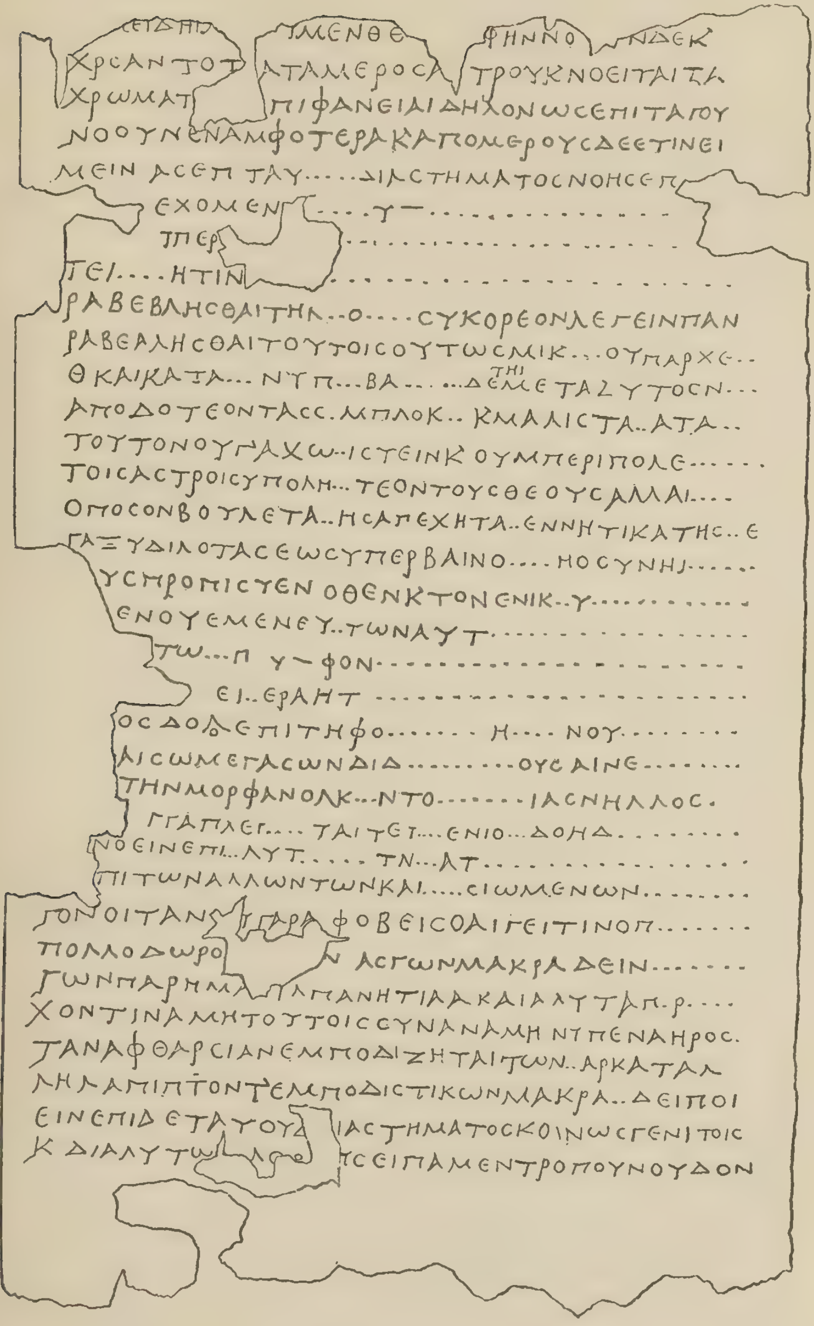
1. -(υμ)ο(ι ?) φύσεις(?) ἐπὶ τα(ὐ)τοῦ τοῖς θεωρουμένοις
2. ἡλίω⟨ι⟩ καὶ σελήνῃ διαστήματος ἥλιος εἶναι καὶ σε-
3. -λήνη· καθ' ὃν τρόπον ἐπὶ τῆς αὐτῆς ἐπιφανείας
4. χρόαι πλείους διάφορ(οι ὑπε)ρπίπτουσιν, ὡς αὖ[το ?]
5. τὰ το(ῦ) κατόπτρου καὶ τῆς ἐμφάσεως, τοῦ μὲν κα-
6. -τόπτρου τελέως μικροῦ φαινομένου, τῆς δ' ἐμ-
7. -φάσεως μεγάλης, ἐπὶ δὲ ταὐτοῦ. κατὰ τοῦτο λέ-
8. -γομεν ὅτι διελεῖν οὐκ (ἐν) ἀριθμῷ τὸ διάστημά
9. που δεῖ Π . . . , ὅτι τὸ μὲν ἐπὶ τοῦδ(ε), τὸ δ' (ἐπὶ) τοῦδε.

152, col. 9 = Ox. p. 17.

10. (ἐ)πειδὴ(?) γὰ(ρ ? νοο)ῦμεν θε(οῦ ? μορ ?)φὴν, νοοῦ(με)ν δὲ καὶ
11. χρόαν τοῦ (κ)ατὰ μέρος ἄ(σ)τρου, καὶ νοεῖται τὰ
12. χρώματ(α τῇ ? ἐ)πιφανείᾳ, δῆλον ὡς ἐπὶ τα(ὐ)τοῦ
13. νοοῦμεν ἀμφότερα· καὶ ἀπὸ μέρους δ' ἐστὶν(?) εἰ-
14. -πεῖν(?) (τ)ὰς ἐπὶ ταὐ(τοῦ) διαστήματος νοήσεις(?) . . .
15. . . . . . ἔχομεν- . . . αὐτ-
16. — — — ΤΠΕΡ — — —
17. ΤΕΙ . . . ΗΤΙΝ — — — — — — — — — (πα)-
18. -ραβέβλησθαι τὴν . Ο . . ., οὐκ ὀρθὸν λέγειν πα-
19. ραβέβλησθαι τούτοις οὕτω σμικ(ροῖ ?)ς, ὑπάρχε(ιν ? δ ?)-
20. -ὲ, . καὶ κατὰ (τὴ)ν ὑπ(έρ)βα(σιν ?) . . δε τῇ(?) μεταξὺ ΤΟϹΝ . .
21. ἀποδοτέον τὰς συμπλοκ(ὰς), καὶ μάλιστα (κ)ατὰ
22. τοῦτον. οὐ γὰρ ἀχωριστεῖν καὶ συμπεριπολε(ῖν)
23. τοῖς ἄστροις ὑπολη(π)τέον τοὺς θεοὺς, ἀλλὰ κ(ἂν ?)[.]
24. ὁπόσον βούλεταί τις ἀπέχη⟨ι⟩ τὰ (γ)εννητικὰ, τῆς (μ)ε-
25. -ταξὺ διαστάσεως ὑπερβαινο- . . . ΗΟϹΥΝΗΜ . . .
26. . ΟΥϹΠΡΟΠΙϹΥΕΝ(Ι ?). ὅθεν καὶ τὸν Ἐπίκ(ο)υ(ρον ?) . . . . . .
27. . . \ΕΝ ὅτε μὲν ΕΥ· τῶν αὐτ(ῶν) — — —
28. . . . . . ΤΩ . Π . Υ . ΦΟΝ — — —
29. — — — — — ΕΙ . ΕΡΑΗΤ — — —

Pap. 152.

Ox. p. 17.


ΧΡCΑΝΤΟΤ ΑΤΑΜΕΡΟCΑ ΤΡΟΥΚΝΟΕΙΤΑΙΤΑ
ΧΡΩΜΑΤ ΠΙΦΑΝΕΙΑΙΔΗΛΟΝΩCΕΠΙΤΑΠΟΥ
ΝΟΟΥΝΕΝΑΜΦΟΤΕΡΑΚΑΤΑΠΟΜΕΡΟΥCΔΕΕΤΙΝΕΙ
ΜΕΙΝ ΑCΕΠ ΤΑΥ.....ΔΙΑCΤΗΜΑΤΟCΝΟΗCΕΠ
ΕΧΟΜΕΝ ....Υ—...............
ΥΠΕΡ ....
ΤΕΙ....ΗΤΙΝ ....
ΡΑΒΕΒΛΗCΘΑΙΤΗΝ..Ο....CΥΚΟΡΕΟΝΛΕΓΕΙΝΠΑΝ
ΡΑΒΕΛΛΗCΘΑΙΤΟΥΤΟΙCΟΥΤΩCΜΙΚ...ΟΥΠΑΡΧΕ..
ΘΚΑΙΚΑΤΑ...ΝΤΠ...ΒΑ......ΔΕΜΕΤΑΖΥΤΟCΝ...
ΑΠΟΔΟΤΕΟΝΤΑCC.ΜΠΛΟΚ..ΚΜΑΛΙCΤΑ..ΑΤΑ..
ΤΟΥΤΟΝΟΥΓΑΧΩ..ΙCΤΕΙΝΚΟΥΜΠΕΡΙΠΟΛΕ......
ΤΟΙCΑCΤΡΟΙCΥΠΟΛΗ...ΤΕΟΝΤΟΥCΘΕΟΥCΑΜΑΙ....
ΟΠΟCΟΝΒΟΥΛΕΤΑ..ΗCΑΠΕΧΗΤΑ..ΕΝΝΗΤΙΚΑΤΗC..Ε
ΓΑΞΥΔΙΛΟΤΑCΕΩCΥΠΕΡΒΑΙΝΟ....ΗΟCΥΝΗ......
ΥCΗΡΟΠΙCΥΕΝΟΘΕΝΚΤΟΝΕΝΙΚ..Υ..........
ΕΝΟΥΕΜΕΝΕΥ..ΤΩΝΑΥΤ...............
ΤΩ...Π Υ—ΦΟΝ......................
ΕΙ..ΕΡΑΗΤ ....
ΟCΔΟΔΕΠΙΤΗΦΟ.......Η....ΝΟΥ........
ΑΙCΩΜΕΓΑCΩΝΔΙΑ..........ΟΥCΑΙΝΕ........
ΤΗΝΜΟΡΦΑΝΟΛΚ...ΝΤΟ.......ΙΑCΝΗΛΛΟC.
ΓΓΑΠΛΕΓ....ΤΑΙΤΕΤ....ΕΝΙΟ...ΔΟΗΔ........
ΝΟΕΙΝΕΠΙ..ΛΥΤ.....ΤΝ...ΑΤ...............
ΠΙΤΩΝΑΛΛΩΝΤΩΝΚΑΙ.....CΙΩΜΕΝΩΝ........
ΤΟΝΟΙΤΑΝ ΓΑΡΑΦΟΒΕΙCΘΑΙΓΕΙΤΙΝΟΠ.......
ΠΟΛΛΟΔΩΡΟ Ν ΑCΓΩΝΜΑΚΡΑΔΕΙΝ.......
ΓΩΝΠΑΡΗΜΑ ΤΑΠΑΝΗΤΙΑΑΚΑΙΑΛΥΤΑΠ.Ρ....
ΧΟΝΤΙΝΑΜΗΤΟΥΤΟΙCCΥΝΑΝΑΜΗΝΥΠΕΝΑΗΡΟC.
ΤΑΝΑΦΘΑΡCΙΑΝΕΜΠΟΔΙΖΗΤΑΙΤΩΝ..ΑΡΚΑΤΑΛ
ΛΗΛΑΜΙΠΤΟΝΤΕΜΠΟΔΙCΤΙΚΩΝΜΑΚΡΑ..ΔΕΙΠΟΙ
ΕΙΝΕΠΙΔΕΤΑΥΟΥΔ ΙΑCΤΗΜΑΤΟCΚΟΙΝΩCΓΕΝΙΤΟΙC
Κ ΔΙΑΛΥΤΩ ΤCΕΙΠΑΜΕΝΤΡΟΠΟΥΝΟΥΔΟΝ

. . . ΟϹΔΟΑΕΠΙΤΗΦΟ . . . . . Η . . . ΝΟΥ – – –
. . . ΑΙϹΩΜΕΓΑϹΩΝΔΙΔ . . . . . . ΟΥϹΑΙΝΕϹ – – –
. . . *τὴν μορφὴν* ΟΛΚ . ΝΤΟ . . . . . . ΙΑϹΝΗΙΛΟϹ . .
. . . . . ΓΓΑΠΛΕΙ(ΟΝ ?)ΤΑΙΤΕΥ . ΕΝΙΟ . ΔΟΗΔ . . . . . .
. . *νοεῖν ἐπὶ (τ)αὐτ(οῦ ?)* . ΤΝ . ΑΤ – – –
.(*ἐ*)*πὶ τῶν ἄλλων τῶν κατ(ῳκ)ειωμένων* . . . . .
γένοιτ᾽ ἄν. (ο)ὐ γὰρ ἄ(ν) φοβεῖσθαι γ᾽ εἴ τι ΝΟΠ . . . (᾽Α)-
-*πολλόδωρο(ς εἶπε ?)ν, λέγων μακρὰν δεῖν (ποιεῖν ?)*
τῶν παρ᾽ ἡμᾶ(ς) τὰ γεννητικὰ καὶ διαλυτ⟨ικ ?⟩ὰ π(α)ρ(ε)-
-*χόντ(ων ?), ἵνα μὴ τούτοις συναναμιγνύμενα πρὸς*
τὴν ἀφθαρσίαν ἐμποδίζηται· τῶν (γ)ὰρ κατ᾽ ἄλ-
-*ληλα πιπτόντ(ων ?) ἐμποδιστικῶν μακρὰ(ν) δεῖ ποι-*
-*εῖν. ἐπὶ δὲ ταὐτοῦ διαστήματος κοινῶς γενήτοις*
καὶ διαλύτοι(ς ?) Λ(Ϲ ?)ΟΙ . ΥϹ *εἴπαμεν* ΤΡΟΠΟΥΝΟΥΔΟΝ

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2. Nap. after ΗΛΙ, Ω, above ΟϹ erased. ib. after ϹΕΛΗΝΗ, Ι above Ⴎ erased.

4. Pap. before ΠΙΠΤ, a small loop, apparently right top of Ρ. ib. fin. Nap. ΑΥΤΟΤΑ.

12. Pap. ΦΑΝΕΙΑϹ or ΦΑΝΕΙΑΙ (dub.). Nap. ΦΑΝΕΙΑϹ. ib. fin. Nap. ΤΑ . ΤΟΥ.

13. Nap. ΝΟΟΥΜΕΝ. ib. fin. Nap. ΕϹΤΙΝΕΙ.

14. init. Pap. and Nap. . ΕΙΝ. ib. Nap. . . ϹΕΠΙΤΑΥ.

15. Nap. ΑΥ¯.

18. Nap. ΟΥΚΟΡΘΟΝ. ib. fin. Nap. ΠΑ.

19. init. Nap. ΡΑΒΕΒ.

20. init. Pap. ϹΚΑΙ (first letter dub., rest clear): not . ΝΑΙ, as Nap.

22. init. Nap. ΤΟΥΤΩΝ. Pap. might be either ΟΝ or ΩΝ. ib. Pap. ΟΥΓ᾽ (i. e. *οὐ γὰρ*). Nap. ΟΥΔ wrong. ib. Pap. ΑΧΩΡΙϹΤΕΙΝ. Nap. -ϹΤΩΝ wrong.

24. Pap. ΕΤΑ . ΤΙϹ: Nap. ΕΤΑΙΤΙϹ.

25. fin. Nap. ΗΜ.

26. Pap. Ε . . ΟΘΕΝ: Nap. . . . ΙϹΘΕΝ. ib. fin. Pap. Ε¯ΙΙ′ . Υ.

27. Pap. ΟΤΕΜΕΝ.

31. fin. Nap. ΕϹ.

32. Pap. ΜΟΡΦΗΝ (Η quite clear). ib. fin. Pap. ∖ϹΝΗΙ: Nap. ∖ΕΝΗΙΝ.

33. Pap. ΠΛΕΙΟΝ (last two letters dub.).

35. Nap. fin. ΕΙΟ . . . ΩΝ. 36. init. Nap. ΓΕ.

37. fin. Pap. ΛΕΓΩΝΜΑΚΡΑΝ . ΕΙ (first two letters dub.). Nap. ΙΚΤΩΝ for ΛΕΓΩΝ.

38. init. Nap. T. ib. Pap. ΓΕΝΝΗΤΙΚΑ (ΝΝ dub.). ib. fin. Nap. ΔΙΑ . . ΤΙ . . . . . : [i. e. δια(λυ)τι (κα παρε)? If so, ΙΚ has been dropped out by a blunder in Ox.].

39. init. Pap. and Nap. ΧΟΝΤ'. ib. Pap. ΜΙΓΝ . . ΕΝΑ. ib. fin. Nap. ΠΡΟC.

40. init. Pap. ΤΗΝ, clearly. 41. Pap. and Nap. ΤΟΝΤ', as Ox.

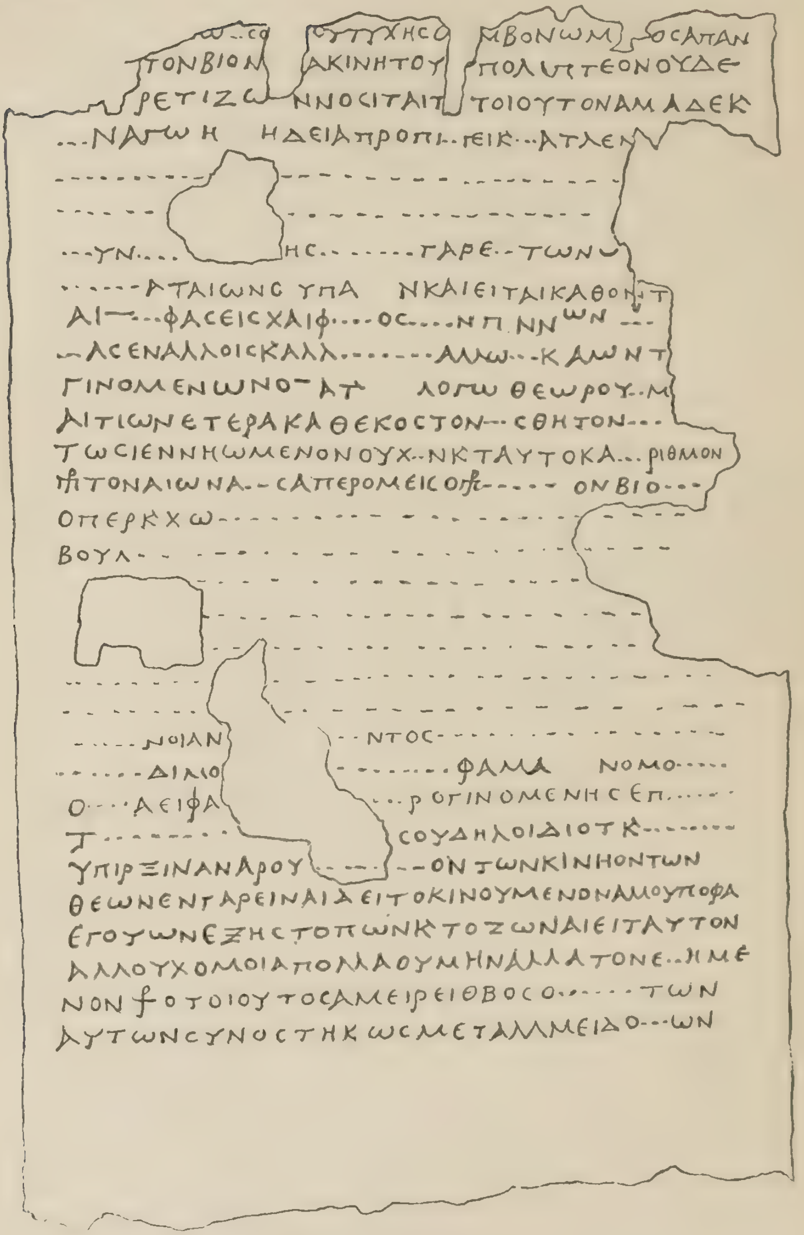
42. Nap. ΤΟΥ . . \CT. (Smaller space than Ox.). ib. fin. Nap. ΕΝ . ΤΟΙC : (space for a large letter, or two small ones between Ν and Τ.)

43. Pap. λΥΤ . . . Λ(C?)ΟΙ . ΥC. (The letter between λ and Ο seems to be a large C, with ᒪ joined to its top on the right. Possibly the letters are not CΟ, but CΩ.)

157, col. 10.

1. . ΡΩΔ . . . *προσῆκεν, ἀλλὰ καὶ γεν(ν?)ᾶν ἔκ τινων*
2. *ζῶν(?)· κἀκεῖν(ο) διὰ δὴ τὰ προειρημένα καὶ καλῶς ἔ-*
3. *-χει τιμᾶν καὶ σέβεσθαι, καὶ ταῦτα (κ)αὶ μᾶλλο(ν) ἢ τὰ*
4. *κατασκευαζόμενα πρὸς ἡμῶν ἔδη καὶ τοὺς νέο(υ)ς θεοὺς, ὅ(τι) τὰ*
5. *μὲν ἀεὶ συνάπτεται τοῖς(?) σεβασμοῦ τοῦ παντὸς*
6. *ἀξίοις, τὰ δ' οὐχ ὁμοίως.* ¶ *περὶ τοίνυν κινήσεως*
7. *θεῶν ὧδε χρὴ γινώσκειν· οὔτε γὰρ οἰητέον ἔργον(?)*
8. *μηθὲν ἕτερον ἔχειν αὐτοὺς ἢ διὰ τῆς ἀπειρί-*
9. *-ας (τ?)ῶν ὁδῶ(ν?) . . ΙΙΟ — — —*

Pap. 152 Ox. pu. 18



152, col. 10 = Ox. p. 18.

10. . . . . . ω . Co(ῦ | γὰρ ?) εὐτυχὴς ὁ (ῥυ)μβονώμ(εν)ος ἅπαν-
11. (-τα) τὸν βίον· | (οὔτ') ἀκινήτους ὑ̲πολ̲ηπτέον· οὐδὲ
12. (γ)ὰρ ἔτι ζῶ(ο ?)ν νοεῖται τ(ὸ) τοιοῦτον· ἅμα δὲ καὶ
13. (ἡ ?) δ̲ιαγω(γ)ὴ (ἡ ?) | ἡδεῖα προπί(π)τ̲ει, καὶ . ΑΤΛΕΝ – – –
14. – – –
15. – – –
16. ΑΥΝ . . . . ΗC . . . . . . ΓΑΡΕ . ΤωΝ . . . . . .
17. . . . ἀπ' αἰῶνο(ς) ΥΠΕ . . ΝΚΑΙΕΙΤΑΙΚΑΘΟΝΤ . . .
18. α(ἰ ?)ῶνας ΕΙCΧΑΙΦ . . . ΟC . . . (Α ?)ΠΑΙΝωΝΠC . . . . .
19. . ΑC ἐν ἄλλοις καὶ ἄλλ(οις ἐξ ?) ἄλλω(ν) κ̲α̲ὶ̲ (ἄ)λ̲λων τ(ῶν ?)
20. γινομένων ΟΥΑΤ . . . λόγῳ θεωρουμ(ένων ?)
21. αἰτ̣ίων ἕτερα καθ' ἕκαστον (αἰ)σθητὸν . . . . . .
22. τ̲ὸ̲ γ̲εγεννημένον οὐχ (ἓ)ν καὶ ταὐτὸ κα(τ' ἀ)ριθμὸν
23. πρὸς τὸν αἰῶνα, (κα)θάπερ ἡμεῖς Ο πρὸς (ὅλον) τὸν βίον· (δι)-
24. -όπερ καὶ κιν- – – –
25. ΒΟΥΛ – – –
26. – – –
27. – – – – – – – – – – – – – – – – – ΟΙΝ
28. – – –
29. – – –
30. – – –
31. . . . . ΝΟΙΑΝ . . . . ΝΤΟC – – –
32. . . . . ΔΙΜΟ – – – – – – – – ΦΑΜΑ . . . ΝΟΜΟ . . .
33. ΟΥ̲ . ΑΕΙΦΑΝ . . . . ΡΟ γινομένης ΕΠ . . .
34. Τ – – – – – – – – – – – – – COΥ δῆλοι· διότ(ι) καὶ τ̲(ὴν ?)
35. ὕπαρξιν ἀνα⟨ι⟩ροῦ(σι ?) . . . . . ΟΝ τὴν κίνησιν τῶν
36. θεῶν· ἓν γὰρ εἶναι δεῖ τὸ κινούμενον, ἀλλ' οὐ πόλλ'
37. ἐπὶ τῶν ἑξῆς τόπων, καὶ τὸ ζῶν αἰεὶ ταὐτὸν,
38. ἀλλ' οὐχ ὁμοῖα πόλλα. οὐ μὴν ἀλλὰ τὸν ε(ἰρ)ημέ-
39. -νον τρόπον ὁ τοιοῦτος ἀμείβει θεὸς, ὅ(στις ? ἐ)κ τῶν
40. αὐτῶν συνεστηκὼς μεταλαμβάνε̲(ι τ)ῶν

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4. Nap. Є́ΔΗ. No trace of I in Pap. ib. after K. Nap. has NAOY erased, then CO . . . TA : and above the erasure, TOYCNЄC . ЄΘЄOYC.

5. Pap. TOYϕ . CЄBACMOY (probably TOIC altered to TOY. The fork of the Y is above the line, and in lighter ink).

6. Nap. OMOI, then a letter (probably A) erased then ωC.

7. Pap. HΓHTЄON, with HΓ *perhaps* erased, and a hole above. Nap. gives III erased, with OI above it, then HTЄON. ib. fin. Pap. looks like ЄPIHN : Nap. gives ЄPΓωN.

10—13. The piece containing about the first 8 letters of these four lines, and now lost, is placed in Nap. a line higher than in Ox., so that BION – – ЄY-TYXHC, etc., are in the same line.

10. Nap. ЄYTYXHCO. 11. Nap. ′ΠOΛHΠT.

12. Nap. NOЄI. 16. init. Nap. A.

17. init. Pap. AΠAIωNO . (Π and I dub.) Next, Pap. gives . ΠЄ (dub.) : Nap. . . Є, for Ox. YΠA.

18. init. Pap. A⁻ . . AC : Nap. A⁻ωNAC. ib. Pap., as Ox., ЄICXAIϕ :
ΩN ΩN
Nap. ЄICTONϕ. ib. fin. Pap. AΠ . N (A dub.) : Nap. ΠAI . . ΠC.

19. fin. Nap. . . \ΛωNT.

20. Pap. NωNOY, clear. ib. Nap. ΛOΓωI. 21. Nap. ЄKACT.

22. init. Nap. TЄ⁻ЄΓЄNNHMЄNON. ib. Pap. .NKTA (the last letter O altered to A.)

23. Pap. apparently AIωNA, as Ox., not AΓωNA, as Nap. : but not clear. ib. Nap. ΘAΠЄP. ib. Nap. HMЄIC . ΤΠ̄Τ. ib. Nap. TONBION.

24. Nap. KIN for Ox. Xω.

26—32. Nap. leaves space for two lines less than Ox. 28. Nap.

33. init. Nap. O↘ . ib. Nap. ϕAN.

35. init. Nap. YΠAPΞ. ib. Pap. POY (O certain; Y prob.). ib. Pap. ONTHN (H certain). ib. fin. Nap. .IKHCINT.

36. fin. Pap. ΠOλλ (indistinct).

37. init. Nap ЄΠITωN. ib. Pap. AIЄI or AЄI, dub.

39. Pap. AMЄIBЄIΘЄ. ib. Pap. before TωN, part of a letter, probably K. Certainly not ITωN, as Nap.

40. Nap. ЄCTHK. ib. Pap. λAMB : Nap. λAMBAN.

157, col. 11.

1. ἑτέρω(ν) ⌣ . ¯Ο . (φ?)ύσει(ς) ἐπὶ τοῖς χρόνοις τῶν γεν-
2. -νητικῶν. ἔστιν μὲγ γάρ τις ὡρισμένος τόνος, ὃν
3. οὐκ ἐκβαίνει τὸν αἰῶνα τὰ στοιχεῖα· τῶν δὲ κατὰ
4. μέρος ἐν τούτῳ τόπων, ἀνὰ μέρος ὅτε μὲν
5. τούτους πέφυκεν μεταλαμβάνει(ν, ὅ)τε δὲ τού-
6. -τους, ὥστε καὶ τὰς ἐξ αὐτῶν ἑνότητας εὐόδως
7. νοεῖσθαι κινουμένα(ς). οὐδὲ γὰρ τὸ μὴ πύ(κν)ωμα
8. τοῖς θεο⟨ῖ⟩ς(?) ΜΝΙΟΝΗΑΛΛΑ ὑ(πό)κεισθαι ΔΥϹΚ . . . . . ЄΝ

152, col. 11 = Ox. p. 19.

9. . . . ω . . . . . ΟΥΜЄ . . . ιΝЄ . . . . (ο)ὐδὲ(?) . . . . (νοη?)-
10. -τέον αὐτοὺς οὐδ' ὅλως μένειν· ἀλλ' ἡμεῖς μὲν,
11. ὄντες στερέμνιοι, μὴ στερεμνίου τινὸς ἡμῖν
12. ὑπό(ν)τος, οὔτ' ἂν μένειν ο(ὔ)τε κινεῖσθαι δυναίμε-
13. θα· του⟨ς?⟩ δὲ Λ ἐπ(ὶ? στ)ερεῶν(?) οὐ(?) . . . νοητέ(ον) — — —
14. — — — — — — — — — — — — — — — — — Α — — —
15. — — — — — — — — — — — — — — — — — Χ — — —
16. στερ(εμ)ν(ι-) — — — — — — — — — — — — ΤЄ — — —
17. ΟΙΟΝ . . . ΟϹ . . . . ΜΑΓ . . . Υ κατασμ(ικρύ?)νειν . .
18. ϹЄΤΑΙ καὶ τὰς ΚΑ . . . . (ο?)ὐ δυσχερ(ῶς) ἂν ἡ φύσις(?) φέ-
19. -ροι σύγκριμα ν(οη)τὸν ἔχο(ν) πυκνότητα νοη-
20. -τήν· εἰ δὲ του(ς? θεοὺς? φ)θαρτο(ὺς) ὥσ(πε)ρ καὶ αὐ-
21. -τός ἐστι νοή(σει? καὶ) ἐμ πυκνότητι, (καὶ) διάνοιαν
22. οὐδ' (ἕξει? ὡς συν?)εστήκασιν ЄΚΔ . . . . . . ΤωΝ
23. . Ι . . . . . ΙωΝ . . . . Ϲ κωλύονται ΤΗΝ . ΡΑΛΟ
24. — — — — — — — — — — — καὶ πρὸς . . . ΟΡ . . . Ν ἐκ τοιούτων
25. ΟΛ — — —
33. ΚЄ — — — — — ϹΚ . . . ΝЄΙ καὶ — — —
34. — — —
35. ΛЄ . ΝΑΠ . ΑΙΤ . . Є . ΥΝ . . ϹΗϹЄ καὶ ΟΥϹ . ωΝΟ¯ . . . . .
36. . . χάριν . . . . ΟΛΛΗΤΙϹ . Ϲ . ΠΤЄ . . . .
37. φαίνειν νομ(ιζό?)ντων, εἰ δίφρο(υς) θεὸς ἔχει καὶ
38. κλίνας, καὶ τὰ λοιπὰ τῶν ἡμῖν παρεχόντων τὰς χρεί-
39. -ας, ὡς ἡμῖν μὲν εὐπ(ορ)ουμένων, τοῖς δὲ τὴν ἀπει-

40. *-ρίαν ἀνειμένη(ν) ἐπὶ σ(ω)τήρια κεκτημένοις (ἐχ ?)όν-*
41. *-των ἐν δυνατῷ δι' αἰῶνος ὑπάρχειν. ἀλλὰ γὰρ ὑ-*
42. *-πὲρ τού(τω)ν ἤδη τι καὶ πρότερον εἴρ(η)ται. ¶ νῦν δ' εἰ νο-*

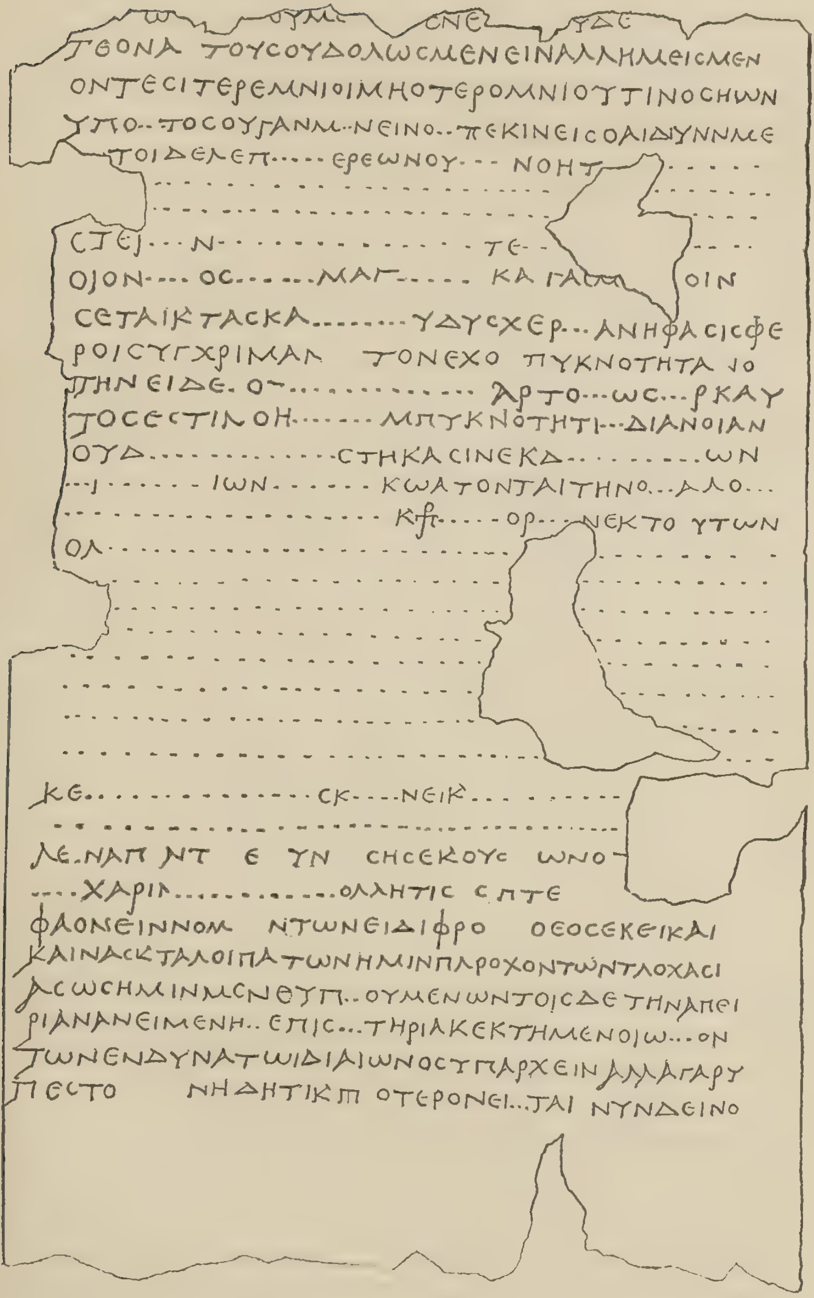
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1. Pap. ¯O . . before YCЄI : Nap. omits O.
3. Pap. AIωNA : Nap. (as read by Nap. Ed.) AΓωNA.
8. init. Pap. TOICΘЄ . . . . . NH : Nap. TOCCTЄ'ЄMNIONH.
10. init. Nap. TЄONAY.
11. fin. HMIN.
12. Nap. OYTANMЄNЄIN. ib. fin. Nap. AIMЄ.
13. Pap. as Ox. ЄPЄωNOY. ib. fin. Nap. TЄ.
17. fin. Nap. YKATACΛ . . . NЄIN.
18. init. Pap. CЄTAI : Nap. ICЄTAI. ib. Nap. ΦYCIC.
19. Nap. CYΓKP. ib. Pap. ЄXO . ΠYK (very faint trace of part of N before Π) : Nap. ЄXO . CΠYK. ib. fin. Nap. . ЄI.
20. Nap. ЄIΔЄTO. ib. Pap. CAPTO (clearly T, and not Γ, as Nap.).
22. fin. Nap. TωN.
23. Pap. Kω . YONTAI : Nap. CKωΠTONTAI. ib. fin. Nap. PAλO.
24. fin. Nap. TOIOYTωN.
37. init. Pap. ΦAINЄIN. ib. Pap. ΔIΦIO (Φ and O dub.). ib. Pap. ЄXЄI.
38. init. Pap. KΛ or KA, dub. Nap. K \. ib. fin. Nap. OXONTωNTACXPЄI, with Є written above the first O. Pap. fin. XPЄI.
40. fin. Nap. MЄNCN . . . . .
42. init. Nap. ΠЄPTOY. ib. fin. Pap. ЄINO (not ЄNO. as Nap.).

157, col. 12.

1. *-μιστ(έο)ν ἐγκύρειν ὕπ[ε]νω⟨ι⟩ (το)ὺς θ(ε)οὺς διαλά-*
2. *-βωμεν. ἄτοπον μὲν γὰρ εἶναι δοκεῖ προ-*
3. *-χείρως, διὰ τὸ μετακόσμησιν νεανικὴν ἐν ταῖς*
4. *τοιαύταις καταστάσεσι γίνεσθαι περὶ τὰ ζῷα,*
5. *καὶ πολλὴν ἔχουσαν θανάτῳ προσεμφέρειαν·*
6. *δι' ἣν αἰτίαν καὶ περὶ τοῦ φθίρεσθαι τὴν ψυχὴν*
7. *οὐκ ἀπίθανος συντίθεται λόγος, ὁ μεταβαίνων*
8. *ἀπὸ τοῦ . .(?) πίπτε(ιν ?) . . . .* λY . . . OIΛCN . . Є

Pap. 152. Ox. p. 19.

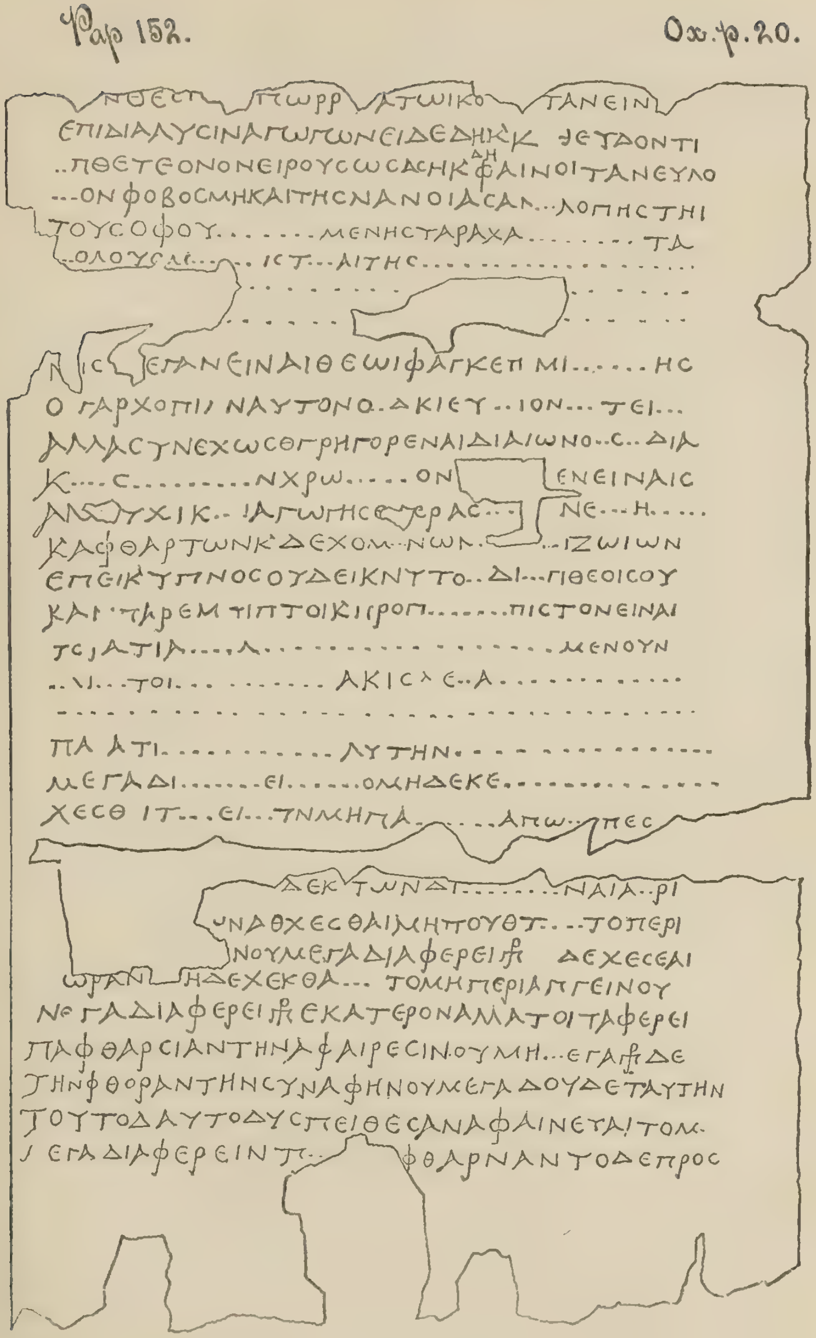


152, col. 12 = Ox. p. 20.

(τὸ?)ν θεὸν . . . . πωρρ(ωτ)άτῳ Κο . . . ϽΑΝΕΙΝ (τῶν)
ἐπὶ διάλυσιν ἀγωγῶν. εἰ δὲ καὶ κ(α)θεύδοντι
προσθετέον ὀνείρους, ὡς καὶ δὴ φαίνοιτ' ἂν εὔλο-
(γ)ον, φόβος μὴ καὶ τῆς διανοίας ἀν(α)λόγως τῇ
τοῦ σοφοῦ (διεφθαρ?)μένης ταραχα(ὶ) . . . . παρα-
-κολουθῶ(σι) . . ΙϹΤ . ΑΙΤΗϹ — — — — — — Τ .
— — —
— — —
ἀσθ(έν)ειαν(?) εἶναι θεῷ φά(σ?)κει(?) . ΜΙ . . . . ΗϹ
ο(ὐ) γὰρ κοπιᾶν αὐτὸν οὐδὲν(??) εὔλογον(?) . . ΤΕΙ . .
ἀλλὰ συνεχῶς ἐγρηγορέναι δι' αἰῶνο(ς) Ϲ . ΔΙΑ
καὶ(?) . . Ϲ . . . . . . ΝΧΡΩ . . . . ΟΝ . . . . . . ΔΕΙΝΑΙϹ
ἀλλ' (ο)ὐχι(?) καὶ (δ)ιαγωγῆς ἑ(τ)έρας . . . . ΝΕ . . Η . .
καὶ ἀφθάρτων καὶ δεχομ(έ)νων . . . . . Α ζῴων
ἐπεὶ καὶ ὕπνος οὐ δείκνυτα(ι) δι(ὰ?) τί θεοῖς οὐ-
-κ ἂν παρεμπίπτοι καὶ ΠΡΟΠ . . . . ΠΙϹΤΟΝ εἶναι
τοιαῦτα(?) . . . Λ — — — — — — — — — — μὲν οὖν
. ⋋Ι . . ΤΟΙ . . . . ΑΚΙϹΛΕ . Α — — —
— — —
ΠΑ . ΑΤΗ . . . . ΛΥΤΗΝ — — —
μέγα δια(φέρ?)ει . Ͻ . Ϲ . (τ?)ὸ μὴ δέχε(σθαι?) . . . (τοῦ δέ?)-
-χεσθαι ΤΟ . ΕΙ . . Τ(Α?)ΜΗΠΑ . . . . ΑΠΩ . . ΠΕϹ
— — — — — — — — — — — ΟΥ — — — — — — — — — —
— — — — — — — — — — δὲ καὶ τῶν ΔΙ . . . . ΝΑΙΑ . ΡΙ
. . . . ΩΝ δέχεσθαι μὴ ΤΟΥΘΥ . . ΤΟ περι-
-ά(πτειν? ὕπνο)ν(?) οὐ μέγα διαφέρει πρὸς (τὸ) δέχεσθαι
φθορὰν(?) ἢ μὴ δέχεσθα(ι), καὶ τὸ μὴ περιάπτειν οὐ
μέγα διαφέρει πρὸς ἑκάτερον. ἀλλὰ τὸ διαφέρει(ν) (?)
πρὸς ἀφθαρσίαν τὴν ἀφαίρεσιν, οὐ μὴ(ν μ)έγα, πρὸς δὲ
τὴν φθορὰν τὴν συναφήν, οὐ μέγα δ' οὐδὲ ταύτην
τοῦτο δ' αὐτὸ δυσπειθὲς ἀναφαίνεται, τὸ μ(ὴ)
μέγα διαφέρειν τὸ (μὲν πρὸς ἀ)φθαρσίαν, τὸ δὲ πρὸς

---

8. Pap. Α . ΟΤϹΥ . . ΠΙΓΤΕ. Nap. ΑΠΟΤΟΥ . . . ΤΟΝ¯Ε.
9. Pap. room for five letters (e g. εἶναι) between ΘΕΟ(Ν) and ΠΩΡΡ. ib. Pap. ϽΑΝΕΙΝ.


Pap 152.
Ox. p. 20.
ΝΘΕϹΠ ΠΩΡΡ ΑΤΩΙΚΟ ΤΑΝΕΙΝ
ΕΠΙΔΙΑΛΥϹΙΝΑΓΩΓΩΝΕΙΔΕΔΗΚΚ ΘΕΤΑΟΝΤΙ
..ΠΘΕΤΕΟΝΟΝΕΙΡΟΥϹΩϹΑϹΗΚΦΑΙΝΟΙΤΑΝΕΥΛΟ
...ΟΝΦΟΒΟϹΜΗΚΑΙΤΗϹΝΑΝΟΙΑϹΑΝ...ΛΟΠΗϹΤΗΙ
ΤΟΥϹΟΦΟΥ......ΜΕΝΗϹΤΑΡΑΧΑ.......ΤΑ
..ΟΛΟΥϹΑΙ.....ΙϹΤ...ΑΙΤΗϹ
ΕΓΑΝΕΙΝΑΙΘΕΩΙΦΑΓΚΕΠ ΜΙ.......ΗϹ
Ο ΓΑΡΧΟΠΙΙ ΝΑΥΤΟΝΟ.ΑΚΙΕΥ..ΙΟΝ...ΤΕΙ...
ΑΛΛΑϹΥΝΕΧΩϹΕΓΡΗΓΟΡΕΝΑΙΔΙΑΙΩΝΟ..Ϲ..ΔΙΑ
Κ....Ϲ........ΝΧΡΩ.....ΟΝ ΕΝΕΙΝΑΙϹ
ΚΑΦΘΑΡΤΩΝΚΔΕΧΟΜ..ΝΩΝ. ..ΙΖΩΙΩΝ
ΕΠΕΙΚΥΠΝΟϹΟΥΔΕΙΚΝΥΤΟ..ΔΙ...ΠΘΕΟΙϹΟΥ
ΠΙϹΤΟΝΕΙΝΑΙ
ΜΕΝΟΥΝ
ΑΚΙϹΛΕ..Α
ΠΑ ΑΤΙ..........ΑΥΤΗΝ
ΜΕΓΑΔΙ.......ΕΙ......ΟΜΗΔΕΚΕ
ΧΕϹΘ ΙΤ...ΕΙ...ΤΝΜΗΠΑ......ΑΠΩ...ΠΕϹ
ΔΕΚ ΤΩΝΑΤ.........ΝΑΙΑ..ΡΙ
ΥΝΑΘΧΕϹΘΑΙΜΗΠΟΥΘΤ....ΤΟΠΕΡΙ
ΝΟΥΜΕΓΑΔΙΑΦΕΡΕΙ ΔΕΧΕϹΘΑΙ
ΩΡΑΝ ΗΔΕΧΕΚΘΑ... ΤΟΜΗΠΕΡΙΑΠΓΕΙΝΟΥ
ΝΕΓΑΔΙΑΦΕΡΕΙ ΕΚΑΤΕΡΟΝΑΜΑΤΟΙΤΑΦΕΡΕΙ
ΠΑΦΘΑΡϹΙΑΝΤΗΝΑΦΑΙΡΕϹΙΝΟΥΜΗ...ΕΓΑ ΔΕ
ΤΗΝΦΘΟΡΑΝΤΗΝϹΥΝΑΦΗΝΟΥΜΕΓΑΔΟΥΔΕΤΑΥΤΗΝ
ΤΟΥΤΟΔΑΥΤΟΔΥϹΠΕΙΘΕϹΑΝΑΦΑΙΝΕΤΑΙΤΟΜ.
Ι ΕΓΑΔΙΑΦΕΡΕΙΝΠ.. ΦΘΑΡΝΑΝΤΟΔΕΠΡΟϹ

10. Nap. ΔЄΔΗΚ, with the ΔΗ erased.

11. init. Pap. same as Ox.: it must be an abbreviated πρὸς with the left half lost. Pap. after ωϹ, apparently ΔΗ erased: then Κ, and ΔΗ (not ΔΙΑ, as Nap.,) above the line. I. e. the writer wrote δὴ by mistake before the καὶ in l. 10, confusing it with the καὶ in l. 11, and, having corrected this mistake, altered δὴ καὶ in l. 11. to καὶ δὴ by a second correction.

12. Nap. ΔΙΑΝΟΙΑϹ. ib. Pap. ΛΟΓωϹ (ω dub.). Nap. ΛΟΓΟΙϹ.

13. Pap. ΜЄΝΗϹ clearly: not, as Nap., ΜЄΝΗΙ. ib. fin. Pap. ΡΑ: Nap. ΠΑΡΑ.

14. init. Pap. ΚΟ . . . Єω. ib. fin. Nap. Τ . .

17. init. Pap. . . . . . ЄΙΑΙΙ: Nap. Α . . . . ЄΙΑΝ. ib. Pap. Φ᾽ ¯ ΚЄΙ . Μ (Κ or Κ, dub.) Nap. ΦΡΙΚΗΙ . Μ.

18. Nap. ΚΟΠΙΑΝ. ib. after ΑΥΤΟΝ, Pap. Ϲ\ _Υ . . Υ› ΟΙΟΙ (all very doubtful. All but the second Υ would agree with οὐδὲν εὔλογον). Nap. Є – – – – – – ΟΙ.

20. init. Pap. apparently Κ = καί. ib. fin. Pap. ЄΙΝΑΙϹ (not ЄΥ).

21. init. Nap. ΑΛΙ.

22. fin. Pap. ΛΖωΙωΝ: Nap. ΑΖωΙωΝ.

23. init. Pap. ЄΠЄΙΚ: (not ЄΠЄΙΔ, as Nap.). ib. Nap. ΔЄΙΚΝΥΤΑ.

28. Nap. ΑΤΗ.

29. after ΔΙ, Pap. has faint traces of Α, Λ, or Δ: and after ЄΙ, . Ͻ . Ϲ . . ΟΜΗΔЄΧЄ.

30. init. Nap. ΧЄϹΘ\ΙΤΟ . . . . Τ/ ΜΗ. 31. Nap.

32. Pap. ΔЄΚ. 33. Nap. ΜΗΤΟΥ.

34. init. Nap. Δ.

35. init. Pap. . . ΟΡΑ: (Ο dub.). Before Ο, faint trace of a letter, which looks like the left side of Α. After ΡΑ, apparently part of Ν: then the lower half of ΗΜΗ. Nap. begins Α¯, then a blank of 8 or 9 letters. ib. Nap. ΧЄϹΘΑ.

36. fin. Pap. ΤΟ . . ΑΦЄΡЄΙ: Nap. Γ . . ΙΑΦЄΡЄΙ.

37. init. Nap. Π̊Τ.

40. Pap. ΦΘΑΡ . . ΑΝ.

157, col. 13.

διάλυσιν· εἰ μὴ (π)οιὸν ὕπνον ἐλάμβανε(ν), ἢ παρα-
-πλήσιόν τι πάθος ᾧ ποτε πάσχομεν ἡσυχάζον-
-τες μὲν, οὔπω δὲ καθεύδοντες ὁμολογουμένως,
ὅπερ οὐδὲ καταλείπειν ἀπέκοπτεν. ἐξέσται δ' ἐ-
-πὶ τὸν τόπον ἀκριβέστερον ἐπιστῆσαι. ¶. χάριν γὰρ
τοῦ τῇ τῆς τροφῆς ἀναδόσει τὸν ὕπνον οἰκεῖ-
-ον ὑπάρχειν, φασὶν οἱ περὶ τὸν Ἀντιφάνην, οὐκ ἂν
βιασθείημεν ἀπολείπειν, ὁρ(ῶ)ντες οὐδ(έ)να . .

152, col. 13 = Nap. col. 13 = Ox. p. 21.

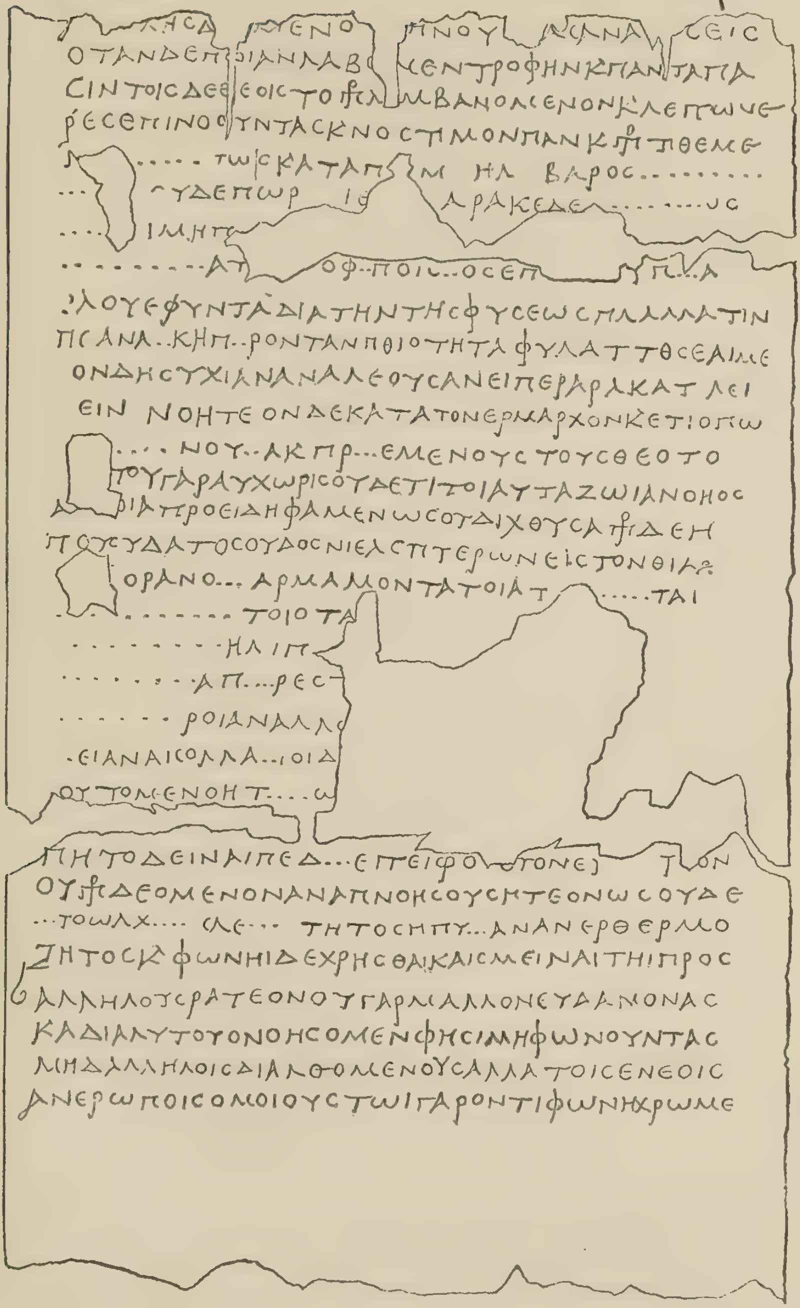
Α . . ΛΗϹ δ(εό)μενον (ὕ)πνου (πρὸς? τ)ὰς ἀναδ(ό)σεις,
ὅταν δὲ ποιὰν λάβωμεν τροφὴν, καὶ παντάπα-
-σιν. τοῖς δὲ θεοῖς τὸ προσλαμβανόμενον καὶ λεπτομε-
-ρὲς ἐπινοοῦντας καὶ νόστιμον πᾶν καὶ προστιθέμε-
ν(ον ἀπαύσ?)τως κατα Π . Μ . ΗΛ . . βάρος . . . . . .
. . . . οὐδὲ πώρ(ρω ?) Ε . . . ΑΡΑΚΕΛΕ . . . . . . ΥϹ
. . . . ΙΜΗΠ — — — — — —
— — — ΑΤ . . . ΟΦ . ΠΟΙϹ . ΟϹΕΠ . . . Υ π(αρ)α-
κολουθοῦντα διὰ τὴν τῆς φύσεως παραλλαγὴν
τίς ἀνά(γ)κη, παρὸν τὴν ποιότητα φυλάττεσθαι, μό-
-νον δ' ἡσυχίαν ἀναλογοῦσαν, εἴπερ ἄρα, καταλεί-
-πειν; νοητέον δὲ κατὰ τὸν Ἕρμαρχον καὶ ἐπισπω(μ)-
-έ(νους? π)νεῦ(μ)α(?) καὶ πρ(οϊ?)εμένους τοὺς θεούς·
(τού)του γὰρ αὖ χωρὶς οὐδ' ἔτι τοιαῦτα ζῷα νοήσο-
-μ(εν) οἷα προειλήφαμεν, ὡς οὐδ' ἰχθῦς ἃ προσδεῆ
τοῦ ὕδατος, οὐδ' ὄρνιθας πτερῶν εἰς τὴν δι' ἀέ-
(-ρος? φ)οράν· ο(ὐ γ)ὰρ μᾶλλον τὰ τοιαῦ(τα νοε?)ῖται
— — — — — — — — τοιουτ — . . . . Ϲ — — —
— — — — — — — ΗΛΙΠ — — —
— — — — — ΑΠΗΡΕϹΤ — — —
— — — — (ἀφθα)ρσίαν ἀλλο — — — —
. . ΕΙΑΝ ἃ πολλὰ(?) . ΙΟΙΔ — — —
τοῦτο ΜΕΝΟΗΤ . . Ω — — —
— — —
μήτε δ' εἶναι πόδ(ας? μ)ήτε φθ(όγ)γον (?) ΕΥ . . . Υ . ΟΝ
ΟΥ προσδεόμενον ἀναπνοῆς οὐ ῥητέον, ὡς οὐδὲ

. ΤΟ(C?)ЄΛΧ . . . CΛЄ . . . ΤΗΤΟC *ἢ πῦ(ρ?) ἀν(!) ἄνευ θερμό-*
-τητος. • *καὶ φωνῇ δὲ χρῆσθαι καὶ ὁμειλίᾳ τῇ πρὸς*
ἀλλήλους ῥητέον· οὐ γὰρ μᾶλλον εὐδαίμονας
καὶ ἀδιαλύτους νοήσομεν, φησὶ, μὴ φωνοῦντας
μηδ' ἀλλήλοις διαλεγομένους, ἀλλὰ τοῖς ἐνεοῖς
ἀνθρώποις ὁμοίους. τῷ γὰρ ὄντι φωνῇ⟨ι⟩ χρωμέ-

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9. init. Nap. Α. ib. Nap. ΜЄΝΟΙ. ib. Pap. ΑΝΑΖ.
10. Nap. ΜЄΝ. 11. Nap. ΛΑΜΒ. ib. fin. Nap. ΠΤΟΜЄ.
12. Pap. as Ox. ΟΥΝΤΑC (not ΤЄC, as Nap.).
13. Nap. ΚΑΤΑ.
16. Nap. — — — ΑΥ . . . . Єϕ . . COIC . ΝΟЄΙ.
17. Pap. ϽΛΟΥΘΟΥΝΤΑ : Nap. ΚΟΛΟΥΘΟΥΝΤΑ. ib. fin. Nap. ΠΑΡΑΛΛΑΓΗΝ.
18. Nap. ΠΑΡΟΝΤΗΝ. ib. fin. Nap. ΜΟ.
19. init. Nap. ΝΟΝ. ib. Pap. ΛC . ΟΥCΑΝ : Nap. ΛΟΓΟΥCΑΝ. ib. fin. Nap. ΚΑΤΑΛЄΙ.
20. init. Nap. ΠЄΙΝ. ib. fin. Pap. Κ . . . ΥΠω (Υ and ω dub.
21. init. Nap. Є. ib. Pap. (ΑΙ ?)ϽΙ . . ΑΚ (dub.). ib. fin. Nap. ΘЄΟΥC.
22. fin. Nap. CΟ. 23. Pap. ЄΙΛΗϕ.
24. init. Pap. ΤΟΥ꜀ΥΔ (? *Rough breathing* before ΥΔΑΤΟC ?) ib. Nap. ΟΡΝΙCΑ. ib. fin. Pap. ΤΗΝΔΙΑЄ (last Є dub.).
25. fin. Nap. 'ΤΑΙ. 26. Nap. 28. Nap. ΗΡЄCΤ.
29. Nap. ΡCΙΑΝ. 30. Nap. ΠΟΛ/ . . CΚ.
31. init. Nap. ΤΟ.
33. init. Nap. ΜΗΤЄ : Pap. . ΗΤCΔЄΙΝΑΙΠCΔ. ib. Nap. ΗΤЄϕυ . . ¯ΟΝ.
34. Pap. ˀΗΤЄΟΝ (first letter clearly Ρ).
35. Pap. . . ЄΛΧ. ib. Pap. ΗΠ . . (Δ ?) . (Α ?)ΝC(Υ ?) : Nap. Η . . . Ν . . . ΟΥ.
37. Pap. ΡΗΤЄΟΝ. ib. Nap. ЄΥΔΑΙΜ. 38. Pap. ΤΟΥC.
40. Pap. ϕωΝΗ clearly without Ι.

Pap. 152. Ox. p. 21.



157, col. 14.

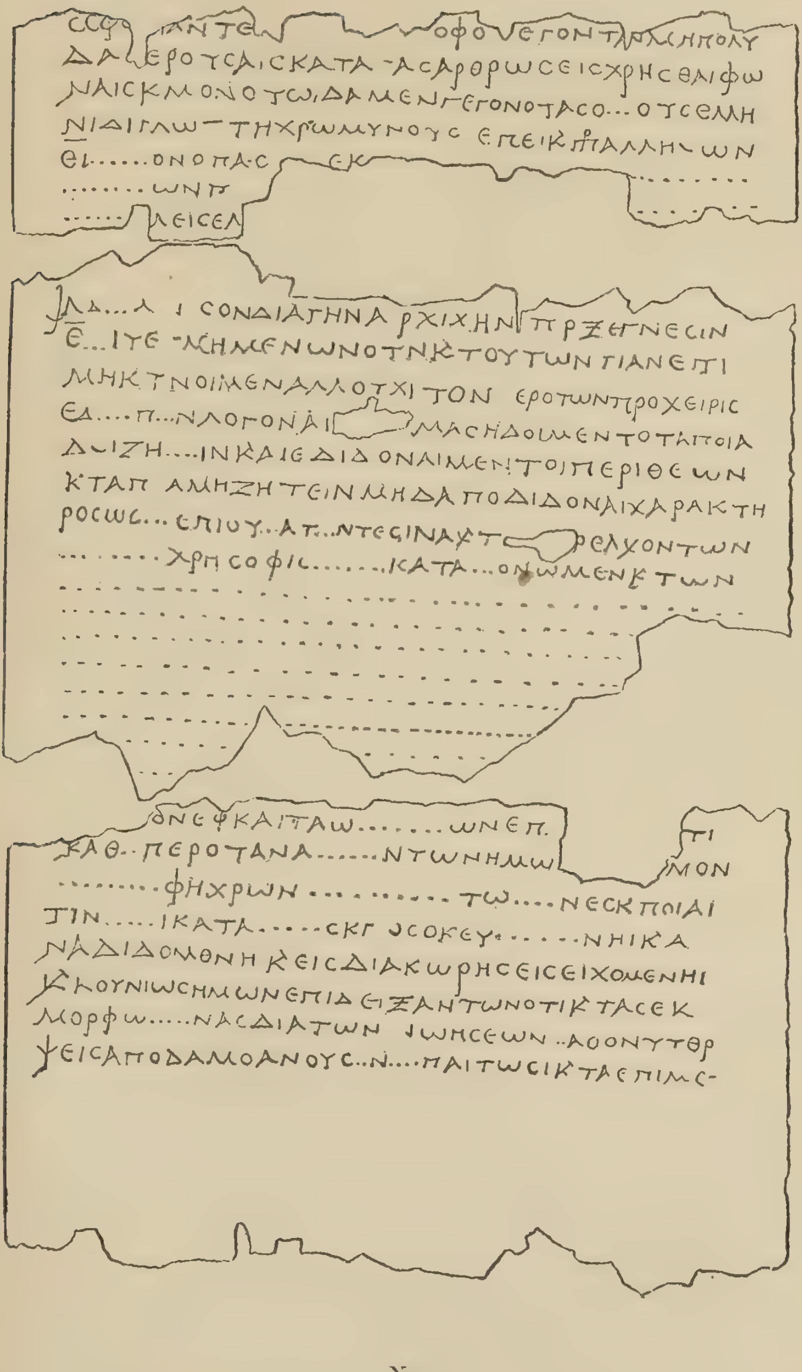
-νων ἡμῶν ὅ(σοι?) μή τι(?) πεπηρώμεθα, τοὺς θεοὺς
ἢ πεπηρῶσθαι λέγειν, ἢ μὴ κατὰ τ(α)ὐθ' ἡμῖν ὁμοι-
-ῶσθαι, μὴ ΔΕ . . . ΙC *μηδέτερον ἐκκοπτόντων*
ἀναφθέγματα(?) . . ὑπερεύηθες, ἄ(λλως τε?) καὶ τῆς
πρὸς τοὺς ὁμοίου(ς) τοῖς σπουδαίο(ις) κοινολογίας ἄ-
-φατον ἡδονὴν καταχεούσης. καὶ νὴ Δία γε τὴν Ἑλ-
-ληνίδα νομιστέον ἔχειν αὐτοὺς διάλεκτον,
ἢ μὴ πώρρω, ΤΑCΛΟC . . CΔΕCΥΝ . . . ΓΩ *καὶ* Τ . . ΝΕ .

152, col. 14 = Nap. col. 14 = Ox. p. 22.

— — —
σοφο- . . ΑΝΤΕ . . . . *(σ)οφο(ὶ λ)έγονται μὴ πολὺ*
διαφερούσαις κατὰ τὰ ἀρθρώσεις χρῆσθαι φω-
-ναῖς· καὶ μόνον οἴδαμεν γεγονότας σ(οφ)οὺς Ἑλλη-
-νίδι γλώττῃ⟨,⟩ χρωμένους. ¶ *ἐπεὶ καὶ πρὸς ἀλλήλων*
εἰ(ς κοιν)ολογίας(?) . . . ΕΚ — — —
— — — ΩΝΠ — — —
— — — ΛΕΙCΕΛ — — —
— — — — — — — — — — — — — — — — — Α . . . . ΑΝ — — —
ΛΑ . . Λ . Ν . CΟΝ *διὰ τὴν ἀρχικὴν (ὑ)πῆρξε γένεσιν.*
¶ *ἐπιτετμημένων οὖν καὶ τούτων, τί ἂν ἔτι*
μηκύνοιμεν, ἀλλ' οὐχὶ τὸν περὶ τῶν προχειρισ-
-θέ(ν)των λόγον ἀπ(οχρη)ματίζοιμεν, τὸ τὰ ποῖα
δεῖ ζη(τε)ῖν καὶ ἀποδιδόναι μέντοι περὶ θεῶν,
καὶ τὰ π(οῖ)α μὴ ζητεῖν μηδ' ἀποδιδόναι; χαρακτη-
ρ(ι)κῶς (δ'?) ἐπισυ(ν)άπ(το?)ντες, ἵνα καὶ τ(ῶν πα)ρελκόντων
(ἐφ' οἷα μὴ?) χρὴ σοφίσ(ματα) κατα(φρ?)ονῶμεν, καὶ τῶν
— — — — — — — — ¯Ε — — —
— — —
— — — — — — — — Λ — — —
— — — — — — — ΠΠ — — —
ΠΟΛ — — —
— — — Ε — — —
— — —
. . . . ΟΝΕΦΚΑΙΤΑΩ . . . . ΩΝΕΠ . . . . ΤΙ
καθ(ά)περ ὅταν ἀ(ποδό?)ντων ἡμῶ(ν) . . . . ΜΟΝ
(τίνι τρο)φῇ⟨,⟩ χρῶν(ται) . . (ἀπαι)τῶ(σί? τι)νες καὶ ποία(?)
τιν(ὶ? τῇ),(?) κατὰ (μέρο?)ς καὶ πῶς ο⟨ἰ⟩κει(ουμέ?)νη καὶ ἀ-

Pap. 152.

Ox. φ. 22.

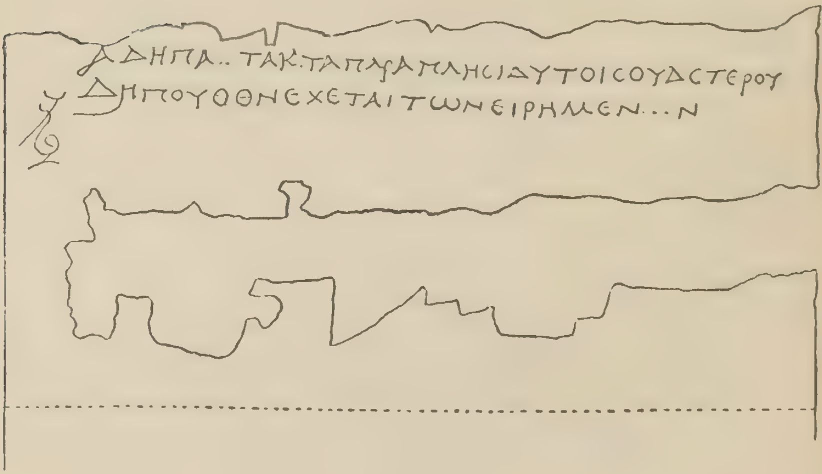


-ναδιδομένη καὶ εἰς διαχωρήσεις ἐρχομένη,
καὶ κο⟨ι?⟩νῶς ἡμῶν ἐπιδειξάντων ὅτι καὶ τὰς ἐκ(με)-
-μορφω(μέ)νας διὰ τῶν νωήσεων καθόλ(ο)υ τέρ-
-ψεις ἀπολαμβάνουσ(ι)ν, (ἀ)παιτῶσι καὶ τὰ ἐπὶ μέ-

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1. Nap. ΜΗΤΑ or ΑΛΗΤΑ, dub. ib. fin. Pap. ΤΟΥCΘΕ . ΥC: Nap. ΤΟ . . . ΕΟΥC.
2. Pap. Τ . υΘ. ib. fin. Pap. ΟΜΟΙ, as Nap. (Ο, not ω).
3. Pap. ΜΗΔΕ . . CTC: the blank apparently filled by two letters, perhaps KC, erased. (dub.) Nap. ΜΗΔΕ` . . C. ib. fin. Pap. ΕΚΚΟΠΤΟΝΤΩΝ.
4. init. Pap. ΑΝΑ . ΘΕΓΜΑΤ .: Nap. ΑΝΑφΘΕΙ . ΑCΑ.
6. Nap. ΑΧΕ above ΕΧ erased. 8. Pap. Τ . CΛΟC: Nap. ¯ACAPE.
11. Nap. ΔΙΑ. ib. Nap. CΑΙC. ib. Nap. ΤΑC.
12. Nap. ΚΜΟΝΟ . ΟΙ. ib. Pap. C . . ΟΥC. ib. fin. Nap. Εᾠ, which Scotti took for an abbreviation of ΕΛΛΗ.
13. Pap. ΧΡΩΜ .: Nap. ΧΡΩΜΗ. ib. fin. Nap. ΛΩΝ.
18. Nap. ΚΗΝ. ib. Pap. ΠΗΡΞΕΓΕΝ.
19. Nap. ΕΠΙΤΕΤ. 20. Nap. ΠΕΡΙ.
21. init Pap. ΕC . ΤΩΝ: Nap. Θ . . ΤΩΝ. ib. Pap. ΜΑΤΙ∠Ο . ΜΕΝ (first Μ dub.). Nap. ΜΑΤΙΖ◡ΜΕΝ. 22. init. Nap. ΔΕΙ.
24. init. Pap. Ρ . ΚΩC: then faint traces of a letter, perhaps Δ. ib. Pap. and Nap. CΥ . Α . . ΝΤΕC.
26—31. Nap. 37. Nap. ΧΩΡ. ib. Nap. ΕΡΧ.
38. Pap. ΚΟ . ΝΩC: Nap. ΚΕΝΩC.
39. fin. Pap. ΚΑΘΟΛ . ΥΤΕ (last two letters faint). Nap. ΚΑΘΟΛ . Υ ΤΕ.
40. Nap. ΛΑΜΒ. ib. Pap., as Ox., and Nap., ΤΩCΙ (not -τοῦσι).

Pap. 152. Ox. p. 23.



157, col. 15.

-πους ΔΙΔ . . (ΑΙ ?) τέρψεις. (πά ?)ντε(ς ?) οὖν τἄλλα (κοι ?)-
-νῶς ὑπογραψάντων ὡς ἡ φύσις ΚΑΠΗΝ(?) ὑπάρ-
-χουσίν τε καὶ διατετήρηνται καὶ διατηρηθήσον-
-ται τὸν ἅπαντα χρόνον πάντως, καὶ γεγέννη-
-κεν αὐτοῖς τὰ πρόσφορα πάντα καὶ γεννήσει περι-
-ληπτὰ μὲν διανοίᾳ, τοῖς δ' αἰσθητηρίοις οὐχ ὑ-
-ποπίπτοντα, ἅτινα ταῦτ' ἐστὶν ἐπὶ ζ(ῴ)ων. καὶ
Μ — — — — — — — — — — — — — — — — — ζῴ-

152, col. 15 = Ox. p. 23.

-α δὴ πάντα καὶ τὰ παραπλήσι' αὐτοῖς οὐδετέρου
δήπουθεν ἔχεται τῶν εἰρημένων.

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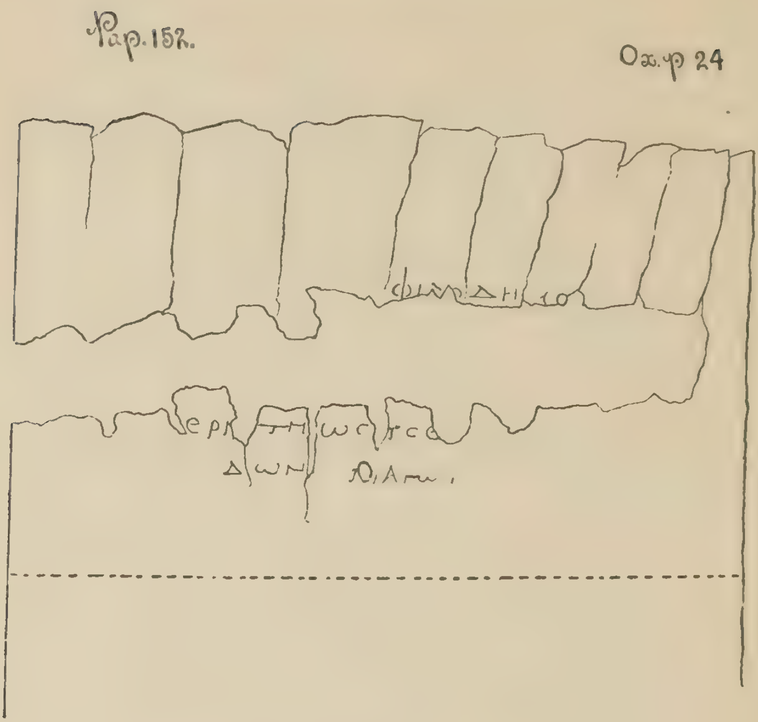
1. Pap. ΔΙΔ(ΡΑ)ΑΙΤ(C)Ι'ΨΕ.C . ΝΤC . (letters in brackets doubtful): Nap. ΔΙ\ΙΡ . ΙΤΕC ΨΕΓ . . ΝΤΕ .

2. init. Pap. ΝΩCΥΠΟΓΡΑΨ: (The letter before Ψ looks curiously like a *cursive* α): Nap. ΝΩΟΥΤΩΓΡΑΨ. ib. Pap. Κ . . ΗΝ (with faint traces of something like a Τ before Η): Nap. ΚΑΠΗΝ.

5. Pap. as Nap. ΑΥΤΟΙC, perfectly clear. ib. Pap. ΓΕΝΝΗCΕΙ: Nap. ΓΕΝΝΗCΟΥ.

6. fin. Pap. ΡΙΟΙ⌒⌒ . ᵛΥ (i. e. certainly -ριοις): Nap. ΡΙΟΥΟΥΧΥ.

9. fin. Pap. ΕΤCΡΟΥ: Nap. ΕΓΑΡΟΥ.



Title.

Φιλοδήμου
(π)ερὶ . THωC(. ?)YCЄ
ΔωN . . διαγωγ(ῆs)
Γ

Pap.	Nap.
ΦΙ\ . ΛΗ . Ο	ΦΙ\ . ΔΗ . Ο˥
ЄΙΙ . . . Η . ʻ Δ	Є⊃Ι . Η⌒ʻ . υ . ν
\ Ν	\ЄΝ . . \ΙΑΓω . Ι
Γ	Ζ
⌐	–

PAPYRUS $\left\{\begin{matrix}157\\152\end{matrix}\right\}$.

NOTES.

Fr. 1, l. 21 sq. Perhaps—(the perfect happiness of the Gods would be destroyed by the least slackening of their pleasure), *ὥσπερ χρόα τῆς ἀκροτ(άτης ἐλάχι)στον ἀνειμένη λευ(κότη)τος (εἰ ἐλάχ)ιστον μόριον ἔχει μέλαν, τὰ (δ') ἄ(λλα πάντ)α λευκότατα, ἀλλ' ἡ συνόλη τῆς ἀκρά(του* [or *ἄκρα(ς*] *λευκότητος ἀπολείπει).*

Fr. 2, l. 25–6. Compare Lucretius' argument against the divine government of the universe:—'Quis regere immensi summam, quis habere profundi Indu manu validas potis est moderanter habenas?' etc., bk. 2. 1090. So Velleius in Cic. *N. D.* 1. 51: 'Sive in ipso mundo deus inest . . . qui regat, . . . nae ille est implicatus molestis negotiis et operosis.' Cf. Philod. *περὶ θεῶν* (pap. 26), col. 7, l. 1.

Fr. 3. Zeller (*Stoics*, Eng. tr. p. 165. 5) cites this fragment as asserting that 'even Zeno restricted the happy life of the Gods to certain lengthy periods of time.'

The explanation of Zeller's statement is to be found in the Naples edition. Scotti there 'restores' ll. 16 to 20 in the following way:—*(αυ)δα (ὁ) Ζηνων ἑκαστον (τον θεον απειρα κατεχειν) δη τα ενε(τηρια) . . . (οὐκ α)ν συνακο(λουθει, ει μη τι) των αιων(ων,) και α(ξι)ουται δια(φ)θι-||σαμε(νος, ως) μετα τα)ς θεας.* (The last line comes from fr. 65, which Scotti is pleased to treat as a continuation of fr. 3.) His translation is as follows:—'effatur Zeno singulos Deos infinitos habere annorum utique felicium periodos. . . . (Porro alibi adserit ad eos) non utique pertinere aliud, nisi quamdam saeculorum seriem; et dignos censeri, qui corrumpendi sint, veluti post exhibita spectacula.'

Zeller appears to have taken this gibberish seriously.

Fr. 6, l. 4 sq. Perhaps *μαχόμενον οὐδὲν τῷ περὶ (ὁσιό)τητος, ἀποφαινομένου τὸ θεῖ(ο)ν μήτε (σάρκι?)νον εἶναι*, the reference being to the *περὶ ὁσιότητος* of Epicurus. The meaning of the passage probably was, that the divine body is not composed of flesh in the proper sense (cf. *σαρκὶ τῇ κυρίως λεγομέν(η)* in fr. 9, l. 2), but of something analogous to it Cf. Cic. *N. D.* 1. 18. 49: 'Nec tamen ea (sc. deorum) species corpus est, sed quasi corpus, nec habet sanguinem, sed quasi sanguinem.'

Fr. 8. The sense appears to be:—'Where Epicurus asserts all that is of flesh to be corruptible, he means flesh in the sense in which men and beasts are of flesh, and not in the qualified sense in which the Gods themselves might be said to be of flesh.' Cf. the very similar passage in Philod. *περὶ εὐσεβ.* p. 138, Gomperz, *καὶ ὁ Μητρόδωρος δὲ τὴν τοιαύτην ποιεῖ(ται) διαστολὴν (ἐν τῷ) περὶ μετα(βολῆς), καί φησιν (εἶναι? σύν)κρισιν τῶν (μὴ? κατ' ἀ)ριθμὸν οὐ μόν(ον ἄφ)θαρτον ἀλλὰ (καὶ θεί?αν ὀρθῶς (ἂ)ν (φάναι?) καὶ φιλαληθῶ(s)*[1]. In both passages alike, the writer is defending the founders of his sect against the charge of attributing to the Gods properties inconsistent with their immortality; and in both cases the defence put forward is, that the property in question (in the *περὶ εὐσεβ.* a composite body, and here, a body of flesh) is attributed to the Gods in a *special sense* which makes it *not* inconsistent with their immortality. The simplest way to complete the sentence here would be to supply the term used in the other passage and read *τὸ λαμβανόμενον (κατ' ἀριθμὸν λέγει)*, 'he means the fleshly understood in the way of numerical identity of matter.' (For the meaning of *κατ' ἀριθμόν* see below, note on col. 10, l. 22.)

Fr. 18, l. 4. The sense should be something like *δύναμιν περιτιθέντε(s τ)οῦ μηδὲν ἀλλόφυλον δέχεσθαι τὰ δ' οἰκεῖα π(ά)ντα.* See fr. 41.

Fr. 24, l. 3. Perhaps *τὴν (τῶν) περιεχόντων (λυμαν)τηρίων* [or *δηλητηρίων*] *ἀπειρίαν.* Cf. Cic. *N. D.* I. 50: 'Si, *quae interimant, innumerabilia* sint, etiam ea, quae conservent, infinita esse debere.'

Fr. 26, l. 4. Perhaps *δυνάμεν(ον) λαβεῖν.*

Fr. 28, footnote in small writing; possibly *(ψ)εκτὸν(?) φαίνεσθ(αι?)—μετέχου(σι)ν—τῆς ὀχλήσεως—τὴν (φύ?)σιν ἐκεῖ(νο?)s ὁ μάντ(ις?) καὶ τῆs—*

Fr. 32, l. 2 fin. If Ox. is right, there must be some obscure abbreviations in the latter half of the line.

l. 3. *διερείδεσθαι* seems to be used in the sense *to reject.* The only meanings given in L. and S. are *to lean upon*, with dat., and to *set oneself*, or *struggle, against* a thing, with *πρός*. But as *ἐρείδω* is often used in the sense of *ὠθέω*, 'to thrust,' there is no reason why *διερείδεσθαι* should not be used in the sense of *διωθεῖσθαι*, 'to thrust away from oneself.' Cf. fr. 41.

l. 3 fin. Perhaps *ἀπό.*

Fr. 38. Who is Antiphanes? *οἱ περὶ τὸν Ἀντιφάνην* occurs again in col. 13, l. 7, in a connection which seems to show that he was an Epicurean. No philosophic writer of that name is given in Smith's Dict. of Biography.

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[1] Reasons for believing this, or something like it, to be the true reading of that passage are given in the *Journal of Philology*, vol. xii. p. 236.

Fr. 36, l. 1. Perhaps rather ἐνεπιβλε(πτ)-.

Fr. 39, ll. 5, 6. If ἀτόμους is right, the meaning must be that the Gods are immortal, not for the same reasons as the atoms (viz. as being solid homogeneous bodies without void: cf. Lucr. 5. 351–356), but in virtue of a peculiar structure of their own.

Fr. 40, l. 1. Perhaps (ἑ)λέσθαι τἀγαθόν.

Fr. 41, l. 18. Perhaps διὰ τὴν ἀ(πειρί)αν: and in l. 22, something like τὰ μὲν ᾠκειω(μένα) ἀδ αλ(είπτ)ως (δέχεται, τὰ δ' ἀλλόφυλα ἀπωθεῖται). Cf. frs. 18 and 32. The theory appears to be, that the Gods, having an infinite extent of choice, have the power of taking to themselves unceasingly all that is appropriate to their own nature, and rejecting all that is inappropriate to it (cf. τὰ πρόσφορα in col. 15, l. 5, etc.), and so of maintaining themselves eternally in a state of incorruptibility and happiness.

The question remains, What sort of 'appropriate things' are meant, and by what process they reach the Gods in their intermundial abodes?

If the view of the nature of the Epicurean Gods which I have stated elsewhere[1] is the true one, a possible answer to this question may be suggested. We may suppose that, from the innumerable 'images' given off from men and things, good and bad alike, which stream to the Gods, all that is godlike is assimilated by the Gods and goes to constitute their being, while all that is unsuitable is rejected; and in this way the perfection of the Gods is eternally sustained by an uninterrupted influx of 'things appropriate to their nature;' the balance being maintained by an equally uninterrupted efflux of matter in the form of 'images' of the divine being. In this way, the divine or perfect form would be constituted by the concretion of numberless imperfect material forms, the individual imperfections of which are eliminated in the process. This would in fact be the physical equivalent of the mental process of arriving at the idea or universal by abstraction from particulars; and given the problem which Epicurus set himself, to invent a material genesis of the ideal, it is difficult to see what other solution than this he could have attempted[2].

It should be noticed, however, that the word ἀλλόφυλα (together with its opposite ὁμόφυλα, occurs in a different connection in D. L. x. 154: ὁ τὸ μάλιστα θαῤῥοῦν ἀπὸ τῶν ἔξωθεν ἄριστα συστησάμενος, οὗτος τὰ

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[1] *Journal of Philology*, vol. xii. pp. 212 sq.: and see note on col. 10.

[2] The theory involved in this explanation has been suggested by Hegel (*Hist. Philos.* ed. Michelet, pt. 2, Opp. xiv. 507, commenting on D. L. x. 139). But it wants confirmation.

μὲν δυνατά, ὁμόφυλα κατεσκευάσατο, τὰ δὲ μὴ δυνατά, ἀλλόφυλα, οἷς ἀνεπίμικτος ἐγένετο, καὶ ἐξωρίσατο ὅσα τούτων μὴ λυσιτελεῖ πράττειν.

That is, the wise and happy man regards what is in his power as ὁμόφυλον, or congenial, and what is beyond his power as ἀλλόφυλον, or no concern of his; in other words, he accepts contentedly the limitations of his power.

It might seem natural to understand the words in a similar sense in the present passage; 'the Gods attend to what concerns them, and not to what does not concern them;' (cf. col. 7, l. 17: ἅπαντ' ἔχουσιν ἐν ἐξουσίᾳ πάσῃ τὰ πρὸς αὐτούς). But the verbs employed here (δέχεσθαι, fr. 18; διερείδεσθαι, fr. 32; ἀπειρία καὶ τῶν οἰκείων καὶ τῶν ἀλλοφύλων ἐστὶν αὐτῷ, fr. 41) tell against this explanation, as they imply the mere passive acceptance or rejection by the Gods of something *given* or *offered*, rather than *action on their own part* confined to certain limits.

Fr. 42. Possibly something like καὶ διὰ τοῦτ' ἐστὶν εὐδ(αίμων καὶ) πρὸς τὸν αἰῶνα διαμένω(ν ἀεὶ) ταῦτα [or ταὐτὰ] ποιεῖ καὶ οὐκέτι (?) τῶν κακῶν ἐστὶν ἀπ(ρόσ)δεκτος—.

Fr. 62, l. 4. Possibly ἀρχὴ(ν) κα(ὶ) α⟨ἰ⟩ωνίω(ν ὄ)ντων.

Fr. 65, l. 1 sq. Perhaps the general sense may have been as follows:—οἱ δὲ (τῶν) αἰων(ίων οὐ)κ ἐῶντες ἀρχὴν ἀπα(ιτεῖ)ν, (ἀ)γνοοῦ(σιν ὡ(ς οὐκ ἀρχὴν (ἀ)παιτοῦμ(ε)ν, ἀλλὰ τῶν αἰωνίων νοήσεων τρόπον (?)· ἦ χαρίεν εἰ περὶ μηδένος τῶν ἀϊδίων δε(ῖ) ἐπιζητεῖν μηδ' ἀποδ(ιδόν)αι, i. e. 'those who bid us not expect to find a *beginning* of the eternal, and not aware that it is not a *beginning* we expect to find, but only a mode of the eternal conceptions (?); for it would be absurd to say that *no* questions ought to be asked and answered about the eternal.'

The passage was written wrongly and then corrected; but it is impossible completely to make out the corrections. It appears as if in ll. 3, 4, οὐκ ἀρχὴν οὐδ' ἀρχικὰ ἀπαιτούμενα was first written, and then corrected to οὐκ ἀρχὴν ἀπαιτοῦμεν, while some word containing ω was inserted above the cancelled ἀρχικά. (The Nap. ed. takes the cross-stroke through the Α's to be a mark of *elision*; this is possible, but not certain.) Something seems to be wrong also in the double ΑΙΩΝ-, of l. 3; possibly αἰωνίων may have been written first, and then τῶν αἰωνίων written after it as a correction.

εἰ περὶ μηδένος τῶν ἀϊδίων δεῖ ἐπιζητεῖν μηδ' ἀποδιδόναι; cf. col. 14, ll. 21–23: τὸ τὰ ποῖα δεῖ ζητεῖν καὶ ἀποδιδόναι μέντοι περὶ θεῶν, καὶ τὰ ποῖα μὴ ζητεῖν μηδ' ἀποδιδόναι. In the same col. ἀπαιτεῖν is used, as here, in the same sense, *to expect an explanation.*

l. 7. Possibly Νικασικράτης δὲ καὶ τούτων τι – – – (ἔγ)ρ(αψεν ἀνα)γκαῖον εἶναι.

The name Νικασικράτης occurs also in pap. 182, περὶ ὀργῆς, col. 73 (Nap.), l. 5, col. 74 (Nap.), l. 28. He is there spoken of as an opponent.

Scotti gives Νικόστ(ρατο)ς, which has given rise to an imaginary Stoic Nicostratus, whose date is discussed in Zeller (*Stoics*, Eng. tr., p. 52).

Fr. 69, l. 4 init. Perhaps (ἐπ)ειδή(περ).

Fr. 74, l. 4. Perhaps προσηγορ(ίας), with the usual abbreviation for πρός.

Fr. 75, l. 4. τὸ τῶν Ἀντιφανείων (?) δόγμα. Cf. οἱ περὶ τὸν Ἀντιφάνην, in fr. 38 and col. 13, l. 7. But the space in pap. seems too large for ΕΙ.

Fr. 76, l. 3 sq. Perhaps ὀρχεῖσθαι καὶ τοιαῦτ' ἄλλα π(οιεῖν· ἄμο)υσα. τὴν δ' ἐρωτικὴν οὐδ' ὅσιον (λέγειν ἀ)ρετήν, αὐτόθεν τοῦ ἐρᾶν βλαβ(ερωτάτ)ου καὶ ταραχωδεστάτου καθεστῶτος.

This is an attack on the Stoic catalogue of virtues, which included a συμποτική and ἐρωτικὴ ἀρετή. Stob. *Ecl.* ii. 118: (The Stoics) δογματίζουσι καὶ ὅτι ὁ κατὰ νοῦν ποιῶν καὶ διαλεκτικῶς ποιεῖ καὶ συμποτικῶς καὶ ἐρωτικῶς. τὸν δ' ἐρωτικὸν καὶ διχῇ λέγεσθαι, τὸν μὲν κατ' ἀρετήν, ποιὸν σπουδαῖον ὄντα, τὸν δὲ κατὰ κακίαν ἐν ψόγῳ ὡς ἂν ἐρωτομανῆ τινα, — — — ὁμοίως δὲ τῇ ἐρωτικῇ τὴν συμποτικὴν παραλαμβάνουσιν εἰς τὰς ἀρετάς, τὴν μὲν περὶ τὸ ἐν συμποσίῳ καθῆκον ἀναστρεφομένην ἐπιστήμην οὖσαν, τὴν δὲ — — — ἐπιστήμην τοῦ καλῶς ἐρᾶν. Philodemus here denies the possibility of τὸ καλῶς ἐρᾶν, and consequently the existence of the corresponding ἀρετή. Cf. D. L. x. 118: ἐρασθήσεσθαι τὸν σοφὸν οὐ δοκεῖ αὐτοῖς. Also Philod. περὶ μουσικ. col. 13: κακοῦ καὶ (με)γάλου τῆς ἐρωτικῆ(ς) ὀρέξ(εω)ς οὔσης, — — — ἀρετὴν (ἐρ)ωτικὴν εἶναι νομί(ζει)ν (καταγ)έλαστον. Ib. col. 15, 15–20. Ib. col. 16: ἀλλὰ γὰρ ἐπεὶ πρὸς ἐρωτικὴν ἀρε(τ)ὴν οὐ φαίνεθ' ἡ μουσικὴ συνεργοῦσα, δῆλον ὡς οὐδὲ πρὸς ἥν φησιν ο(ἰ)κείαν αὐτῆς εἶναι, τὴν συμποτικήν. ἐγὼ δ' οὔτ' εἶναι τὴν καλουμένην συμποτικὴν ἀρετ(ὴ)ν — — — ἡγοῦμαι.

Fr. 77, l. 2 sq. 'As these things (sc. τὰ οἰκεῖα) come before him, he makes them his own, (or assimilates them,) and at the same time observes the measure in which (or such measure that) he incurs not the slightest pain, but applies himself to the enjoyment,' i. e. he avoids excess, and thereby escapes pain. Cf. 152, fr. 41, of which this fr. might be the continuation: and see fr. 39.

Fr. 78. Apparently the point is, that a God and an inanimate object are both free from evil, but in different ways. 'A god is not incapable of committing adultery in the same sense as a stone; the god *would* do it, *supposing that he willed.* But he never *would* will to do it, any more than the stone would. And so in general, if God had liked to choose evil rather than good, he would have done so; but as a

fact, having the power (to choose either, he prefers to choose the good).'

The Stoic doctrine was the reverse of this. Sen. *Ep.* 95. 49: 'Errat si quis (deos) putat nocere nolle; non possunt. Nec accipere injuriam queunt nec facere.' Sen. *Dial.* 4. 27. 1: 'Quaedam sunt quae nocere *non possunt, nullamque vim* nisi beneficiam et salutarem habent, ut di immortales, qui *nec volunt* obesse *nec possunt.*'

The particular crime of *adultery* is no doubt chosen for an illustration, as being commonly imputed to the Gods in the popular mythology. Cf. Philod. περὶ εὐσεβ. Gomp. pp. 10–12, and Plin. *N. H.* 2. 7: 'Super omnem impudentiam est *adulteria* inter ipsos (sc. deos) fingi.'

Scotti, with his usual ingenuity, explains the passage by a learned note upon amours *between* a god and a stone.

Fr. 80, l. 5. The strokes under οὐκ are probably meant to show that something is wrong. Is it possible that οὐκ has been written by mistake for μή?

Fr. 82, l. 2 sq. If the reading of Nap. is right, the sentence would run as follows: ἐπεὶ δέ, (τοῦ ποι)κίλου τρόπου δεδειγμένου, βλέπεται καὶ τῶν ἑλικωτέρων ἀρετῶν ἡ περὶ τὸν θεὸν ἐ(ξ) ἀϊδίου σύστασις,—. But my reading of the original differs.

It is difficult to say what can be meant by αἱ ἑλικώτεραι ἀρεταί. Possibly the words allude to the long Stoic catalogue of virtues, of which ἡ ἐρωτικὴ ἀρετή (fr. 76) is a sample. Cf. Plut. *Virt. Mor.* 2, p. 441: Χρύσιππος . . . ἔλαθεν ἑαυτὸν . . . σμῆνος ἀρετῶν οὐ σύνηθες οὐδὲ γνώριμον ἐγείρας. (Zeller, *Stoics*, Eng. tr. p. 260.)

l. 6. Perhaps οὐδὲ τ(ο)ῦ τὴν συνήθειαν ἐ(κείνοι)ς ὑπάρχειν—. Apparently the beginning of the subject of *friendship.*

On this subject Philod. finds himself in a dilemma. On the one hand, the Epicurean doctrine concerning friendship based it on the existence of *wants*, and the consequent interchange of services. D. L. x. 120: τὴν φιλίαν διὰ τὰς χρείας (γίνεσθαι). But the Gods have no unsatisfied wants; hence it would follow that they have no opportunity for friendship.

(Cf. the κυρία δόξα, D. L. x. 139: τὸ μακάριον καὶ ἄφθαρτον . . . οὔτε ὀργαῖς οὔτε χάρισι συνέχεται· ἐν ἀσθενεῖ γὰρ πᾶν τὸ τοιοῦτον. Also D. L. x. 77: οὐ γὰρ συμφωνοῦσι . . . χάριτες μακαριότητι, ἀλλ' ἀσθενείᾳ . . . καὶ προσδεήσει τῶν πλησίον ταῦτα γίνεται.)

On the other hand, friendship is essential to perfect happiness: (D. L. x. 148: ὧν ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὅλου βίου μακαριότητα, πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτῆσις), hence a place must be found for it in the life of the Gods.

Philod. apparently escapes the dilemma by arguing that (1) congeniality (συμφυλία) is a sufficient basis for friendship, even without the

interchange of services, (i. e. the account of friendship which makes it rest solely on χρεῖαι is inadequate); (2) interchange of services may go on as a matter of courtesy, even where there is no *need* of assistance. Therefore, friendship may and does exist among the Gods, in spite of the fact that they have no unsatisfied wants.

In Cic. *N. D.* 1. 43–4, 121–2, Cotta states the *first* half of the same dilemma, i. e. proves that on Epicurean principles friendship between the Gods is impossible. 'Quid melius . . . bonitate et beneficentia? Qua quum carere deum vultis, *neminem deo nec deum nec hominem carum*, neminem ab eo amari, neminem diligi vultis. Ita fit ut non modo homines a dis, sed *ipsi di inter se ab aliis alii neglegantur*. . . . Vos autem quid mali datis, cum *in imbecillitate* gratificationem et benevolentiam ponitis! Ut enim omittam vim et naturam deorum, ne homines quidem censetis, *nisi imbecilli essent*, futuros beneficos et benignos fuisse? . . . Hominum caritas et amicitia gratuita est. Quanto igitur magis deorum, qui nulla re egentes . . . inter se diligunt.' Philod. virtually accepts the conclusion of Cotta, and admits that there *is* a friendship not founded upon want and weakness.

The same question (viz. whether a perfect being will need friends) is raised, and the same dilemma stated, by Plato, *Lysis*, pp. 214–5, and Aristotle, *Eth. N.* 9. 9. 1 sq. Philod. in all probability borrowed the thought directly or indirectly from one of the two,—most likely from Plato, as we know that his library contained a commentary on the *Lysis* (pap. 208).

Fr. 87, l. 14. Possibly ΑΥΤΗΙ should be read for ΑΠΗΙ: in which case the meaning might be—'(where there is no need) of external utilities, (as in the case of the Gods) the community of nature affords it (sc. the divine nature?) the emotions for its social life. For it is impossible for them to have the community of nature and yet remain entirely without intercourse. And, indeed, even among us men, who in our weakness need friendship to provide for our wants, (friendship for the mutual satisfaction of wants is not the only or the highest form of friendship).'

Fr. 83, l. 6. Perhaps *καὶ γὰρ (τῆς ἁ)φῆς καὶ τῶν πρὸς τὴν ἁφ(ὴ)ν καὶ τὴν (ἀκο)ὴν καὶ πα(ρὰ? τ(ῶν ὅλων (τῶ)ν πρὸς τὴ(ν) φύσιν (ἔ)ξωθεν εἰ(σπιπτό)ν(των).*

Fr. 89, l. 12. *ἀστοχαστῶν* must be pres. part. from *ἀστοχαστέω* (*ἅπ. εἰρ.*). The meaning is either '*not aiming at*,' or '*failing to hit* (the right) quantity and quality.'

Fr. 84. The sense must have been something like *(εὐνοίᾳ) αὐτοὺ(ς τῇ παρ') ἀλλήλων (δεῖ χρῆσθαι, κ)αθ' ὅσον κ.τ.λ., καὶ μηδὲ κατὰ τοῦτο ἐμποδίζεσθαι, κ.τ.λ.*

Col. 1, l. 4. Perhaps *ἑ(αυ)τῶν* [for *ἀλλήλων*] *οἰητέον φ(ίλ)ους.*

ll. 6, 7. Cf. Cic. *N. D.* 1. 44. 121: 'Stoici . . . censent sapientes sapientibus *etiam ignotis* esse amicos.'

ll. 7, 8. Probably διόπερ οὐδ(ὲ) . . . (σο)φ̲ῶν φ(ί)λους ὄν τις εἴπ̲οι (το)ὺ(ς θεούς).

ll. 16–18 express the attitude of the Stoics towards the Gods. Epicurus (ap. Philod. περὶ εὐσεβ. Gomp. p. 124) wrote πε(ρὶ τῆς) οἰκειότητος ἥ(ν πρός) τινας ὁ θεὸς ἔχ(ει καὶ) τῆς ἀλλοτρι(ότητος), but Philod. objects to the use of the word φιλία in this connection. (For the Epicurean attitude towards the Gods, see note on fr. 86.)

For the Stoic doctrine here attacked, cf. Chrysippus ap. Plut. *de Comm. Notit.* 33: ἀρετῇ οὐχ ὑπερέχειν τὸν Δία τοῦ Δίωνος, ὠφελεῖσθαί τε ὁμοίως ὑπ' ἀλλήλων τὸν Δία καὶ τὸν Δίωνα, σοφοὺς ὄντας. Sen. *Ep.* 31: 'Hoc est summum bonum; quod si occupas, incipis *Deorum socius* esse, non supplex.' Id. *Ep.* 92: 'Et *socii* sumus ejus, et membra.' Id. *Const. Sap.* 8: 'Sapiens *vicinus proximusque diis* constitit (cf. συνεγγίζειν here,) excepta mortalitate, similis Deo.'

l. 16. Scotti almost surpasses himself here. He reads, in the face of evidence, καθάπερ εἱλίχεται θιγεῖν, and translates 'velut si *eo provolvatur* ut illos adtingat.'

Fr. 85. On the connection of this with the preceding fr., see above, p. 96.

l. 1. Possibly something like τὰ δ̳ὲ ῥ(ήματα) μὴ παραβιάζεσθαι.

l. 3. ἐνλείπουσι, dat. plur.

Col. 2, l. 13. ἐκτέλεια. (ἅπ. εἰρ.) should mean *perfection*; but its application here is not clear.

l. 25. If τό is right, the construction must have been something like τὸ τὴν συνεχεστάτην ἐπιβολὴν . . . (παρέχον,) in apposition to τοῦτο. The thing which so much increases happiness is no doubt friendship.

Fr. 86, l. 6. Possibly some one καταπλ̳ή̳ττε(ται), μα(κ)άρ(ιον ὁρῶν) οὐδὲν οὕτως ὡς θε(όν).

For the proper attitude of the Epicurean towards the Gods, see Philod. περὶ εὐσεβ. (Gomperz), pp. 96 sq., and p. 128; and cf. note on col. 10, ll. 2–6.

Col. 4, l. 21: ὅσα ἀποτελεῖ τι τῶν δεόντων ἄνευ μαντικῆς ἔχουσι. Is the subject οἱ θεοί, or οἱ ἄνθρωποι? Probably οἱ ἄνθρωποι, for the God '*habet exploratum* fore se semper cum in maximis, tum in aeternis voluptatibus,' Cic. *N. D.* 1. 51.

Cf. D. L. x. 135: (Epicurus) μαντικὴν . . . ἀναιρεῖ, . . . καί φησι, μαντικὴ ὡς ἀνύπαρκτος· εἰ δὲ καὶ ὑπαρκτή, οὐδὲν πρὸς ἡμᾶς ἡγητέον [τὰ γινόμενα].

For the Stoic view on divination, cf. Cic. *Div.* 2. 101: 'Et Chrysippum et Diogenem et Antipatrum concludere hoc modo: "si sunt dii neque declarant hominibus quae futura sint: aut non diligunt

homines; aut quid eventurum sit ignorant; aut existimant *nihil interesse hominum scire quid sit futurum;* aut non censent esse suae majestatis praesignificare hominibus quae sint futura; aut ea ne ipsi quidem di significare possunt. At neque non diligunt nos; . . . neque ignorant; . . . *neque nostra nihil interest scire ea quae futura sint;* erimus enim cautiores, si sciemus; neque hoc alienum ducunt majestate sua; . . . neque non possunt futura praenoscere. . . . Est igitur divinatio." '

Philod. here joins issue with the Stoics on the third head, asserting 'nihil interesse hominum scire quid sit futurum.' So Cic. *Div.* 2. 105 says: 'Magnus Dicaearchi liber est, *nescire* ea (quae eventura sint) *melius esse quam scire.*'

But according to Philod. (col. 7, ll. 33–5), Chrysippus himself was so far inconsistent on the second or fifth head as to admit that the Gods *could not* foretell *all* future events.

Col. 5, l. 26. Πάντες καὶ πᾶσαι, 'all the gods and goddesses;' as in Dem. *de Cor.* init., τοῖς θεοῖς εὔχομαι πᾶσι καὶ πάσαις, might of itself be hardly sufficient to prove that the Epicureans recognised distinctions of sex among the Gods; but the fact is confirmed by Cic. *N. D.* 1. 924 and 95, and Philod. (περὶ εὐσεβ. Gomp. 77), calls attention to Chrysippus' refusal to admit distinctions of sex in the case of the Gods, thus himself by implication asserting their existence. According to him, Chrysippus held μὴ εἶναι θεοὺς ἄρρενας μηδὲ θηλείας, ὡς μηδὲ πόλεις μηδ' ἀρετάς, ὀνομάζεσθαι δὲ μόνον ἀρρενικῶς καὶ θηλυκῶς ταὐτὰ ὄντα, καθάπερ σελήνην καὶ μῆνα. But the argument of the opponent in Cic. *N. D.* 1. 95: 'Nam quod et mares deos et feminas esse dicitis quid sequatur videtis,' implies that the Epicureans themselves did *not* draw the natural conclusion.

l. 28. ἐν σοφοῖς οὐκ ἔστι κατὰ τὸ κρεῖττον ἐν τοῖς τῆς ψυχῆς ἀγαθοῖς διαφορά. Cf. Philod. περὶ θανάτ. col. 1, l. 1 (Oxford copy): νῦν (δὲ σ)ο̣φῷ γενομένῳ καὶ ποσ(ὸν) χρόνο(ν ἐ)πιζήσαντ(ι) τὸ μέγιστον ἀγαθὸν ἀπε(ί)ληπται. D. L. x. 135: ταῦτα . . . μελέτα, . . . καὶ . . . ζήσῃ ὡς θεὸς ἐν ἀνθρώποις· οὐθὲν γὰρ ἔοικε θνητῷ ζῶν ἄνθρωπος ἐν ἀθανάτοις ἀγαθοῖς.

Plut. *N. P. Sua. V.* 7. 3: ἀφθάρτους καὶ ἰσοθέους ἀποκαλοῦντες αὐτούς.

These passages imply that the happiness of the wise man is perfect, or equal to that of the Gods; and consequently, that it 'admits of no degrees.' But an apparent contradiction occurs in D. L. x. 121: τὴν εὐδαιμονίαν διχῇ νοεῖσθαι· τήν τε ἀκροτάτην, οἵα ἐστὶ περὶ τὸν θεόν, ἐπίτασιν οὐκ ἔχουσαν· καὶ τὴν ἀνθρωπίνην, ἔχουσαν προσθήκην καὶ ἀφαίρεσιν ἡδονῶν. (With this should be compared Philod. περὶ θαν. col. 1, ll. 7–9: τῆς μὲν εὐδαιμ(ο)νίας ἀφαίρ(εσι)ς οὐ γίνεται τῆς γεγοννίας, κώλυσι(ς) δὲ τῆς ἔτι μετουσίας αὐτῆς.)

The two statements may perhaps be reconciled in the following

way[1]. Happiness, to Epicurus, means freedom from pain. (D. L. x. 139: ὅρος τοῦ μεγέθους τῶν ἡδονῶν, ἡ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις: ib. 128). Now man, as well as God, may (by acquiring wisdom) attain to complete exemption from pain *in the present*: and in this sense the happiness of the wise man is equal to that of the Gods, or 'admits of no degree of greater.' But the intensity of the God's happiness at each moment is increased by the certain assurance that it will *continue for ever*. (Cic. *N. D.* 1. 51: '(Deus) habet exploratum fore se semper cum in maximis, tum in aeternis voluptatibus.') Now man can never have this assurance; and therefore, when he has once reached the maximum of happiness attainable *without* it, in the extinction of pain or desire *in the present*, he has got all that nature has to give him; so that greater, or even infinite length of life, would add nothing to the intensity of his happiness (Lucr. 3. 944–49), the assurance that it *will* be infinite, which alone could do so, being wanting.

Still, Epicurus certainly lays himself open to a charge of inconsistency, when he grounds the superior happiness of the Gods on their immortality, and yet at the same time denies that the happiness of life is affected by its duration. (Cf. D. L. x. 145: ὁ ἄπειρος χρόνος ἴσην ἔχει τὴν ἡδονὴν καὶ ὁ πεπερασμένος. Cic. *Fin.* 1. 63: 'Neque majorem voluptatem ex infinito tempore aetatis percipi posse, quam ex hoc percipiatur, quod videmus esse finitum'). This point is made against him in Cic. *Fin.* 2. 87: 'Negat Epicurus nec diuturnitatem temporis ad beate vivendum aliquid afferre, nec minorem voluptatem percipi in brevitate temporis, quam si illa sit sempiterna. Haec dicuntur inconstantissime. Quum enim summum bonum in voluptate ponat, negat infinito tempore aetatis voluptatem fieri majorem, quam finito atque modico. . . . Quid est igitur, cur ita semper deum beatum Epicurus appellet et aeternum? Dempta enim aeternitate *nihilo beatior Juppiter quam Epicurus.* Uterque enim summo bono fruitur, id est voluptate. . . . Qua igitur re a deo vincitur, si aeternitate non vincitur? In quo quid est boni praeter summam voluptatem, et eam sempiternam?'

The Stoics were more consistent, and asserted without reservation that the wise man's happiness was equal to that of the Gods. Plut. *Comm. Notit.* 33. 3; Cic. *N. D.* 2. 153.

Col. 7. It is not necessary to the perfect happiness of the Gods that they should be *omnipotent*; all that is needed is that they should have power over all that concerns themselves, and desire nothing but what is in their power.

l. 16. περιΓ must contain some abbreviation: possibly, τοῖς δὲ

[1] *Journal of Philology*, vol. xii. p. 245.

θε(οῖς οὐδὲν) ἀγαθὸν περιγ⟨ίνεται⟩ διὰ τῶν τοιούτων (sc. by theories which make them omnipotent?).

l. 18. 'To count the waves' was a proverbial illustration of an aimless or profitless employment. Cf. Lucian, *Hermotimus*, 84: Αἴσωπος . . . ἔφη ἄνθρωπόν τινα ἐπὶ τῇ ἠϊόνι καθεζόμενον ἐπὶ τὴν κυματωγὴν ἀριθμεῖν τὰ κύματα, σφαλέντα δὲ καὶ ἄχθεσθαι καὶ ἀνιᾶσθαι. (The moral, as given by Lucian, is 'make a fresh start and forget the past.') Cic. *Ep. Att.* 2. 6. 1: 'Sic sum complexus otium, ut ab eo divelli non queam. Itaque aut libris me delecto, . . . aut *fluctus numero*.'

θίνιον ('the beach,' from θίς) does not occur elsewhere, though the form is implied by ἀκροθίνιον: but I can find no other word that would satisfy the requirements. Scotti's conjecture σκαφίῳ, 'naviculae,' is the result of an unseasonable reminiscence of Noah's Ark.

l. 29. Perhaps τὴν δύνα(μιν εἰληφ)ὼς καὶ τοῦ, etc.

ll. 29 sq. The assertion of the Stoics, that God is at once omnipotent and beneficent, is inconsistent with the existence of evil.

This inconsistency is set forth at greater length by Plut. *Comm. Notit.* 33. 4, 5: ἔστι δὲ οὗτος (the wise and happy man of the Stoics) οὐδαμοῦ γῆς, οὐδὲ γέγονεν· ἄπλετοι δὲ μυριάδες ἀνθρώπων κακοδαιμονοῦντες ἐπ' ἄκραν, ἐν τῇ τοῦ Διὸς πολιτείᾳ καὶ ἀρχῇ τὴν ἀριστὴν ἐχούσῃ διοίκησιν. καίτοι τί μᾶλλον ἂν γένοιτο παρὰ τὴν ἔννοιαν, ἢ τοῦ Διὸς ὡς ἔνι ἄριστα διοικοῦντος, ἡμᾶς ὡς ἔνι χείριστα πράσσειν; Ib. 34: τῶν κακῶν ἀρχὴν ἀγαθὸν ὄντα τὸν θεὸν ποιοῦσιν . . . καὶ γὰρ εἰ μὲν οἴονται τὸν Δία μὴ κρατεῖν τῶν ἑαυτοῦ μερῶν, . . . πλάττουσι ζῷον, οὗ πολλὰ τῶν μορίων ἐκφεύγει τὴν βούλησιν. . . εἰ δέ, ὥς φησι Χρύσιππος, 'οὐδὲ τοὐλάχιστόν ἐστι τῶν μερῶν ἔχειν ἄλλως ἀλλ' ἢ κατὰ τὴν τοῦ Διὸς βούλησιν,' . . . 'ὅδ' αὖτ' ἐκείνου φθόγγος ἐξωλέστερος.' μυριά⟨κις⟩ γὰρ ἦν ἐπιεικέστερον ἀσθενείᾳ καὶ ἀδυναμίᾳ τοῦ Διὸς ἐκβιαζόμενα τὰ μερῆ πολλὰ δρᾶν ἄτοπα παρὰ τὴν ἐκείνου φύσιν καὶ βούλησιν, ἢ μήτ' ἀκρασίαν εἶναι μήτε κακουργίαν, ἧς οὐκ ἔστιν ὁ Ζεὺς αἴτιος.

Col. 8, l. 7. τοῦ συνεχοῦς ὑπομνήματος implies a series of books or treatises, of which this is one. The question of the omnipotence of God, as well as 'the two preceding ones,' (i. e. probably all after col. 3, l. 10), is admitted here with some apology, as being 'connected with the present *appendix*,' or '*digression*,' (προσθέσει.)

ll. 15–38. Philod. argues, 'the Gods must be placed in a region apart, to secure them from harm; (therefore, they cannot reside in the heavenly bodies).'

l. 17. ἄλλους, sc. τόπους, probably.

l. 20. τοῖς θεοῖς δεῖ, sc. οἰκειοῦσθαι ἴδιόν τινα τόπον.

l. 33 fin. Perhaps τὰ(ς σ)υμπλ(οκάς).

l. 38–col. 9, l. 14. A most obscure passage. The general sense is perhaps as follows. An opponent maintains that there exist a god Helios and a goddess Selene, not identical with the visible heavenly

bodies, but 'at the same interval' with them. Philod. first states this view, and then, in col. 9, l. 7 sq., proceeds to criticise it.

What is meant by διάστημα? The word properly signifies the *interval* between two objects both at a distance from the observer; and accordingly, it should mean here either the space between two of the heavenly bodies, or the *space covered*, i. e. the *angle subtended*, by one of them. The illustration of the mirror and the reflection seen in it, which is given in the next sentence, rather tells in favour of taking ἐπὶ ταὐτοῦ διαστήματος to mean *subtending the same angle*. But it is possible that διάστημα is here used in the sense properly belonging to ἀπόστημα, viz. *distance from the observer*.

The word διάστημα occurs in a similar connection in D. L. x. 91: τὸ μέγεθος ἡλίου καὶ τῶν λοιπῶν ἄστρων, κατὰ μὲν τὸ πρὸς ἡμᾶς, τηλικοῦτόν ἐστιν ἡλίκον φαίνεται· . . . εἰ γάρ, φησὶ τὸ μέγεθος διὰ τὸ διάστημα ἀποβεβλήκει, πολλῷ ἂν μᾶλλον τὴν χρόαν. ἄλλο γὰρ τούτῳ συμμετρότερον [διάστημα] οὐθέν ἐστι. (Cf. the paraphrase of Lucr. 5. 564–591.) (The second διάστημα makes nonsense of the passage, and should be cancelled; for the sense required is οὐθὲν ἄλλο ἐστὶ συμμετρότερον τούτῳ (sc. τῷ διαστήματι) ἢ ἡ χρόα: the vividness of colour of an object varies in exact proportion with its 'interval,' i. e. probably its distance.)

The theory here stated appears to be that there is a sun-god, not *identical with* the visible sun, but *at the same distance* as the visible sun, (or *possibly covering the same space* as the visible sun, i. e. behind and above, but covered by it, as the reflection in the mirror is covered by the surface of the mirror.)

Col. 9, l. 4 fin. Perhaps ὡς αὐτίκ(α).

Col. 9, ll. 7–22, apparently contains Philod.'s refutation of the star-god theory: but I cannot understand it.

We should perhaps read δεῖ τι(νος) in l. 9, and translate, 'concerning this point, we maintain that one ought not to distinguish numerically (?) the interval of a thing, (and say) that one (part of it) is at one interval, and another at another; for . . . it is evident that we conceive both (the God and the star) as being at the same interval.' But if this is the meaning, οὐκ is strangely displaced.

l. 18. Probably τὴν (ν)ό(ησιν).

l. 19. Probably τούτοις οὕτω σμικρ(οῖ)ς [sc. τοῖς ἄστροις, which according to Epic. (D. L. x. 91) are 'not much larger than they appear.'] I. e. 'it is not right to say that the Gods are placed over against objects so small as the sun, moon, and stars, (as they would be according to the theory stated above,) but (we must say) that they exist independently (?).

l. 20. Probably καί begins a fresh sentence, containing a statement of the *true* relation between the Gods and the visible universe. It may have taken something like the following form καὶ κατὰ (τὴ)ν

ὑπ(έρ)βα(σιν τῆσ)δε τῆς μεταξὺ (διαστάσεως??) ἀποδοτέον τὰς συμπλοκάς. 'And we must assign (to the Gods) their connections (with the world) by way of the traversing (sc. by images) of this intervening space; (and not by direct attachment of the Gods themselves to visible bodies;) especially so according to this writer (?).'

The sense of ll. 23–6 may perhaps be given thus: ἀλλὰ κ(ἂν) ὁπόσον βούλεταί τις ἀπέχῃ τὰ (γ)εννητικά, τῆς (μ)εταξὺ διαστάσεως ὑπερβαίνε(ιν, ἢ μ)ὴ [O] συνημ(μέν)ους προπίπτε⟨ί⟩ν. 'For we must not suppose that the Gods are inseparable from and travel with the stars; but (we must suppose) that, even if we keep the generative elements at ever so great a distance (from the Gods), they traverse the intervening space, or else the Gods, being disconnected (with the matter that generates them), perish.' Cf. Cic. *N. D.* I. 109, where the Academician objects, 'quomodo probas continenter imagines ferri?' i. e. 'how do you prove that the stream of images which constitutes the Gods is never broken?' (See note on col. 10.)

This I take to have been probably the general meaning of the passage; but it is impossible to restore the exact words with certainty.

27. Possibly ὅτε μὲν ἐκ τῶν αὐτ(ῶν).

With this passage (l. 20, τὴν ὑπέρβασιν τήν(?)δε τῆς(?) μεταξὺ—: l. 24, τῆς μεταξὺ διαστάσεως ὑπερβαινο—: l. 27, ὅτε μὲν ἐκ(?) τῶν αὐτῶν): should be compared Philod. περὶ εὐσεβ. Gomperz, p. 118:—ἡ γεγεννη(μέν)η κἂν ἐξ ὑπερβά(σεως) τῶν μεταξύ, (καὶ τ)ὴ(ν) κατ' ἀριθμὸν (σύγκ)ρισιν ὅτε μὲν (τὴν ἐκ τῶν) αὐτῶν καλε⟨ῖ⟩ν, (ὅτε δ)ὲ τὴν ἐκ τῶν (ὁμοίων?). There seems to be some connection between the two passages; but both equally need explanation.

Col. 9, l. 36–col. 10, l. 6: the conclusion of the section. The Gods must be placed in a region apart, beyond the reach of anything that might interfere with their immortality; they cannot therefore be connected with bodies subject to growth and decay, such as the stars.

Col. 9, l. 42. The sense requires something like the following:— ἐπὶ δὲ ταὐτοῦ διαστήματος κοινῶς γενήτοις καὶ διαλύτοι(ς) οἵ(ο)υς εἴπαμεν τροποῦν(?) οὐ . . . προσῆκεν, ἀλλὰ καὶ γεν(ν)ᾶν ἔκ τινων ⟨ἰ⟩δ⟨ί⟩ων, i. e. 'it was not fitting to make beings such as we described (sc. the Gods) revolve [? τροποῦν can hardly be right] at the same interval as stars subject to the ordinary processes of generation and decay, but (it would be right rather) to generate them out of certain elements of a kind peculiar to themselves.'

The stars are κοινῶς γένητα, generated in the ordinary way, as opposed to the Gods, who are generated in a way peculiar to themselves (ἔκ τινων ἰδίων), viz. by streams of λόγῳ θεώρητα εἴδωλα. (See below.)

The letter before Ο . ΥϹ in l. 43 looks like an abbreviation. Is it possible that ΑϹ here stands for *ἄστροις* (?).

l. 43–col. 10, l. 1. The words following ΤΡΟΠΟΥΝ may perhaps be *οὐδ' ἐν (πυ)ρώδ(εσι)*, referring to the Stoic deification of the stars as founded on their *fiery* nature.

Col. 10, ll. 2–6. With the doxology with which the section ends, cf. fr. 86; and on the Epicurean worship of the Gods, see Philod. *περὶ εὐσεβ.*, e. g. (Gomperz) p. 76: *πάντα γὰρ σοφὸν καθαρὰς καὶ ἀκάκους δόξας ἔχειν περὶ τοῦ θείου, καὶ μεγάλην τε καὶ σεμνὴν ὑπειληφέναι ταύτην τὴν φύσιν· ἐν δὲ ταῖς ἑορταῖς μάλιστα*, etc.

Ib. pp. 101 and 110: *Ἐπίκουρος . . . προσεύχεσθαι . . . οἰκεῖον εἶναί φησιν, . . . κατὰ τὴν ἐπίνοιαν τῶν ὑπερβαλλουσῶν (δυνά)μει καὶ σπου(δαιότ)ητι φύσεων.*

Cf. Seneca *de Benef.* 4. 11: Epicurus tells men to honour God, 'propter majestatem ejus eximiam singularemque naturam.'

Cic. *N. D.* 1. 45: having stated the two fundamental attributes of the Epicurean Gods, their happiness and immortality, Velleius continues, 'si nihil aliud quaereremus, nisi ut *deos pie coleremus* et ut superstitione liberaremur, satis erat dictum: nam et *praestans deorum natura hominum pietate coleretur*, cum et aeterna esset et beatissima, (*habet enim venerationem justam quidquid excellit*) et metus omnis a vi atque ira deorum pulsus esset.' Ib. 115 (Cotta loq.): 'At etiam de *sanctitate*, de *pietate adversus deos* libros scripsit Epicurus. At quomodo in his loquitur? Ut Ti. Coruncanium aut P. Scaevolam, pontifices maximos, te audire dicas, non eum qui sustulerit omnem funditus religionem, etc. . . . "At est eorum *eximia quaedam praestansque natura* ut ea *debeat ipsa per se ad se colendam allicere sapientem*."'

For the opposite side of the contrast between the Epicurean and the popular religion, cf. Epic. ap. D. L. x. 123: *ἀσεβὴς δὲ οὐχ ὁ τοὺς τῶν πολλῶν θεοὺς ἀναιρῶν, ἀλλ' ὁ τὰς τῶν πολλῶν δόξας θεοῖς προσάπτων.*

Of *τοὺς νέους θεούς* in l. 4 I can give no satisfactory explanation. Perhaps foreign and recently imported worships, such as that of Isis, are meant. See Mayor, note on Cic. *N. D.* 2. 71. It should be noticed that the words are introduced as a correction, *τοὺς νάους* having first been written instead.

Col. 10, l. 6–col. 11, l. 42. On the *motion* of the Gods. A most obscure section.

ll. 6–13. 'The Gods do not move in fixed orbits, for that would be inconsistent with their happiness. On the other hand, they are not motionless; for that would be inconsistent with their nature as living beings.'

In the first part of the sentence, Philodemus is still opposing the theory of star-gods maintained by the Stoics, who held that the regu-

larity of the motion of the stars was in itself a proof of their divine nature (cf. Cic. *N. D.* 2. 43 and 55). An answer similar to that of Philodemus is given by Lactantius, 2. 5: 'Si deos ideirco esse opinantur quia certos cursus habent, errant. Ex hoc enim apparet deos *non* esse quod exorbitare illis a praestitutis itineribus non licet. Ceterum si di essent, huc atque illuc passim sine nulla necessitate ferrentur, sicut animantes in terra.'

l. 10. *οὐ γὰρ εὐτυχὴς ὁ ῥυμβονώμενος ἅπαντα τὸν βίον*· Scotti deserves credit for restoring *ῥυμβονώμενος*, 'whirled round;' but his next word is *ἀπαναριστήτως*, 'without his breakfast!'

For the thought, cf. Arist. *de Caelo* 2. 1, p. 284 a: *ἀλλὰ μὴν οὐδ' ὑπὸ ψυχῆς εὔλογον ἀναγκαζούσης μένειν ἀίδιον* (sc. *τὸν οὐρανόν*)· *οὐδὲ γὰρ τῆς ψυχῆς οἷόν τ' εἶναι τὴν τοιαύτην ζωὴν ἄλυπον καὶ μακαρίαν· ἀνάγκη γὰρ καὶ τὴν κίνησιν μετὰ βίας οὖσαν . . . ἄσχολον εἶναι καὶ πάσης ἀπηλλαγμένην ῥαστώνης ἔμφρονος, εἴ γε μηδ' ὥσπερ τῇ ψυχῇ τῇ τῶν θνητῶν ζῴων ἐστὶν ἀνάπαυσις ἡ περὶ τὸν ὕπνον γινομένη τοῦ σώματος ἄνεσις, ἀλλ' ἀναγκαῖον Ἰξίονός τινος μοῖραν κατέχειν αὐτὴν ἀίδιον καὶ ἄτρυτον.*

ll. 16–24. Enough of these lines is presented to show that they contained a description of the peculiar material constitution of the Epicurean Gods, as in some way affecting the question of their motion; but there is little hope of fully restoring the passage.

The Epicurean account of the divine body is contained in the much discussed passages, Cic. *N. D.* 1. 49: 'Epicurus . . . docet eam esse vim et naturam deorum, ut primum non sensu, sed mente cernatur, nec soliditate quadam, nec ad numerum, ut illa quae ille propter firmitatem *στερέμνια* appellat; sed, imaginibus similitudine et transitione perceptis, cum infinita simillimarum imaginum species ex innumerabilibus individuis existat et ad deos [or *ad eos*] affluat; cum maximis voluptatibus in eas imagines mentem intentam infixamque nostram intellegentiam capere, quae sit et beata natura et aeterna.' With this must be compared Cotta's repetition and criticism of the passage in §§ 105 and 109; and the parallel passage in D. L. x. 139: *ἐν ἄλλοις δέ φησι* (sc. *Ἐπίκουρος*) *τοὺς θεοὺς λόγῳ θεωρητοὺς εἶναι· οὓς μέν, κατ' ἀριθμὸν ὑφεστῶτας· οὓς δέ, κατὰ ὁμοείδ⟨ε⟩ιαν, ἐκ τῆς συνεχοῦς ἐπιρρύσεως τῶν ὁμοίων εἰδώλων ἐπὶ τὸ αὐτὸ ἀποτετελεσμένων, ἀνθρωποειδεῖς*[1].

A satisfactory explanation of these passages was first given by Lachelier (*Revue de Philologie*, 1877, p. 264 sq.). Adopting his view, we may paraphrase the passage in Cic. *N. D.* as follows[2]: 'The gods, though material, are not firm and solid, like the gross bodies of men and

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[1] Mr. Bywater defends the last word as it stands. It has usually been altered to *ἀνθρωποειδῶς*.

[2] The question is discussed at greater length in an article in the *Journal of Philology*, vol. xii. 1884, pp. 212 sq., of which what follows here is a summary.

tangible things, but of a far finer texture. They have not *numerical* or *material* identity, but only *formal* identity: in other words, the matter of which they are composed, instead of remaining fixed and identically the same through a finite space of time, as is the case with visible and tangible objects, is *perpetually passing away*, to be *perpetually replaced by fresh matter;* the *form*, or *arrangement* of matter, alone remaining unchanged. They are formed by perpetual successions of "images," or material films, of precisely similar form, which, having arisen (in some way here unexplained) out of the infinite abundance of atoms dispersed throughout the universe, stream to a sort of focus, and there, by their meeting and coalescence, constitute for a moment the being of the Gods; then, streaming away again in all directions, these same images pass into the (material) mind of man, bringing with them the notion of the blessed and eternal being whose body they had for a moment helped to compose, and whose form they still bear [1].'

The same subject is discussed in Philod. περὶ εὐσεβ. p. 80 (Gomperz, p. 110); ib. pp. 118 and 123.

In the present passage, λόγῳ θεωρουμένων αἰτίων, l. 20, appears to answer to 'sensu, non mente cernatur,' in Cic. *N. D.* 1. 49: 'percipi cogitatione, non sensu,' ib. 105; and λόγῳ θεωρητούς in D. L. x. 139. (Cf. περιληπτὰ μὲν διανοίᾳ, τοῖς δ' αἰσθητηρίοις οὐχ ὑποπίπτοντα, col. 15, l. 5). Similarly, οὐχ ἓν καὶ ταὐτὸ κατ' ἀριθμόν, l. 22, corresponds to 'nec ad numerum,' and 'neque eandem ad numerum permanere,' in Cic. l. c., and κατ' ἀριθμὸν ὑφεστῶτας in D. L. l. c.: and ἐξ ἄλλων καὶ ἄλλων, l. 19, must be compared with οὐχ ἧττον ἐκ τῶν αὐτῶν ἢ τῶν ὁμοίων στοιχείων ἑνότητες ἀποτελεῖσθαι δύνανται, and ἐκ τῆς ὁμοίων ἄλλων κἄλλων . . . συνχρίσεως, in Philod. περὶ εὐσεβ. p. 80.

l. 17. Perhaps ἀπ' αἰῶνο(s) ὕπη̲(ρχε)ν καὶ ἔσ̲ται.

l. 19. ἐν ἄλλοις καὶ ἄλλοις (sc. χρόνοις) probably; and in l. 21, ἕτερα καθ' ἕκαστον (αἰ)σθητὸν (χρόνον· καὶ) τό, etc.; i. e. 'the elements of which the divine body is composed are *different at each perceptible time*,' or after each finite interval of time.

l. 22. 'The thing generated (by the process described in the previous lines, i. e. the *divine body*), is not one and the same *numerically*, (i. e. *materially*), to all time, as we men are for the space of our lives, (but retains *only formal* identity).'

The O in line 23 needs explanation.

Col. 10, l. 34–col. 11, l. 7, seems to contain the application of the preceding account of the divine body to the question of the motion of the Gods. Without professing to offer a satisfactory solution of the difficulties of the passage, I would propose the following as a partial

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[1] 'De corpore quae sancto simulacra feruntur | in mentes hominum divinae nuntia formae,' Lucr. 6. 76.

explanation. '(Those who hold a certain view as to) the motion of the Gods, (those, namely, who identify them with stars moving in fixed orbits), destroy their very being. For (according to that view) the moving body must be *one*, and not *many* in its successive positions, and the living being must be always *the same*, and *not many like* things.' (But this view is contrary to the true account of the divine body just given, according to which it is *not* (materially) *one*, but *many* at successive moments; and so, those who maintain this theory 'destroy the being of the gods').

Then follows a parenthesis, to correct an over-statement of the sameness of matter in the moving body. 'Not but that such a God (as they describe) *does* change in the aforesaid way; for while consisting of *the same* elements (from moment to moment), he takes in turn the being of the *different* elements suited to generate him, at the successive periods of time.' That is, the moving star *does* from time to time lose *some* of its elements and take in *some* fresh ones, in the ordinary processes of nutrition and decay (cf. Lucr.: 'aether sidera pascit'); although *taken as a whole*, it consists of *the same* matter from moment to moment, and therefore cannot be identified with a God consisting wholly of *different* matter at each successive moment.

Then follows a sentence, the connection of which with what precedes it is difficult to explain. 'For there is a certain definite course, or orbit, which the elements (sc. those composing the stars) do not quit for all time [we should rather expect πρὸς τὸν αἰῶνα, as in l. 23]; but of the particular positions in this orbit, they occupy in turn, by the course of nature, first one and then another, so that the wholes (viz. the stars) composed of them are easily conceived as moving.

If this is right, Philod.'s argument may be summed up as follows: 'A star, while changing in position, remains for a finite time (mainly at least) the same in matter. Now the Gods do *not* remain, even for the smallest finite time, the same in matter. Therefore the gods cannot be identified with stars moving in orbits[1].'

The sense *course* or *tenour* for τόνος is sufficiently supported by the instances given in L. and S.

In lines 7–22 the question is whether a God can be said to *reside in* or *be supported by* a solid body such as a star.

ll. 10–13. 'We men, being solid bodies, (or possessing 'numerical identity,') could not exist, whether at rest or in motion, without some solid body as a base to support us;' (but it would be a mistake to infer that the same is true of the Gods, who are *not* solid bodies.)

στερέμνιος is the word technically used by Epicurus to describe

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[1] In the *Journal of Philology*, l. c., I suggested a different explanation, which I now see to be unsatisfactory.

solid bodies as opposed to the *imagines* given off by them, (e.g. in Epic. περὶ φύσεως, bk. ii. pap. 1149–993, and D. L. x. 46.) and by consequence, also to describe the visible and tangible bodies of men as opposed to the *quasi-corpus* of the Gods composed of streams of images (Cic. *N. D.* I. 49).

ll. 17–23. (If the Gods are *not* dense or materially permanent bodies), nature (?) would easily admit of a composite being apprehended only by thought (νοητόν, = λόγῳ θεωρητόν), and having a density apprehended only by thought (such as is the Epicurean god): but if a man conceives the Gods as mortal like himself, and dwelling in a region of density, and has no notion of their true nature (? or possibly ὡς διεστήκασιν, of the way in which they differ from στερέμνια like himself,) (he will necessarily think that they and their habitations must be objects of sense, such as the stars).

l. 18. φύσις (Nap.), and φάσις (Ox.), are both awkward. Possibly the right reading may be ἡ φράσις, 'the expression,' referring to some term used by Epicurus in connection with the divine body, which may have been introduced in the lost lines.

ll. 37–40. The question raised is whether the Gods use *furniture*. The sentence is incomplete; but the last clause makes it probable that Philodemus answered in the negative. ὡς ἡμῖν μέν, etc., should mean 'on the ground that they (sc. the satisfactions of our wants ?) are (continually) being *provided* for us men, (and hence the need. for us of instruments with which to provide them,) but are able to *be ready at hand* through all time, (and so make instruments superfluous,) for those beings who possess infinity unchecked (?) for furnishing things tending to their preservation.'

Col. 11, l. 42–col. 13, l. 70. Do the gods *sleep*?

ll. 7–10. Though a large part of the sentence is lost, the argument is clear. 'Sleep is like death; so much so, that the fact that the soul sleeps may be used as an argument to prove that it will perish. Therefore sleep is a thing tending to dissolution. But the Gods must be kept free from all things tending to dissolution; therefore, the Gods do not sleep.'

ll. 17–19. Probably, 'sleep is the result of weariness; but the Gods can never be weary.'

ll. 33–col. 13, l. 4. The meaning seems to be as follows: '(An opponent argues ?) that if we attribute sleep to the Gods, it becomes at most only *slightly* more difficult to attribute to them immortality. But in reality it makes more than a slight difference,—unless, indeed, he merely meant a sort of repose not amounting to real sleep; for to the statement so modified there is no objection.'

It is a curiously clumsy sentence, and the right punctuation is doubtful.

Col. 13, l. 4. Perhaps οὐδέ⟨ν⟩ should be read for οὐδέ.

Col. 13, ll. 5–13. Is sleep necessary to the Gods for the proper digestion of food? No.

ll. 8, 9. The sense must be, 'Since we see that no one needs sleep *in all cases* to assist digestion, though we certainly do need it after *certain kinds* of food. But the nutriment of the Gods is of the kind which does *not* make sleep necessary.'

The description of the τροφή of the Gods given here is not inconsistent with the view that their nutriment takes the form of an uninterrupted stream of images (see col. 10). By τροφή we need not understand *food* in the ordinary sense (as Zeller, Eng. tr. p. 468, appears to do; cf. Prof. Wallace's *Epicureanism*, p. 204). The Stoics, whose theology was not anthropomorphic, spoke equally of the τροφή of the Gods, meaning by it the conversion of other forms of matter into the divine fire-element (Plut. *Stoic. Rep.* 39). For the word λεπτομερές in this connection, cf. Plut. *Plac. Phil.* 1. 7. 18: Ἐπίκουρος, ἀνθρωποειδεῖς μὲν πάντας τοὺς θεούς, λόγῳ δὲ πάντας τούτους θ ε ω ρ η τ ο ύ ς, δ ι ὰ τὴν λ ε π τ ο μ έ ρ ε ι α ν τῆς τ ῶ ν εἰ δ ώ λ ω ν φ ύ σ ε ω ς: and cols. 17 and 18 of the 'Metrodori de Sensionibus,' Voll. Herc. Coll. pr. VI. 2. In fact, τὸ λεπτομερές is simply τὸ λόγῳ θεωρητόν regarded from the material side.

Cf. D. L. x. 65: ἡ ψυχὴ σῶμά ἐστι λεπτομερές.

ll. 17–20. The conclusion: 'There is no need to ascribe sleep to the Gods; we need admit, *at most*, only a state of repose *analogous* to sleep.'

ll. 20–25. *Breathing* (?) is as inseparable from the notion of a God as water from that of a fish or wings from that of a bird. Here, as always, the ultimate proof is an appeal to the πρόληψις, or 'conception,' which is the result of a series of past impressions (in this case, produced by impacts on the human mind of 'images' of the divine form). Cf. D. L. x. 33: πρόληψιν λέγουσιν . . . καθολικὴν νόησιν ἐναποκειμένην, τουτέστι μνήμην τοῦ πολλάκις ἔξωθεν φανέντος: and for the appeal to this πρόληψις as the criterion of truth, cf. Cic. *N. D.* 1. 43–45, and Philod. περὶ εὐσεβ. Gomperz, p. 96: τ(ῶν ἄ)λλων τἀναντ(ία κατ)αγινώσκου(σ)ιν, ὡς ἂν ὑπεναντί(α) τῇ προλήψει δογματιζόντων.

l. 20. The restoration ἐπισπωμένους πνεῦμα καὶ προϊεμένους is probably right, as it agrees with ἀναπνοῆς in l. 34, and the subject of *breathing* forms a natural transition to that of *speaking*, which follows in l. 36.

The previous history of lines 20, 21 is worth recording. Scotti, reading in his facsimile νοητεον δε κατα τον Ἑρμαρχον και . . . Π . Ε . . . . . ⧵ Ͻ ˥ . ΑΚΙ . . . . ΕΜΕΝΟΥϹ τους θεους, developes this in his text into νοητεον δε κατα τον Ἑρμαρχον, και (τον) Π(υ)θ̲(οκλη) (τα κλισι)α, και (περιθ)εμενους τους θεους: which he translates, with his

usual contempt for the niceties of grammar, 'Cogitandum est autem ex Hermarchi, et Pythoclis sententia *esse* tabernacula, et circumpositos Deos.' So far, we have nothing more than an average specimen of Scotti's scholarship. But it is more surprising that Zeller, disregarding the red ink in which Scotti's conjectures are printed, writes (*Epicureans*, Eng. tr. p. 468), 'They (the Epicurean Gods) also need dwellings,' and in a footnote, 'The *κλίσια* discussed by Hermarchus and Pythocles, cols. 13, 20, had reference to these, and not to ordinary feasts.' Thus tabernacles for the Gods have been evolved out of a single *α*. Unfortunately, this is by no means the only case in which inventions of the Naples editor have passed as authentic portions of the text.

ll. 33–36. The argument probably is, 'The Gods would not be what they are without respiration, as fire would not be what it is if wanting in heat.' It is the same argument as that used in ll. 20–25.

ll. 33–34. Perhaps *ὡς οὐδὲ* —— ? *χ(ωρὶ)ς λε(υκό)τητος*, or *λε(πτό)τητος*.

l. 36, col. 14, l. 13. Do the gods *speak* ? Yes, they talk Greek, or something like it.

In Cic. *N. D.* 1. 33. 92, the contrary is taken for granted: 'Habebit igitur linguam deus (sc. the God of the Epicureans) et *non loquetur*.'

In Sext. Emp. 9. 178 (from Carneades, according to Zeller, *Sceptics*, Eng. tr. p. 541, n. 1), the argument that 'if the Gods existed they would use speech,' is employed as a reductio ad absurdum of their existence. *Εἰ ἔστιν (ὁ θεός,) ἤτοι φωνᾶέν ἐστιν ἢ ἄφωνον. τὸ μὲν οὖν λέγειν ἄφωνον τὸν θεόν, τελέως ἄτοπον, καὶ ταῖς κοιναῖς ἐννοίαις μαχόμενον. εἰ δὲ φωνᾶέν ἐστι, φωνῇ χρῆται, καὶ ἔχει φωνητικὰ ὄργανα, καθάπερ πνεύμονα, καὶ τραχεῖαν ἀρτηρίαν, γλῶσσάν τε καὶ στόμα. τοῦτο δὲ ἄτοπον, καὶ ἐγγὺς τῆς Ἐπικούρου μυθολογίας. τοίνυν ῥητέον μὴ ὑπάρχειν τὸν θεόν. καὶ γὰρ εἰ φωνῇ χρῆται, ὁμιλεῖ· εἰ δὲ ὁμιλεῖ, πάντως κατά τινα διάλεκτον ὁμιλεῖ. εἰ δὲ τοῦτο, τί μᾶλλον τῇ Ἑλληνίδι ἢ τῇ βαρβάρῳ χρῆται γλώσσῃ; καὶ εἰ τῇ Ἑλληνίδι, τί μᾶλλον τῇ Ἰάδι, ἢ τῇ Αἰολίδι ἤ τινι τῶν ἄλλων; καὶ μὴν οὐδὲ πάσαις· οὐδεμιᾷ τοίνυν. . . . ῥητέον τοίνυν μὴ χρῆσθαι φωνῇ τὸ θεῖον· διὰ δὲ τοῦτο καὶ ἀνύπαρκτον εἶναι.*

The points of contact between this and our present passage are almost too numerous to be due to mere accident.

Col. 14, ll. 6–13. The argument is, 'Greek is the language of all the wise among men, so far as we know; but the Gods (being the ideal of humanity), must resemble the wise among men; therefore, Greek, or something like it, must be the language of the Gods.'

l. 12. Scotti's reading (accepted, e. g. by Zeller, *Epic.* Eng. tr., p. 468, n. 3,) is *μόνον οἴδαμεν γεγονότας θεοὺς Ἑλληνίδι γλώττῃ χρωμένους*. This makes nonsense, as it assumes the very point to be proved. Zeller (ib.) is equally mistaken in taking *θεοί*, and not *σοφοί*, to be

the subject of λέγονται; and his attempted explanation shows a complete misconception of the Epicurean criteria of truth. He says, 'The first statement (λέγονται, etc.) seems to refer to the words of the divine language quoted by Homer; the second statement (μόνον οἴδαμεν, etc.) to stories of the appearances of the Gods.' But Philodemus would have regarded an appeal to the authority of the poets on such a question as ridiculous (cf. περὶ εὐσεβ. (Gomperz) pt. 1, passim, and Cic. *N. D.* 1. 16. 42); and apparitions of gods speaking to men as mere delusions. (Cf. Lucr. 5. 1173: The images of the gods which impress themselves on the minds of men during sleep are available as evidence of the true nature of the divine beings away in the *intermundia*, whose forms they bear; but to regard these apparitions as *themselves* living beings capable of space and action would, according to Lucretius, be a vulgar error.)

For the curious blunder in the Naples facsimile at the end of l. 12, and the mythical 'abbreviation' for λλη to which it has given rise, see above, p. 99.

l. 19. *ἐπιτετμημένων οὖν καὶ τούτων.* The previous passage (col. 13, l. 36–col. 14, l. 18) probably contains an *epitome* of some previous writer's account of the speech of the Gods. (Cf. φησί, col. 13, l. 38.) But as Philodemus leaves the subject without criticising the views expressed, it must be supposed that he agrees with them.

l. 21. ἀποχρηματίζω (ἅπ. λεγ.) should mean to *transact* or *debate to the end*, to *finish off*, or *settle*.

ll. 23–4. χαρακτηρικῶς ἐπισυνάπτοντες probably means *ascribing* (attributes to the Gods) in accordance with their distinctive nature. For the use of συνάπτω in this sense, compare the corresponding subst. συναφή in col. 12, l. 38.

According to L. and S. χαρακτηρικός, where it occurs in MSS., is a false reading for χαρακτηριστικός; but it is unquestionably the form given here and elsewhere in the Voll. Herc.

ll. 34–5. Perhaps καθ(ά)περ ὅταν ἀ(ποδό)ντων ἡμῶ(ν οὕτω) μόν⟨ον⟩ (θινι [or ὅτι?] τρο)φῇ χρῶν(ται, προσαπαι)τῶ(σί τι)νες, etc.

ll. 38–40. καὶ . . . ἀπαιτῶσι depends upon καθάπερ ὅταν repeated.

τὰς ἐκμεμορφωμένας διὰ τῶν νοήσεων καθόλου τέρψεις = those delights represented vaguely (ἐκμεμορφωμένας = *informatas*) in the general by means of our conceptions (of the Gods). νόησις = πρόληψις, the sole ground and test of our knowledge of the divine nature. (Cf. D. L. x. 123: τὸν θεὸν ζῶον ἄφθαρτον καὶ μακάριον νομίζων, ὡς ἡ κοινὴ τοῦ θεοῦ νόησις ὑπεγράφη, μηθὲν μήτε τῆς ἀφθαρσίας ἀλλότριον, μήτε τῆς μακαριότητος ἀνοίκειον αὐτῷ πρόσαπτε· πᾶν δὲ τὸ φυλάττειν αὐτοῦ δυνάμενον τὴν μετὰ ἀφθαρσίας μακαριότητα, περὶ αὐτὸν δόξαζε. I. e. the only truth concerning the attributes (other than bodily) of the Gods known *directly* to man, because included in the

νόησις or πρόληψις of God, is the fact of their *immortality* and *happiness;* and beyond this, only so much can be known about them as can be inferred from the possession of these two attributes. See note on col. 13, l. 23.

l. 40–col. 15, l. 1. The sense requires something equivalent to καὶ τὰ⟨ς⟩ ἐπὶ μέρους τέρψεις.

Col. 15, l. 2: ὑπογραψάντων is presumably imperative: 'Let all sketch out (for themselves) in the general the other parts of the subject, as the nature (of the Gods suggests, or admits).' Scotti's καὶ ἀπῆν must be wrong, but I can think of nothing that could take its place without a violent alteration. (Possibly, καθ' ἥν? or καὶ μήν? But in either case, ἐστί, or some other verb, seems wanted to go with ἡ φύσις.)

ll. 2–10. Conclusion. '(The Gods) exist, and have been and will be preserved through all time.'

The difficult sentence which follows probably contains some explanation of the immortality of the Gods. Its meaning depends on the question what is the subject of the verbs γεγέννηκεν and γεννήσει. Scotti boldly changes γεγέννηκεν into γεγεννήκασιν, and γεννησΟΥ (the Naples reading) into γενηήσουσι, and translates (aspirating αὑτοῖς), 'suppeditaverunt sibi et suppeditabunt quae commoda sunt.' But even this violent alteration of the text by no means gets rid of the difficulty; for γεννᾶν means, not *suppeditare*, but *generare;* and it is well known that the Epicurean Gods generate nothing. We must therefore look for a subject as well as an object to the verbs, among the neuter adjs., of ll. 6 and 7. A *possible* way of construing the lines would be to take πάντα as subj. and τὰ πρόσφορα as the obj., translating 'all things have ever generated and will ever generate for them the things appropriate to their nature, (sc. those ὅμοια εἴδωλα by the confluence of which the divine being is constituted,)—these appropriate things being comprehensible by thought [περιληπτὰ διανοίᾳ = λόγῳ θεωρητά, for which see note on col. 10, l. 20], but not subject to the organs of sense, as these organs exist in animals.' That is, images such as are needed to constitute the Gods are perpetually given off by objects throughout the worlds; and consequently, there is nothing impossible in the immortality of Gods so constituted[1].

With τὰ πρόσφορα compare τὰ οἰκεῖα (opposed to τὸ ἀλλόφυλον) in fr. 18; and τὰ ᾠκειωμένα in fr. 41, l. 22.

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[1] *Journal of Philology*, 1884, p. 243.

I formerly thought of reading αὐτούς for αὐτοῖς, and translating 'all things appropriate to their nature generate *them*;' but the word in the original is unmistakably ΑΥΤΟΙϹ and not ΑΥΤΟΥϹ.

Title.

In the second line, supposing the ω in Ox. to be a mistake for c, (π)ερὶ τῆς φύσε(ως τῶν θεῶν) might be suggested as a possible reading. (This would perfectly agree with the indications of Nap.) The large interval between lines 1 and 2 makes it probable that a line is lost. The mark below, which Scotti reads as *Z* and expanded into κατὰ Ζήνωνα, but which looks more like Γ, may be stichometric.

PAPYRUS 26.

Φιλοδήμου περὶ Θεῶν α′.

The original of this papyrus is preserved at Naples. The writing is difficult to read, being smaller than that of the other Herculanean rolls, and somewhat irregular. The lines contain about thirty letters apiece; that is, are slightly under the 'normal' or hexameter length of thirty-six letters.

Of the two copies, Ox. is by far the best. It contains a large number of errors, but many of them are such as can be easily corrected; and in several pages it completes the sense by preserving detached strips of papyrus which were lost before the Naples copy was made. Nap. (published in Coll. Att. V. 153–175) not only suffers from the loss of these fragments, but is so inaccurate as to be nearly useless; and Comparetti's description of it, 'Residui . . . dalle quali poco si potrà ricavare,' is fully justified as regards the facsimile taken alone, though it has a certain value for purposes of comparison when used in conjunction with Ox. and the original.

The right order of the columns is that still preserved in the original, and followed by Nap. The pages in Ox., in this as well as in many of the other rolls, have been completely disarranged.

For the title, see notes ad fin. The title-page gives simply *περὶ θεῶν*; but the contents of the portion preserved would be better described by the words used in the conclusion of the book (col. 25, l. 23), *ὑπὲρ τῆς ἐκ θεῶν ταραχῆς*. The writer insists, like Lucretius (1. 62, sq., 3. 14, 6. 49, etc.), on the pernicious effects of the popular religion; and the theory underlying the whole is, that false notions about the Gods, and the resulting fear of death, are the chief impediments to that *ἀταραξία* or

philosophic calm which the Epicureans regarded as identical with happiness.

The best preserved part of the book (cols. x. to the end) consists mainly of two sections. The first of these (cols. x. to xv.) treats of the comparative liability of men and beasts to *ταραχή*. The objection that if the miseries of men are due to false notions about the Gods, the beasts, having no such notions, must be happier than men, is raised and answered; and the conclusion of the section, as summed up in col. 15, is that beasts are liable to terrors analogous to those of men, but are not, like men, capable of being relieved from their terrors by reason.

The second section (cols. 17 to 24) discusses the question whether the fear of the Gods or the fear of death causes greater misery. The view of Philodemus seems to be that the question is unanswerable, because the two kinds of fear are inseparably connected.

Col. 25 contains the conclusion: 'Our doctrine can deliver men from the misery caused by the fear of the Gods and of death. The vulgar will not receive this doctrine, but the *εὐφυής* will be saved by it.'

Pap. 157–152 may perhaps be regarded as a later book of the same work.

Pap. **26**, col. 1 = Ox. p. 19.

— — — — — — ΔΟΖΙ . ΝΑΔΕΙ — — —
ЄΙΜ . . . Ο *χωρὶς* Α . ΙѠΝΑ . . . . *γ(ί)νε(σ)-*
-θαι(?) καὶ τῶν αἰτίων . . . . Ν . . ΤΑΡΙϹ
μὴ παρακολουθεῖν καὶ ΔΙ . . Ι *φιλο* . . ΟΖΗΝ
ΤЄϹ *ἔνιοι μὴ δοκοῦντε(ς)* . . ΑΙϕ . . . . . .
τὰ τοῖς χυδαίοις ὅμοια π(ράτ ?)τοντες Ο . Ν
ΡѠΝ *(κ)αταφαινομεν-* . . . . . *στέλλουσ(ιν ?),*
ἕνεκα δὲ τῶν ἔνδον οὐ(δὲ ?)ν διαφέρου(σιν.)
καὶ φωρ(ῶ)νται δὲ ΚΑΘΡ . (. ?)ΝЄΗ *φιλοτ* . . . .
τα παραπλήτια δρῶντε(ς) ἐπι- . Τ . ΙΝΑΝΙ
ΛΗΤѠΝΑΝΡѠΝ *καὶ παν(τά)πασι(?)* . . . . .
καταμηνύουσιν ΟΙΔЄΙ . . . ΥϹΥΠΟ . . . .
φρείκης οὐδ' ἐν τῷ λοιπῷ χρόνῳ(.) . . . .
(δ?)οκεῖν δύνανται π(ᾶ?)σι π(οε?)ῖσθαι . . . . .
τοίνυν ἐπέρχεταί μοι Κ . ΙΝ . . Ϲ *δια-* . . . .
ΝѠΠΡ . . . *ὕ(σ?)τερα δόγματ(α)* . . . .
ἐπισημαίν(εσ)θαι τὸ μηδετ(ερο-?) . . . .
ΙΑΙ *γνησίως αἷς(?) ἐ(σ?)χον* ΥΠ . . . .
τις μύσας αὐτοῖς διδῷ ΗΤΙΠΑ . . . . . .
ϹѠΝΑ . . *βίαν ἀκολουθε(ῖ?)* — — —
. . ΙΝ . . . . ΧΘΗϹЄΙ . . . . . ΤΗΜ . . .
ΥΠЄ . . Δ . . ϹΔЄΤѠ . ΨЄ — — —
. ΚΑ . . Α . . . . . Ν — — —
. . . ΝΚΑΙ — — —

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2. fin. Ox. ΠΙΝΟ : N. Γ . ΝЄ .

3. init. Pap. (probably) and Ox. ΘΑΙ : N. ΘΑϹ. ib. fin. Ox. ΤΑΡΙϹ : N. ΤΑΡΤ.

4. fin. Pap. ΙϕΙΛΟ . . Ο‾ . . : Ox. ΙϕΙΛΟ . ∪ΖΗΝ.

5. init. Pap. clearly ΤЄϹЄΝΙΟΙ : Ox. ΤЄϹЄΙΔΟΙ : Nap. ΤЄϹЄΝ . . Ι.

6. Pap. ΧΥΔΑΙΟΙϹΟ . . . Α. ib. fin. Pap. ΤΟΝΤЄϹΟ : Ox. and N. ΓΟΝΤЄϹΘ.

7. init. Pap. ΡѠΝ.

8. Pap. ∪Υ . . ΝΔΙΑϕ : N. ΟΥ . . ΝΔΙΑϕ : Ox. Є7 . . ΝΔΙΑϕ.

9. Pap. ϕѠΡ . . ΤΑΙ . (ЄΤ ?)Α . Ρ . (. ?) Ν(Є ?)ΗϕΙΛΟ.

10. Pap. ΔΡѠΝΤЄ . ЄΠΙ . . Τ . . Ν(Λ ?).

11. init. Pap. ΛΗΤѠ . . . Ι . ѠΝ.

13. Pap. _ΙЄΙΚΗϹΟΥΔ . ΝΤѠΙΛΟΙΓѠΙ.

15. Pap. ЄΠЄΡ ʹЄΤΑΙΜΟΙΚ . . Ν . . Ϲ.

19. Pap. ΤΙϹΜΥϹΑ‾ΑΥΤΟΙϹΔΙΔѠ'.

Col. 2 = Ox. p. 17.

— — — περαινομένου — — — ταὐτόν φυσιο(λ)ογία ἴδιον(?) — — — δεικτέον — — φησ(ὶ? τ)ὸν θεὸν ζῷον — — κακὰ μητ — — δεκτικὸς(?) — — (ἔ?)σται δεκ(τι)κὸ(ς?) — — — πληρω — — —

Col. 3 = Ox. p. 15.

— — — τῶν ἄλλων ὅτι — — — θεὸν — — —

Col. 4 = Ox. p. 18.

— — — μνησ — — — ὑπολ(ή)ψεις — — — καθ' ἕτερον (?) — — — τρόπον η διὰ θεῶν ΒΟ — — δυνάμεως — — τοῖς πολλ(ο)ῖς συμφοραὶ — — τὰ δ' ἀκρειβῆ — — πάθεσιν — — διὰ τοῦτ(ο) θεο(?) — — τινα τῆς ψυχῆς — — πρώην ἐπελ(θ-?) — — — φυσ(ιο)λογ⟨ί⟩ας — — —

Col. 5 : not in Ox.

— — — (θ)εωρουμένου διὰ τὸ — — — κοινῶς — — — περὶ τοῦ — — — τηλικαύτας — — — ταραχ(?) — — — (ἀ?)πείρου — — —

Col. 6 = Ox. p. 24.

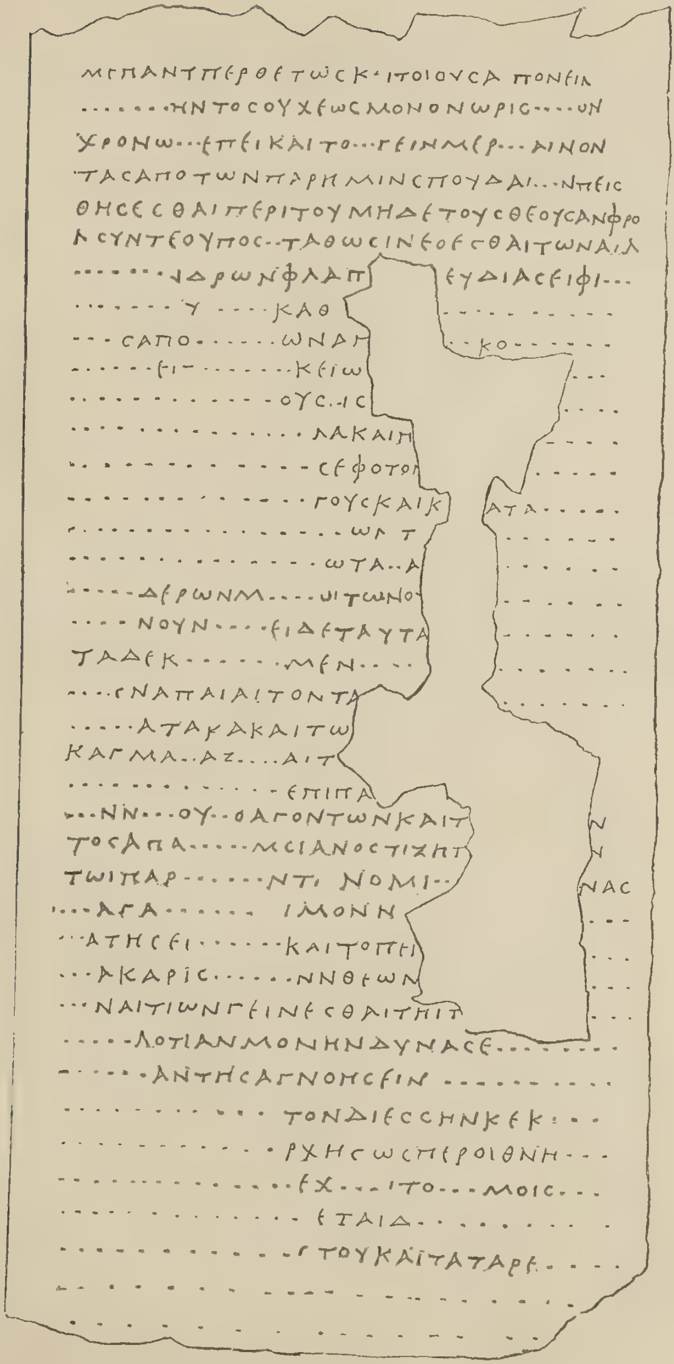
— — (φ)ύσεως — — εἶναι τῆς — — κρεῖττ(ον?) — — (β)εβαίων — — θνητ — — δυνάμε(ως?) — — χωρὶς — — ¶ — — (μέ?)χρι νῦν — — (τ)ὰς ὁδοὺς (?) ὡς — — — τὴν αὐτ(ὴ)ν — — — κακοὶ — — —

Col. 7 = Ox. p. 22.

1. ΔΕΝ ἀνυπερθέτως δεῖ(?) τοιούσδ(ε) πονεῖν,
2. (καὶ μ?)ὴν τοῦ(τ'?) οὐχ ἕως μόνον ὡρισ(μέν)ων
3. χρόνω(ν). ἐπεὶ καὶ τὸ (λέ)γειν(?) μετα(β)αίνον-
4. -τας ἀπὸ τῶν παρ' ἡμῖν σπουδαί(ω)ν πεισ-
5. -θήσεσθαι περὶ τοῦ μηδὲ τοὺς θεούς, ἂν φρο-
6. -νοῦντες ὑποσ [.] ταθῶσιν(?), ἔσεσθαι τῶν ΑΙΛ
7. . . . . (ἀ)νδρῶν βλαπ(τικοὺς?) εὐδίας ΕΙ(CΙ?).

— — — εἰ δὲ ταῦτα — — — εἰσάγοντα(?) — — — κακαὶ — — — ἀγόντων — — — (ὁ)μοίαν ὃς τὸ(!) ζητ(ούμενο)ν(?) τῷ παρ . . . . . ντι νομι(ζ?) — — — (μ)ακαρισ(τέον? τ)ῶν θεῶν — — αἰτίων γείνεσθαι τῇ — — (ἀν?)αλογίαν

Pap. 26. Ox: p. 22.



ΜΕΠΑΝΤΠΕΡΘΕΤΩϹΚ·ΙΤΟΙΟΥϹΑ ΠΟΝΕΙΛ
......ΗΝΤΟϹΟΥΧΕΩϹΜΟΝΟΝΩΡΙϹ....ΩΝ
ΧΡΟΝΩ...ΕΠΕΙΚΑΙΤΟ...ΓΕΙΝΜΕΡ...ΛΙΝΟΝ
ΤΑϹΑΠΟΤΩΝΠΑΡΗΜΙΝϹΠΟΥΔΑΙ...ΝΠΕΙϹ
ΘΗϹΕϹΘΑΙΠΕΡΙΤΟΥΜΗΔΕΤΟΥϹΘΕΟΥϹΑΝΦΡΟ
ΛϹΥΝΤΕΟΥΠΟϹ..ΤΑΘΩϹΙΝΕΟΕϹΘΑΙΤΩΝΑΙΛ
.......ΔΡΩΝΦΛΑΠ ΕΥΔΙΑϹΕΙΦΙ...
.......Υ....ΚΑΘ ....
...ϹΑΠΟ......ΩΝΑΠ ..ΚΟ......
......ΕΙ........ΚΕΙΩ ...
............ΟΥϹ..Ϲ ....
..............ΛΑΚΑΙΗ ....
............ϹΕΦΟΤΟ ....
..............ΓΟΥϹΚΑΙΚ ΑΤΑ......
...............ΩΑ Τ ......
..............ΩΤΑ..Α ......
.....ΔΕΡΩΝΜ....ΩΙΤΩΝΟ ......
....ΝΟΥΝ....ΕΙΔΕΤΑΥΤΑ ......
ΤΑΔΕΚ......ΜΕΝ.... ......
....ϹΝΑΠΑΙΑΙΤΟΝΤΑ ....
.....ΑΤΑΚΑΚΑΙΤΩ
ΚΑΓΜΑ..ΑΖ....ΑΙΤ
..............ΕΠΙΠΑ
...ΝΝ...ΟΥ..ΘΑΓΟΝΤΩΝΚΑΙΤ Ν
ΤΟϹΑΠΑ.....ΜϹΙΑΝΟϹΤΙΖΗΤ Ν
ΤΩΙΠΑΡ......ΝΤΙ ΝΟΜΙ.. ΝΑϹ
....ΑΓΑ....... ΙΜΟΝΗ ...
...ΑΤΗϹΕΙ......ΚΑΙΤΟΠΕΙ ...
...ΑΚΑΡΙϹ......ΝΝΘΕΩΝ ...
...ΝΑΙΤΙΩΝΓΕΙΝΕϹΘΑΙΤΗΙΤ ...
.....ΛΟΤΙΑΝΜΟΝΗΝΔΥΝΑϹΕ........
......ΑΝΤΗϹΑΓΝΟΗϹΕΙΝ ....
...........ΤΟΝΔΙΕϹϹΗΝΚΕΚ...
...........ΡΧΗϹΩϹΠΕΡΟΙΘΝΗ...
..............ΕΧ....ΙΤΟ...ΜΟΙϹ...
..............ΕΤΑΙΔ..........
..............ΕΤΟΥΚΑΙΤΑΤΑΡΕ....
....
....

μόνην δύνασθ̱(αι) – – – ἀγνοήσειν – – – (ἀ)ρχῆς ὥσπερ οἱ θνη(τοὶ) – – – ἔσται κατὰ γὰρ – – –

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l. 1. init. Pap. ΛЄΙΙ. ib. fin. Pap. Δ . ΙΤΟΙΟΥϹΔ . ΓΟΝЄΙΝ.

2. init. Pap. and N. ΗΝΤΟ . ΟΥΧ. (Barely space for two letters after ΤΟ.)

3. Pap. ¯ЄΙΝΜЄΤΑ . ΑΙΝΟΝ. (i.e. either Τ or Γ before ЄΙΝ.)

6. init. Pap. ΝΟΥΝΤЄ . ΥΠΟϹ . ΤΑΘΩ . ΝЄ . ЄϹΘΑΙ. (Space for one letter at least between ΟϹ and ΤΑ. The first Є of *ἔ(σ)εσθαι* might equally well be read Κ.) ib. fin. Pap. ΑΙ(Λ?).

7. Pap. ΝΔΡΩ . ϽΛΑΠ (the letter before ΛΑΠ might be either Β or Φ). ib. fin. Pap. ϲ(Υ?)ΔΙΑϹЄΙϹΙ (last two letters *probably* ϹΙ. No sign of ΦΙ, which is given by Ox. and N.).

Col. 8 = Ox. p. 23.

– – – ἔχοντα – – – μωρί(α?) – – – μηδ' ἀναιτίως – – – τῶν ἠθικῶ̳(ν?) ἀ(λ)λὰ δὴ – – – ἀμ(φι)σβητοῦ(σι πε)ρὶ μόνης τῆ(ς) – – – προσθεῖν(αι?) – – – γείν(εσ?)θαι χ̳ωρὶς (φ)υσιολογί(ας?) . . . . (ο)ὕ̱τως μὲν ἔκ τινος̳ τ̱αραχ̳(ῆς?) ἀπο . . . . . . πῶς οὐ – – – δυνα(μ)ένου̱ – – – (φ?)ύσιν – – – διδάσκεσθα(ι) – – – (κα?)ταλάβῃ παρα – – – ἐκπ(λ)ηττόντων – – –

Col. 9: not in Ox.

– – – (τῶ?)ν λόγων – – – (τ?)ὸν ἀγα̱θὸ(ν) – – – Διονυσιο̱-(?) – – –

Col. 10: not in Ox.

– – – ἀξιῶ – – – τοιοῦτος – – – σοφο – – – ἔχῃ δ(ο)ξ̱αις(?) ἐγὼ̱ μὲν̱(?) – – – ἠδυνήθ̱(η)ν ὥσπερ οὐ – – – (ο?)ἶς ἂμ μὴ μόνον ὀνομασίαν – – – βουλε̱(υ)σ̱αι(?) διόπερ – – – σοφὸς (β?)ουλ(ὴ?)ν ἀλλὰ – – – -νωσ(ι)ν οἱ θ(ε?)ῖοι καλοὶ – – – ἔτι κα⟨ὶ?⟩ πρὸς τούτο(ις?) – – – ἐκ(ε)ίνο̱υ(?) – – – α̱ἰτιολογίαν – – – (ἀν)ανκαίως αἰτιολο- – – – ἀνανκ̱αῖα – – – (ἀ)να(ν)καῖα δυνη- – – – (τῶ?)ν ἀν̱(α)νκαίω̱ν – – – (τ)ῶ̱ν αὐ(τ)ῶν – – – διευ(κ)ρινε̱ῖν – – – οὐχ ἕνεκα – – – (δείκ)νυται καὶ τὰ πρὸς – – – ἅπ(α)σαν(?) οὐκ ἀν̱αγ̳κα(ι-?) – – – τῶν ἀλόγων ζ̳ώ(ιων) – – – φιλοσοφίαν – – –

Col. 11 = Ox. p. 8.

— — — (ὑ)ποπτευο — — — ϕωΔωc(?) ἔχον — — — αὐτῶν — — — φάσκειν
— — — καὶ πα(ραπλη?)σίως ἡμῖν — — — τοῦτο φαῖμ(εν?) — — — (βα?)ν-
αύσοις(?) — — — ἐπιχαιρεκα(κία)ν(?) — — — (λογ?)ισμοῦ περὶ τ(οῦ?
ἀ)νθρ(ώπ)ου(?) . . . . . (τῶ?)ν παθῶν ΚΑ . . Ο τοῦ μηδὲν Ι . . . . .
(ζ)ῷα(?) παρα — — — ἐφ' οἷς — — — ἐλέγχει * — — — θνητου(?) Μϵ . .
ἀσύγκριτον ϵ . . . . . . (ἄν)θρωπον ὄν(τ' ? ἀνθ?)ρωπ — — — ἐν δὲ τούτ(οι)ς
εἰς ἰσότητα(?) — — — ΓϵΙΝ αὐτὸν ἀνάλογ(ο)ν — — — (ἐ)κ δὲ ταὐτοῦ γένους
ὑπαρ(χ) — — — καὶ τὸ βαιὸν(?) ἔχον πρὸς — — — δ' ἐκ ταὐτοῦ γένους
— — — ΗΙΝ . αλόγῳ θεωρ — — — (αἰ)σθήσ(ε)ι(?) ἀνάλο(γ)ον — — —
29. τότε δὲ . . . . Κ ἀνάλογά τινά τι-
30. -σιν προσαγο- . . . . Υ . (ἐ?)ν δὲ τοῖς
31. τῶν ὀντῶν . . . . (C?) κα(ὶ? τοῖ)ς ἀλόγοις ζῴ-
32. -οις τὴν ἀν(άλογον?) εἶν(αι τα)ραχὴν ἀποφαί-
33. -νω Μϵ — — —

31. Pap. ΤωΝΟΝΤωΝ . . . . (C?)ΚΑ . . . CΑΛ . ΓΟΙCΖ.
32. Pap. . . CΤ(Η?)ΝΑΝ . . . . . . ϵΙΝ . . . . (Ρ?)ΑΧ . ΝΑΠΟϕΑΙ.

Col. 12 = Ox. p. 4.

2. — — — ΠΡΙ . ωΙΚΑΙΜΙΖΟΥCΟΤ . . Χ . . . . . .
3. ΤΑΙ ψ(ε)υδεῖς (ὑ)πολήψ(ε)ις ἔχουσιν ΠΟ . . . . . .
4. Τ . . . . ϵΙΑΝ ἐν τοῖς οὖσιν εἶνα(ι?) φύσ(ει?) μή-
5. -τ' ἔμψυχον (μ)ήτ' ἀναίσθητον Δ . . . .
6. ἐπιφέρειν ἀνεκκαρτέρητον (ἢ) δυσεκ-
7. -καρτέρητ(ο)ν κακόν· οὐδὲ τἀγαθό(ν) ΤΟΙCΥCΜ
8. ΙCΟΝϵΙCΤ . . . ΚΚϵΙ . . . . ωΝ ἀνεκ(π)λήρω-
9. -τον ἢ δυσεκπλήρω(τ)ον τοῦτο Γ . . αἰωρ-
10. -ουμενα(?) . ΠΟ . . τὰ μὲν ὑπολήψ(εω)ν δ⟨ε⟩-
11. -κτικὰ ζῶ(.)α· καὶ εἰς ἄ(πε)ιρον ἐκβέ(βηκ)ε(ν)
12. τὰ δεινά. καὶ συνάπτειν τισὶν φύ(σε)σιν
13. τὰς τούτων ἀπεργαστικὰς δυνά(μεις)
14. ϵΥ φριττο . . ΠΥΝ (ὡ?)ς φρίττουσ(ι)ν ΟΥ . . .
15. ΙΤΟΙ δι' αὐτὸ τοῦτο θ'(?), ὅτι θεός(?), τοὺς θεο(ὺς?) ἔδε(ι??)
16. τι τοιοῦτο (εἶ?)ναι ΤΗΙΓΑΥΤΟΥCΝΟΜ Γ⅃ ΤΑC
17. Τ . ΔϵΑΑ . . . ΚΑ — — —
— — — τοια(ύ)τας — — — δ' οὐκ ἐλάττω ταρα(χὴν) — — — καὶ πολὺ

σφοδρι- . ΓΙΝ . . ευσια Ρ . . . . . τὸν ὀρθὸν τῶν ἀγαθ(ῶν) — — — ἡ φύσις ἤνεγκ(εν) . . . οὐδ' ἐκεῖνο (δι?)αφέρει δ' οὐθὲν — — — τὸ κακ(ὸν?) — — — λιπ(ό)ντας(?) ὡς εὐεκκαρτ(έρ)ητον ЄC . . . παθητικὸν γὰρ — — — καὶ μνήμαις — — — προσδοκίαις — — — δ(εκ?)τικὰ καθεστῶτα — — — (ἐκ)καρτερ(ή)τους ἁπάσας . . φύ(σει?)ς — — — παρουσίας ἐξέστα(ι?) . . ΚΑΙΑΝ ἀλόγῳ(?) . ΑΤ . δόξης τὰ(ς) αἰτίας(?) . . μεγίστη(?) ωΙCΟ . . Α CΟΙ καὶ προσδο(κί?)α — — — τὸ προστυχὸν — — —

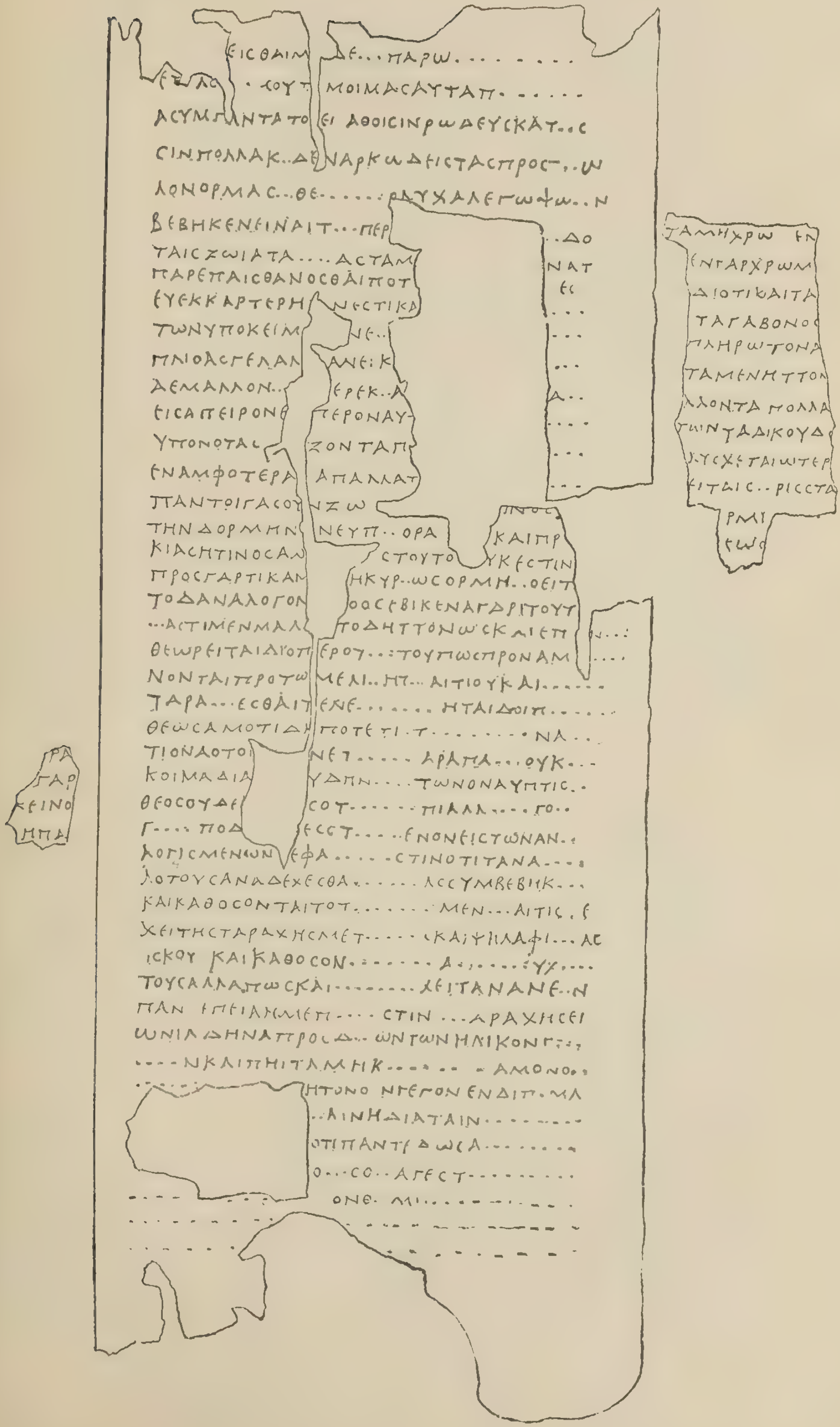
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2. Pap. ΜΙΖ.
3. Pap. ΤΑΨ . . . . ΠΟΛΗΨ . . CЄΧΟΥCΙΝ.
4. Pap. (Є?)ΙΑΝЄΝΤΟΙCΟΥCΙΝЄΙΝΑ.
5. Pap. ΤЄΜΨΥΧΟΝ.
6. init. Pap. . . . ΦЄΡ. ib. fin. Pap. (Δ?)ΥCЄΚ.
7. fin. Pap. ΤΑΓΑΘΟ . ΤΟΙCΥCΜ(?) : N. ΤΑΓΑΘΟ . ΠΗΟΥCΜ.
8. init. Pap. ΙCΟΝЄΙCΤ(?) : N. ΟCΟΝЄΚ .
9. fin. Pap. ΤΟΥ . ΟΓ . . ΑΙω(Ρ?) : N. ΤΟΥΤΟΓ . . ΑΙΝΟ.
10. init. Pap. ΟΥ . . . .: N. ΟΥΘЄ . . ib. fin. Pap. and N. Δ.
11. init. Pap. ΚΤΙΚΑΖC . (C?)Α : N. ΚΤΙΚΑΞ . . Α.
12. init. Pap. ΤΑΔЄΙΝΑΚΑΙ. ib. fin. Pap. and N. CΙΝ.
13. init. Pap. ΤΑCΤΟΥΤ(Ο?)Ν : N. ΤΑCΤΟΥΤωΝ.
14. Pap. ЄΥΦΡΙΤΤC . . . . . . ΙC : N. ΟΥΦΡ . ΤΤΟ . . ΤΥΝ . ΝC.
15. Pap. ΙΤΟΙΔΙ . ΥΤCΤΟΥ . . (Θ?)ΟΤ . (ΤΟΥ?)ΤΟΥCΘЄ : N. ΙΤΟΙΔΙΑΥΠ . ΙΟΥ‾ΙΘΟΤ . ΘЄΟCΤΟΥCΟЄΙ.
16. fin. Pap. Τ . . ‾ΑΥΤΟΥCΝ(Ο?)Μ/ : N. ΤΗΙCΑΥΤΟΥCΝΟΜΙ . . ΤΑ.

Col. 13 = Ox. p. 9.

2. ἐπ(ι)λο(γισ?)μοῦ Τ . ΜΟΙΜΑCΑΥΤΑΠ — — —
3. Α σύμπαντα το(ῖ)ς ἀ(γ)αθοῖς(?) ΙΝΡωΔЄΥCΚΑΤ . C
4. CΙΝ πολλάκ(ις) δὲ ναρκώδεις τὰς πρὸς τ(ὸ) κα-
5. -λὸν(?) ὁρμὰς . . ΘЄ . . . (π)ολὺ χαλεπωτέ(ρα)ς(?) (συμ?)-
6. -βέβηκεν εἶναι τ(ὰ)ς περὶ τὰ μὴ χρώ(μ)εν(α) δό-
7. -ξαις ζῷα ταρ(αχ)άς· τὰ μὲν γὰρ χρώμ(ε)να, τ(ῷ?)
8. παρεπαισθάνεσθαί ποτ(ε?) διότι καὶ ΤΑ . . ЄC
9. εὐεκκαρτέρητ(ό)ν ἐστι, κατὰ γὰρ(?) . ΝΟC . . .
10. τῶν ὑποκειμ(ένω)ν ε(ὐεκ)πλήρωτον, ἀ(να?)-
11. -πνοάς γε λαμ(β)άνει, κ(αὶ) τὰ μὲν ἧττον (τὰ)
12. δὲ μᾶλλον . . . . ЄΡЄΚ . ΑΛΛΟΝ, τὰ πολλὰ Α .
13. εἰς ἄπειρον ἑ(κά?)τερον αὐτῶν ΤΑΔΙΚΟΥΔ . .
14. ὑπονοίας . . . . ΖΟΝΤΑ π(ο)λὺ σχετλιώτερ(ον)
15. ἐν ἀμφοτέρα(ις) ἀπαλλάττει ταῖς (χω?)ρὶς στάσε(σιν?).

Pap. 26. Ox. p. 9.


ΕΙΣΘΑΙΜ ΔΕ...ΠΑΡΩ
...ΣΟΥΤ ΜΟΙΜΑΣΑΥΤΑΠ
ΑΣΥΜΠΑΝΤΑΤΟ ΕΙ ΔΘΟΙΣΙΝΡΩΔΕΥΣΚΑΤ..Σ
ΣΙΝΠΟΛΛΑΚ..ΔΕ ΝΑΡΚΩΔΕΙΣΤΑΣΠΡΟΣ..Ω
ΛΩΝΟΡΜΑΣ..ΘΕ.....ΑΥΧΑΛΕΓΩΦΩ..Ν
ΒΕΒΗΚΕΝΕΙΝΑΙΤ...ΠΕΡ ..ΔΟ
ΤΑΙΣΖΩΙΑΤΑ....ΑΣΤΑΜ ΝΑΤ
ΠΑΡΕΠΑΙΣΘΑΝΟΣΘΑΙΠΟΤ ΕΣ
ΕΥΣΚΚΑΡΤΕΡΗ ΝΕΣΤΙΚΑ
ΤΩΝΥΠΟΚΕΙΜ ΝΕ..
ΜΝΙΟΑΣΓΕΛΛΑΝ ΑΝΕΙΚ
ΔΕΜΑΛΛΟΝ.. ΕΡΕΚ..Α
ΕΙΣΑΠΕΙΡΟΝΕ ΤΕΡΟΝΑΥ
ΥΠΟΝΟΤΑΣ ΖΟΝΤΑΠ
ΕΝΑΜΦΟΤΕΡΑ ΑΠΑΛΛΑΤ
ΠΑΝΤΟΙΓΑΣΟΥ ΝΖΩ
ΤΗΝΔΟΡΜΗΝ ΝΕΥΠ..ΟΡΑ
ΚΙΑΣΗΤΙΝΟΣΑΝ ΣΤΟΥΤΟ ΚΑΙΠΡ
ΠΡΟΣΓΑΡΤΙΚΑΝ ΗΚΥΡ..ΩΣΟΡΜΗ..ΟΕΙΤ
ΤΟΔΑΝΑΛΟΓΟΝ ΘΟΣΕΒΙΚΕΝΑΓΑΡΙΤΟΥΤ
...ΑΣΤΙΜΕΝΜΑΛ ΤΟΔΗΤΤΟΝΩΣΚΑΙΕΠ
ΘΕΩΡΕΙΤΑΙΑΥΟΠ ΕΡΟΥ...ΤΟΥΠΩΣΠΡΟΝΑΜ
ΝΟΝΤΑΙΠΡΟΤΩ ΜΕΛΙ..ΗΤ...ΑΙΤΙΟΥΚΑΙ
ΤΑΡΑ...ΕΣΘΑΙΤ ΕΝΕ......ΗΤΑΙΔΟΙΠ
ΘΕΩΣΑΜΟΤΙΑ ΠΟΤΕΤΙ.Τ.......ΝΑ
ΤΙΟΝΔΟΤΟ ΝΕΤ.....ΑΡΑΠΑ...ΟΥΚ
ΚΟΙΜΑΔΙΑ ΥΑΠΝ....ΤΩΝΟΝΑΥΠΤΙΣ
ΘΕΟΣΟΥΔΕ ΣΟΤ.......ΠΙΑΛΛ....ΓΟ
Γ....ΠΟΔ ΕΣΣΤ....ΕΝΟΝΕΙΣΤΩΝΑΝ
ΛΟΓΙΣΜΕΝΩΝ ΕΦΑ.....ΣΤΙΝΟΤΙΤΑΝΑ
ΛΟΤΟΥΣΑΝΑΔΕΧΕΣΘΑ.......ΛΣΣΥΜΒΕΒΗΚ
ΚΑΙΚΑΘΟΣΟΝΤΑΙΤΟΤ.......ΜΕΝ...ΑΙΤΙΣ.Ε
ΧΕΙΤΗΣΤΑΡΑΧΗΣΜΕΤ.....ΣΚΑΙΥΠΑΛΑΦΙ...ΑΣ
ΙΣΚΟΥ ΚΑΙΚΑΘΟΣΟΝ.......Α......ΥΧ
ΤΟΥΣΑΛΛΑΠΩΣΚΑΙ........ΛΕΙΤΑΝΑΝΕ..Ν
ΠΑΝ ΕΠΙΙΑΝΜΕΠ....ΣΤΙΝ...ΑΡΑΧΗΣΕΙ
ΩΝΙΑΔΗΝΑΠΡΟΣΑ...ΩΝΤΩΝΗΝΙΚΟΝΓ
....ΝΚΑΙΠΗΙΤΑΜΗΚ....ΑΜΟΝΟ
ΗΤΩΝΟ ΝΓΕΓΟΝΕΝΔΙΠ.ΜΑ
..ΑΙΝΗΔΙΑΤΑΙΝ
ΟΤΙΠΑΝΤΕΔΩΣΑ
Ο..ΣΟ..ΑΓΕΣΤ
ΟΝΕ.ΜΙ
ΤΑΜΗΧΡΩ ΕΝ
ΕΝΓΑΡΧΡΩΜ
ΔΙΟΤΙΚΑΙΤΑ
ΤΑΓΑΒΟΝΟ
ΠΛΗΡΩΤΟΝΑ
ΤΑΜΕΝΗΤΤΟΝ
ΛΛΟΝΤΑ ΠΟΛΛΑ
ΤΩΝΤΑΔΙΚΟΥΔ
..ΥΣΧΕΤΑΙΩΤΕΡ
ΕΙΤΑΙΣ..ΡΙΣΣΤΑ
ΡΜΙ
ΕΩ
ΡΑ
ΓΑΡ
ΕΙΝΟ
ΗΠΑ

16. *πᾶν τοιγαγοῦν ζῷ(ον) . . . . (ὁ)ρμὴν* ι . . ,
17. *τὴν δ' ὁρμὴν ἄνευ π(ρο)ορά(σ)εως καὶ πρ(οσδο)-*
18. *-κίας ἤ τινος ἀν(αλόγο)υ(?) τούτο(ις? ο)ὔκ ἐστι ν(οεῖν?)·*
19. *πρὸς γάρ τι μέλ(λον?) ἡ κυρ(ί)ως ὁρμὴ (ν)οεῖτ(αι);*
20. *τὸ δ' ἀνάλογον (πά)θος ἐοικέναι(?) δῆ(?) τούτ(οις?),*
21. *(κ)αὶ τὸ μὲν μᾶλ(λον) τὸ δ' ἧττον, ὡς καὶ* ЄΠ . . N.
22. *θεωρεῖται. διόπερ ου . . . τ οὕτως(?) προλαμ(βά)-*
23. *-νονται π(ε)ρὶ το(ῦ) μέλλ(ο)ντ(ος?) αἰτίου καὶ . . . .*
24. *ταράτ(τ)εσθαι* TЄNЄI . . . . . HTAIΔOIΠ . . .
25. ΘЄѠC *ἀλλ' ὁτιδήποτε* TI . T . . . . N *α(ἴ)-*
26. *-τιον(?) αὐτοῖ(ς) φα(ί)νετ(αι?)* . . . ΑΡΑΠΑ . . *ουκ* . .
27. *καὶ μὰ Δία γὰρ (ο)ὐδ'* HN . . . TѠNONAYΠTIC . .
28. *θεὸς οὐδ' ἐκεῖνος* OT . . . . ΠΙΑΛΛ . . . ΓΟ . . .
29. Γ . . . . ΠΟΔ . HΠAЄCCT . . . ЄNONЄIC *τῶν ἀν(αλε)-*
30. *-λογισμένων (κ)εφάλ(αιόν ἐ)στιν ὅτι τὰς ἀ(να)-*
31. *-λόγους ἀναδέχεσθα(ι ταραχ?)ὰς συμβέβηκ(εν),*
32. *καὶ καθόσον ταὐτὸ* T . . . . . . MЄN . . *αἴτιο(ν) ἔ-*
33. *-χει τῆς ταραχῆς μετ'* . . . . C *καὶ ψηλαφί(ας?)* AC
34. ΙCΚΟΥ, *καὶ καθόσον* . . . . . . A . . . . . YX . . . .
35. TOYC *ἀλλά πως(?) καὶ . . . . (ἔ?)χει τῶν ἀνθ(ρ)ώ(?)-*
36. *-πων(?)· ἐπειδὴ* MЄΓ(Є?) . . *(ἐ?)στιν . . (τ)αραχῆς αἰ-*
37. *-ώνια δεινὰ προσδ(οκ)ώντων, ἡλίκον*

— — — *γέγονεν* — — — *ὅτι παντελῶς* — — —

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4. fin. Pap. ΠΡΟC . . (ΙΑ?) : N. ΠΡΟC‾ΙΝ.
5. fin. Pap. ΧΑΛЄΠѠ(ΤЄ?) . . (?) : N. ΧΑΛЄΠѠΤѠ . .
6. Pap. T . . ΠЄΡΙ.
7. init. Pap. and N. Ξ. ib. Pap. ΤΑ(Ρ?) . . AC. Below the beginning of 7, there seems to be in Pap. a horizontal stroke crossed by a short perpendicular one: probably to mark the beginning of a fresh sentence at *τὰ μὲν γάρ*.
8. Pap. ΘΑΝЄCΘΑΙ.
12. Pap. ЄΡCΚ . . .: N. ЄΡΥΚ . Α.
14. Pap. . ΠΟΝΟ(ι?)Α(C?) : N. ΥΠΟΝΟΙΑ.
15. Pap. ΑΠΑΛΛΑΤ‾ (i.e. probably the beginning of a second T). ib. fin. \CЄ.
16. Pap. ΤΟΙΓΑΡΟΥΝΖѠι. ib. fin. N /\ . . .
17. Pap. \NЄΥ. 18. Pap. AN . . . . . CTOYTO.
19. Pap. ΤΙΜι/ . . . H : N. ΤΙΜΗC . . . H.
20. Pap. ΑΝΑΛΟΓΟΝ . . ΘΟCЄ͵ΙΚЄΝ(Α . ΔΗ?)ΤΟΥ‾ : N. ΑΝΑΛΟΓΟΝ . . ΘΟCЄΡΙ . ЄΝΑΙΔΟ . ΤΟΥΤ.

21. init. Pap. . (Λ?)ΤΙ : (Ι clear :) N. . . ΤΟ. ib. fin. Pap. perhaps ΕΠ . . (C?), but last letter very doubtful.
22. Pap. ΤΟΥ(ΤΩ?)CΠΡΟΛΑΜ : N. ΤΟΥΠΩCΠΡΟΛΑΜ.
23. Pap. ΝΟΝΤΑ . . . Ρ . Ι◡ . ΜΕ(Λ?)Λ : N. ΝΟΝΤΑΙC . ΒΙΤΟ . ΜΕΛΛ.
24. init. Pap. ΤΑ(Ρ?)Α¯ . ΕCΘΑΙΤΕΛΕ. ib. N. ¯ΕΝΕΙ . . . . ΡΗΤΙ . ΔΟΙΙΞ.
26. init. Pap. ΤΙ(Ο?)ΝΑΥΤΟΙ.
27. init. Pap. Κ(ΑΙ?) : N. ΚΑΙ.
30. Pap. . ΕΦΑ, . ib. fin. N. ΤΑCΑ . .
31. init. Pap. ΛΟΓ.
32. Pap. and N. ΤΑΥΤΟ.
34. init. Pap. . . ΚΟΥ ΚΑΙ (blank before *καὶ*, to mark a new clause).
35. fin. N. ΕΤΩΝΑΝΘ . ◁ .
36. init. Pap. . . . ΕΠΕΙΔΗΜΕΓ(Ε?) : N. Τ◡ . Ν . ΕΠΕΙ . ΗΜΕΓΕ. ib. fin. Pap. ΧΗC . (Ι?).
37. Pap. and N. ΔΕΙΝΑ.

Col. 14 = Ox. p. 13.

2. — — — Ν *σχεδὸν* — — — — — — — — — *ζῴ(?)*-
3. -*οις ὅμοιόν τι πάσ(χουσι?)* . . ΙC *ῥηθή(σετ)α(ι?)*
4. *καὶ οὐ τὰ μὲν* ΒΡΕ . . . . . *δοξάζειν(?) θεοὺς* . ϽΝ
5. *καὶ ταράττεσθαι (ὡς τὰ?) ἄλογα τῶν ζῴων τὰ*
6. ΔΕ(?) *παιδία.* ¶. *καὶ τ(ὰ)ς δόξας ἔδει μὴ δὴ τὰς ὁ*-
7. -*μοίας τελειοῦ(σθαι), ἢ κατά γε τὸ γένος, ὥσ*-
8. -*τε καὶ τὰς ταραχάς.* ¶. *καὶ μὴν ὅ γε τέλειος ἄν*-
9. -*θρωπος, ὅταν ἐπὶ τοὺς θεοὺς ἀνεπιβληθ*-
10. -*ῇ(?) διειλημμένως, ἀδιαλήπτως ἐπι(βάλ?)*-
11. -*λει πολλάκις* . *κἂν μηδ' οὕτως, ἀλλὰ τὴν (ἐκ?)*
12. *τῶν ἐπιβολῶν ἔχει ταραχὴν διαμέ(νου)σαν.*
13. *εἰ δὲ μηδὲ τοῦτο συμβα(ί)νει(?), τό γε πέρα(ς ὑπερ?)*-
14. -*βαίνων(?) τῆς ἀλ(γηδό?)νος, οὐδὲ τὰς αἰτία(ς) ἀ(ν)*-
15. -*(τ)ῆς καθορίζων(?),* . . . *(σ)υ(ν)έχεται κακῷ (ἴσ?)ῳ(?)*
16. *(καὶ?) πᾶ⟨ι⟩ν(?) τὸ ζῶ(ν?)* . . . . ⟨ΑΥΤΗΙ *καὶ ταρα*-
17. -*(χ)ῇ σύνεστιν (καὶ?) τοῦτο* ΔΕΟΝΟC *ἀνθρώπων*
18. . . Ν . . . ΟΥCΙΝ . . . . *ἐστὶ μὲν ὡς ὑπεμνήσα*-
19. -*μεν.* ¶. *οὐ μὴν ἀλλ', εἴπερ(?) μ(ὲ)ν(?) οὐκ ἐν τοῖς πε*-
20. -*ρὶ θεῶν μόνον, ἀλλὰ κἂν τοῖς ἄλλοις εἴδε*-
21. -*σιν τῆς ψυχῆς, συνεγγίζων τοῖς ἀλόγοις, οἵ(α)ς*
22. *ἐκε(ῖν)α ταραχὰς ἔχει, τοιαύταις σ(υ)νέξε(ται?)·*
23. *καὶ* ΑC(?) *τὸ(?) διαφέρον καθό(λου ψ)ηλαφᾷ περὶ*

24. τῶν κατὰ μέρο(ς) δραστ(ικῶ?)ν αἰτίων, τα(ῖς)
25. μέν(τ)οι ταραχαῖς ταῖς (ἐκ) τῶν παθῶν καὶ
26. τῶ(ν) κακιῶν ὅλως παρακολουθούσαις ΟΥΙ
27. συν(έχ?)εταί τισιν (ὁ)μοίαις ἄλογον ζῷον
28. ΟΥ . . . ΟΙϹ ἐπειδ(ὴ) ὗς αἰτίοις(?) ὅ(σο?)ν οὐχ ὡς ЄΙ
29. ΘЄΝ . . Ν ἀναλό(γ)ους ἔχειν (τ)α(ρ)αχὰς(?) ὗν(?) (πε)-
30. -ρὶ θ(εῶ)ν, οὕτω κα(ὶ) . ΑΥΤΙ . . . . γὰρ δεῖ λέγει(ν)
31. τὸ μηδὲ ταραχὰς ЄΙΠЄΙΔ . . . . ΟΥϹΜΗΔΑ . Α
32. . . ΓΑϹ αὐταῖς ἅμα(?) φ . . . . . . ΑΙ ἐπιχαιρ(?)-
33. . . . . . ωϹ . Є . . ΜωΝΔΥ . . . ΑΙΜΟΝ . . . . .
34. (ψευδο?)δοξίας (ἀ)πάντων(?) . . ΔЄΤΟ καὶ π(ρ)ὸς
35. ὀργ(ὰς) καὶ θυμ(οὺ)ς καὶ ‾ . Ο . -παθιας(?) ЄΡ . . . . .
36. ΚΑΓΡΑΙ πολλὰ
38. — — — (ἀνα)λογίαν — — —
39. — — — — — πάντων ἀπολείπε(ται?) — — —
41. — — — — — — — (τοῦ ἀ)γαθ(ο)ῦ (κ)αὶ τοῦ κακοῦ — — —
44. — — — — — — — — — — οὐκ ἂν τις — — —

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2. Pap. ϹΧЄΔ.

3. Pap. and N. ΙϹΡΗΘΗ.

4. Pap. ΤΑΜЄΝΒΡ . ib. Pap. Δ . . . . ΙΝΘЄ . . . . ϽΝ : N. ΔΙΑ . . . ΝϹΥ.

5. Pap. ΑΛΟΓΑΤω . Ζωι . Ν (.?)ΤΑ (clearly no letter after ΤΑ, as in Ox.).

6. Pap. 2nd letter dub.: perhaps Α altered into Є by adding three strokes from left to right. N. Α. ib. Pap. space after ΠΑΙΔΙΑ ; next letter (Κ) larger than usual: and horizontal stroke above the beginning of the line: i. e. ¶. ib. Pap. Δ ϽΞΑϹЄΛЄΙΛΗ(ΛΗ?).

7. Pap. ΤЄΛЄΙΟ(Ν?). ib. fin. Pap. (Ͻ?)Ϲ.

8. Pap. space before second ΚΑΙ, and Κ larger than usual. ib. fin. Pap. ΤЄΛЄΙ . Ϲ(Α?)Ν.

9. fin. Pap. apparently ЄΠΙΒΛΗ: but doubtful. N. ЄΠΙΒΑΡ . .

10. Pap. ΑΔΙΑΛΗΠΤωϹ.

11. Pap. ΠΟΛΛΑΚΙ(Ϲ?)ΚΑΝΜΗΔΟΥΤ ϽϹ. ib. fin. Pap. ΤΗΙ.

12. Pap. ϹΧЄΙΤΑΡΑΧΗΝ : N. ЄΧЄΙ‾ΑΡΑΧΗΝ. ib. fin. Pap. ΜЄ . . . ϹΑΝ. (ϹΑ doubtful, Ν clear.)

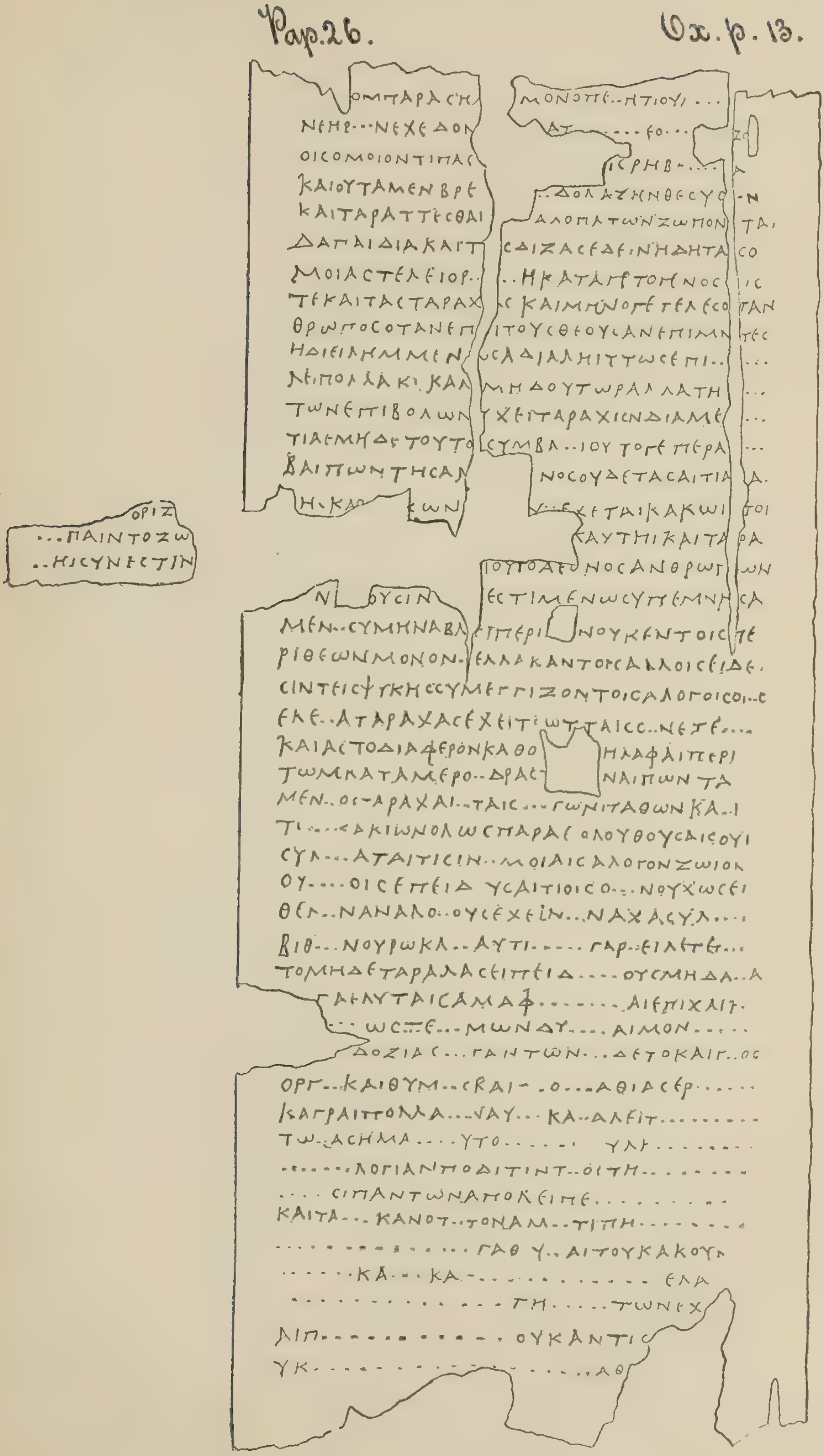
13. init. Pap. Є(ΙΔ?)ЄΜΗ : N. ЄΠЄΝΗ. ib. Pap. ϹΥΜΒ . . Νυ . : N. ϹΥΜΒΑ . Ι .

14. Pap. Β(Ρ . Τ?)ωΝ (more like βροτῶν than βαίνων) : N. Λ . ΙΤωΝ. ib. Pap. ΤΗϹΑ/ .

17. Pap. . . υΝυϹΑΝΘΡωΠωΝ : N. . . . ΝΟϹΑΝΘΡωΙ . υΝ.

19. Pap. after space, (Ο?)ΥΜΗΝΑ \(Λ?)

20. Pap. ΜΟΝΟΝ \Λ/ .

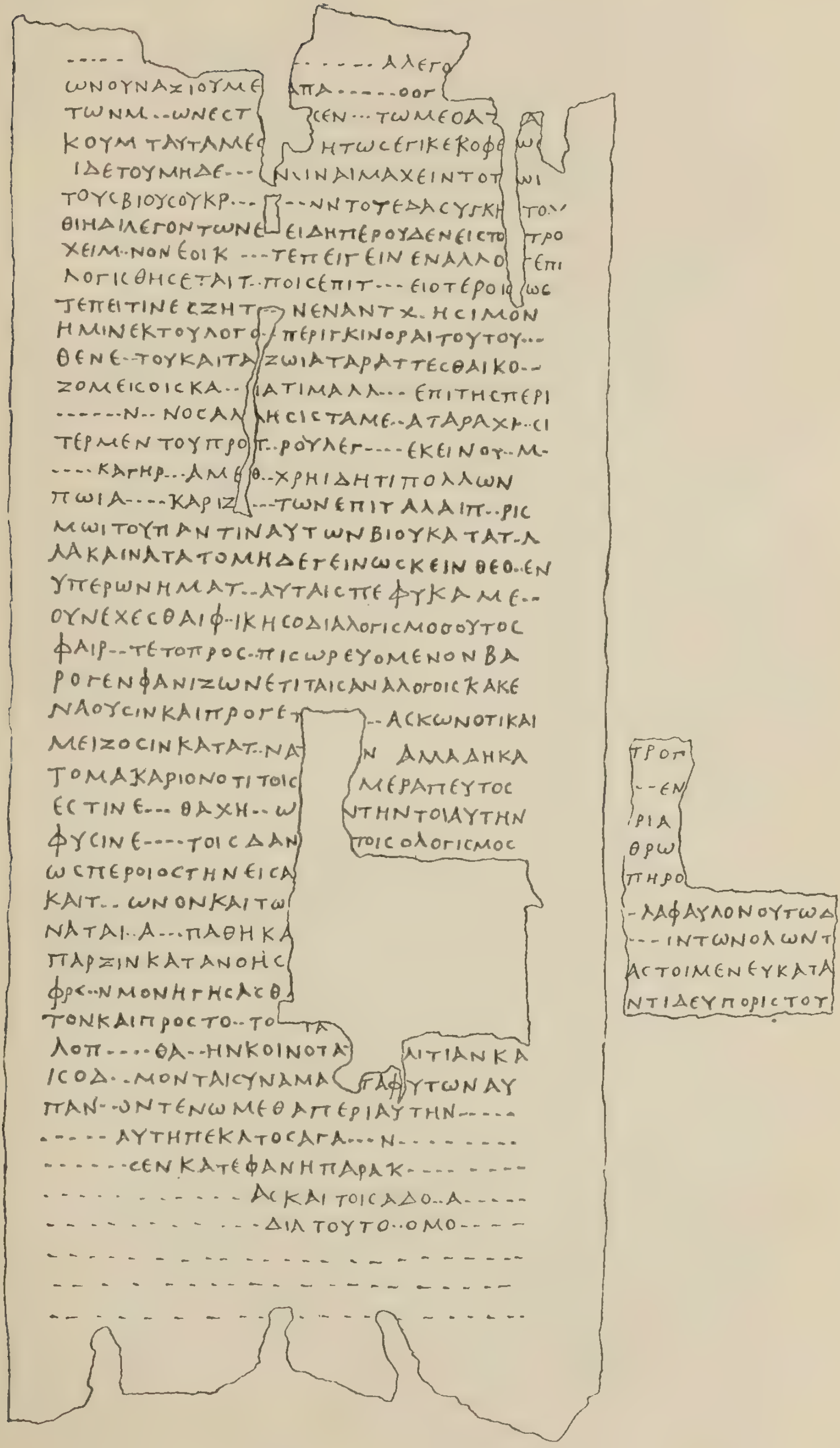

Pap. 26.
Ox. p. 13.

21. Pap. ΤΗϹΨΥΧ. ib. Pap. ϹΥΝΕΓΓΙΖ . Ν.
22. Pap. ΤΟΙ(Λ?) . . ΑΙϹ. 23. init. Pap. ΙΑΙΛ . ΙΖΟ.
24. init. Pap. ΤѠΝ : N. ΤѠΝ. ib. Pap. ΑΙΤΙѠΝ.
25. Pap. ΤΑΡ . ΧΑΙϹ. ib. fin. Pap. ΠΑϹѠΝΚΑΙ.
26. Pap. ΑΚ(Ο?)ΛΟΥΘ. 27. init. Pap. ϹΥ(Ν?) . . (Ε?)ΤΑΙ.
28. init. N. ΟΥϹ . . . ΙϹ. ib. Pap. as Ox. ΕΠΕΙΔ . ΥϹ. ib. fin. Pap. Ο . . ΝΟΥΚѠϹΕ .
29. init. Pap. ΘΕΝ . . Ν. ib. fin. Pap. .(ΑΡ?)ΛΧΛϹΥΝ.
30. init. Pap. . . . . Ν(Ο?)ΥΓѠ : N. ΡΙΟ . . ΝΑΥΓѠ. fin. Pap. ∠ΕΙΛΕΓΕ.
31. Pap. ΤΑΡΑΧ. 32. init. Pap. ΓΑϹΑΥ.

Col. 15 = Ox. p. 3.

– – – ΑΛΕΓΟ . . . . . .
ѠΝ οὖν ἀξιοῦμε(ν?) ἅπα(ντα?) . . ΟΟΓ . . . .
τῶν μ(ορί??)ων ἐστ- . . . . ϹΕΝ . . -τόμεθα ‾ . Α .
Κοὐδ(ε?) ταῦτα ΜΕϹ . . . ΗΤѠϹ(?) ἐπικεκοφό(τ?)ων
(μ)ηδὲ τοῦ μηδὲ . . . Ν εἶναι ΜΑΧΕΙΝ τότ(ε) μὲ(ν?)
τοὺς βίους συ⟨γ?⟩κρ(ινό)ν(τ)ων(?) τότε δ' ἀσυγκρ(ί)του⟨ς⟩
εἶναι(?) λεγόντων, ἐ(π)ειδήπερ οὐδὲν εἰς τὸ προ-
-κείμ(ε)νον ἔοικ(ε τοῦ?)τ' ἐπείγειν, ἐν ἄλλο(ι)ς ἐπι-
-λογισθήσεται τ(ό)ποις ἐπιτ(ηδ)ειοτέροις· ὥσ-
-τ' ἐπεί τινες ζητ(οῦσι)ν(?) ἐναντ⟨ία?⟩, χ(ρ)ήσιμον
ἡμῖν ἐκ τοῦ λόγο(υ) περιγίγνεται τούτου (οὐ?)-
-θέν, ἐ(κ) τοῦ καὶ τὰ ζῷα ταράττεσθαι ΚΟ .
ΖΟΜΕΙϹΟΙϹ κα(ὶ δ)ιατί μᾶλλ(ον) εἴ τι τῆς περὶ
(θεῶν? ἐπ?)ίνοιαν(?) ἐπιστάμε(θ)α(?) ταραχῆς, ὑ-
πὲρ μὲν τοῦ προτέρου λέγ(εται?) ἐκεῖνο Τ . Μ
. . . ΚΑΓΗΡ . ΑΜΕΘΑ, χρὴ(ι) δή τι(?) πολλῶν
ζῷα (μα)καριζ(όν)των ἐπὶ ταλαιπ(ω)ρισ-
-μῷ τοῦ παντὸς αὐτῶν βίου κατὰ τ' (ἄ)λ-
-λα καὶ κατὰ τὸ μηδὲ γεινώσκειν θεο(ύ)ς,
ὑπὲρ ὧν ἡμ(εῖ)ς τοσαύταις πεφύκαμεν
συνέχεσθαι φ(ρ)εικης(?), ὁ διαλογισμὸς οὗτος
ἀναιρ(εῖ?) τε τὸ προσ(ε)πισωρευόμενον βά-
-ρος, ἐνφανίζων ὅτι ταῖς ἀναλόγοις, κἀκε(ῖ)-
-να συζῆ⟨,⟩, καὶ προσέτ(ι? ἀποφ)αίνων(?) ὅτι καὶ
μείζοσιν κατά τ(ι)να τρόπ(ο)ν. ¶. ἀλλὰ δὴ καὶ
τὸ μακάριον, ὅτι τοῖς (μ)ὲν ἀθεράπευτός
ἐστιν ἡ (τα)ραχὴ (μ)έχρι ἂν τὴν τοιαύτην

Pap. 26. Ox. p. 3.



28. *φύσιν ἔ(χῃ?) τοῖς δ' ἀνθρώποις ὁ λογισμός,*
29. *ὥσπερ οἷός τ' ἦν εἰς ἄπηρο(ν)* — — — —
30. ΚΑΙΤ . . ΑΙΝΟΝΚΑΙΤΩ . ΛΑ *φαῦλον, οὕτω δ(ύ?)-*
31. *-ναται (τ)ά(τε?) πάθη κα(ὶ τ?)ὴν τῶν ὅλων ὕ-*
32. *-παρξιν κατανοήσας τοῖ⟨ς?⟩ μὲν εὖ κατὰ ⟨τὸ?⟩*
33. *φρ(ό)νιμον ἡγήσασθαι(?), τὸ(?) δ' εὐποριστότ⟨α?⟩-*
34. *-τον καὶ πρὸς το(ύ)τοι(ς)* ΙΑ — — —
35. ΛΟΠ . . . ΘΑ *(τ)ὴν κοινοτάτ(ην) αἰτίαν κα-*
36. *-ὶ εὐδ(αι)μονίας οὖν ἅμα (με)τὰ(?) φυτῶν αὖ*
37. *πάν(τ)ων γενώμεθα περὶ αὐτὴν . . .*
38. . . . . ΑΥΤΗΠΕΙΑΤΟϹ *ἀγα(θὸ?)ν* — — — ϹΕΝ *κατεφάνη παρα* Κ — — — ΑϹ *καὶ τοῖς* ΑΔΟ . Α — — — *διὰ τοῦτο* . ΟΜΟ — — —

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3. Pap. ΟΜΕΘΑ.
4. init. Pap. ιΟΥ(Δ?) . ib. fin. Pap. ϲΚΟφ . ΩΝ.
5. init. Pap. ⊣ΔΕ. ib. fin. Pap. ΜΑΧ . (.?)ΝΤΟΤ—: N. Ν . . ΝΑΙ-ΜΑΧΟΝΤΟΤ . ΝΙ .
6. Pap. ⸌ΟΥϹΒΙΟΥϹΟΥΚΡ : N. ΤΟΥϹΑΙΟΥϹΟΥΚΡ. ib. fin. Pap. ΚΡ . ΤΟ⸌.
7. init. Pap. Η(Α?) . ΛιΓΟΝΤΩΝ : N. ΤΗΝΛΟΓΟΝΤΩΝ. ib. Pap. apparently (Ε?) . . ΥΔΗΠΛ . , N. Ͱ . ΕΔΗΠΛ . , for Ox. Ε . ΕΙΔΗΠΕΡ.
8. init. Pap. ϹΕΙΜ.
10. Pap. ⌒\ΙΑΝΤ(.?)Χ . ⊣ϹΙΜΟΝ : N. . ΝΑΝΤΧ . ΙϹΙΜ . Ο.
11. Pap. Π . . ΙΓΙΓ(Ν?) . ‾ΑΙ. 12. fin. Pap. Κ/ (?)
13. init. Pap. ΖΟ'\Ε(Ι?)ϹΟΙϹ, with Ͻ above the Ζ. ib. Pap. and N. ΕΙΤΙΤΗϹ, not, as Ox., ΕΠΙΤΗϹ.
14. Pap. (Ι?)ΝΟ(Ι?)ΑΝ(.?)ϲ‾ΙϹΤ : N. ΝΟΙΑ . . . ϹΙϹΤ.
15. Pap. ΠΡΟΤΕΡΟΥ. ib. Pap. ΝΚΕΙΝΟΤ . ι Ι(.?) : N. ΕΚΕΙΝΟΤ . ΜΟ.
16. Pap. ΙΗ . . . ΑΜΕΘϹ ΧΡΗΙΔΗ. 17. init. Pap. ΞΩΙΑ.
18. Pap. ΠΑΝΤΟϹ.
19. Pap. and N. ΚΑΤΑ. ib. fin. Pap. ΘΕΟ . Ϲ : N. ΘΕ . Ϲ .
20. Pap. and N. ΗΜ . ϹΤ . . ΑΥΤΑϹ. ib. fin. Pap. ΜϹΝ.
21. init. Pap. ϹΥΝ. ib. Pap. φ . (Ε?) . ΚΗϹ : N. φ . . ΚΗϹ.
22. init. Pap. (Α?)Ν(ΑΙ?)Ρ . . ΤΕ : N. φΑΙ . . . ΤΕ.
23. init. Pap. ΡΟϹ. ib. Pap. ΖΩΝ . ΤΙ.
24. init. Pap. ΝΑ . . (Π?)ΗΚΑΙ : N. ΝΑϹΥΞΗΚΑΙ. ib. Pap. ΠΡ(Ο‾ϹΠ?) : N. ΡΤΟ‾ΟΙ. ib. Pap. (ϲ?) . ΙΩΝΟΤΙ : N. ϹΑϹΗΩΝΟΤΗ.
25. fin. Pap. Κ/ (Ι?). 26. fin. Pap. \(Ͻ?)ΕΡΑΠΕΥΤϹϹ.
27. Pap. ΕϹΤΙΝ . . . . ΑΧΗ . . ΕΥ : N. ΕϹΤΙΝΙ . . . . ΑΧΗ . \Ι.
30. Pap. ΚΑΙΤ . . (Α?)ΙΝΟΝ : N. ΚΑΙΤ . . ΕΙΝΟΝ.
33. Pap. (Þ?) . . ϛΙΝ ΟΝ. 34. Pap. ΤΟ . ΤΟι.
36. Pap. Ε . . . . Λ(Ο?)ΝΙΑϹ Ͻ(.?)Ν.
38. Pap. ΕΙΑΤΟϹ (*not ἕκαστος*).

Col. 16 = Ox. p. 7.

1. — — — — — — — ἐπιζητηματ-(?) — — —
3. ἀλ(γ)ηδόνω(ν?) . . . . . . ΗCΤΟ . . . ἀπλή(στοι?)
4. εἰώθαμεν ΠΟ . Α . . , ἐπειδ(ὴ σ)χέδον . . .
5. τὸ τὰ τρία ΚΑ . . . . υΕΙΕΤΑ. ¶. (κ)αὶ δὴ καὶ π(ε?)-
6. -ρὶ τῆς ἀναπολαυστίας ωΝ τὰ πρά(γ)μα-
7. -(τ᾽?) ἤνεγκεν ΑΙΤΙΝωΝ . . . . Ρ μέγιστα καὶ
8. κοινότατα ζωῆς(?) . . . . . ταύτην τὰ ὑ(?)-
9. -πὲρ τῶν κατὰ μέρο(ς ἀπ)άντων(?) Ν . . Ν
10. ΟΥ . ΗΡΜΟΥΤΕ . ΔΙΑΤ . . . . ΛΕωC ἀπ(ά)τη-
11. -σιν ὡ(ς?) ἂν ὑπὸ δοξῶν . . . πολυπλόκων(?)
12. ἐπιγεννωμένων τιν(ῶ)ν, τό τ᾽ ἐπὶ τὴ(ν)
13. κοινοτάτην (ἀ)νατρέχον αἰτίαν ἀ(ν)τὶ(?)
14. ἀν(ω)τάτης(?) ἀ(π?)ολεσο- . . . C ἄχρηστον (ὅ?)ν.
15. καὶ δὴ καὶ τὸ παραπλή(σιο)ν εἶδος . ΤΕ
16. . ΧΑ . . ΤΗCΕΦΑΡΜ . . . . . περὶ μὲν οὖν
17. . . . ΑΝΟΥΚΟΔ . ΑΤΙΑΝ . . . CΤΙ πλείω ∖ΕΤΟΙ
18. περ(ὶ γ)ὰρ τοῦ ποτέραν δ(εῖ?) — — —
19. τὴν ἐκ ψευδ(οδο)ξίας ΠΕΙ . . ωΝ ταρα(χὴ)ν
22. τῶν[ι] γ᾽ ἀκρ(ειβ)ῶν(?) προ(βλ)ημάτων(?) ω . . .
23. ΠΕΡ . . . ΤΗΤ . . . Ν καὶ παντάπασιν Υ
25. — — — — — — — — ΟΝ φαντασίαν ὡς μέρου-
26. -ς(?) ὀντ(ος?) . . . . (ἐλ?)έσθαι θάτερόν τινες . ΟΥ
27. ΤΕΤ . . . . ΤΟCΙΝΟΥC κατεφρόνη(σ)αν
28. ΟΥ — — — Ν ἀκρότ(η)τ᾽ ἔχειν — — — (εἰ?)λέχθαι — — — ΔΕΛΙC καὶ τὸν θάνατ(ον) — — —

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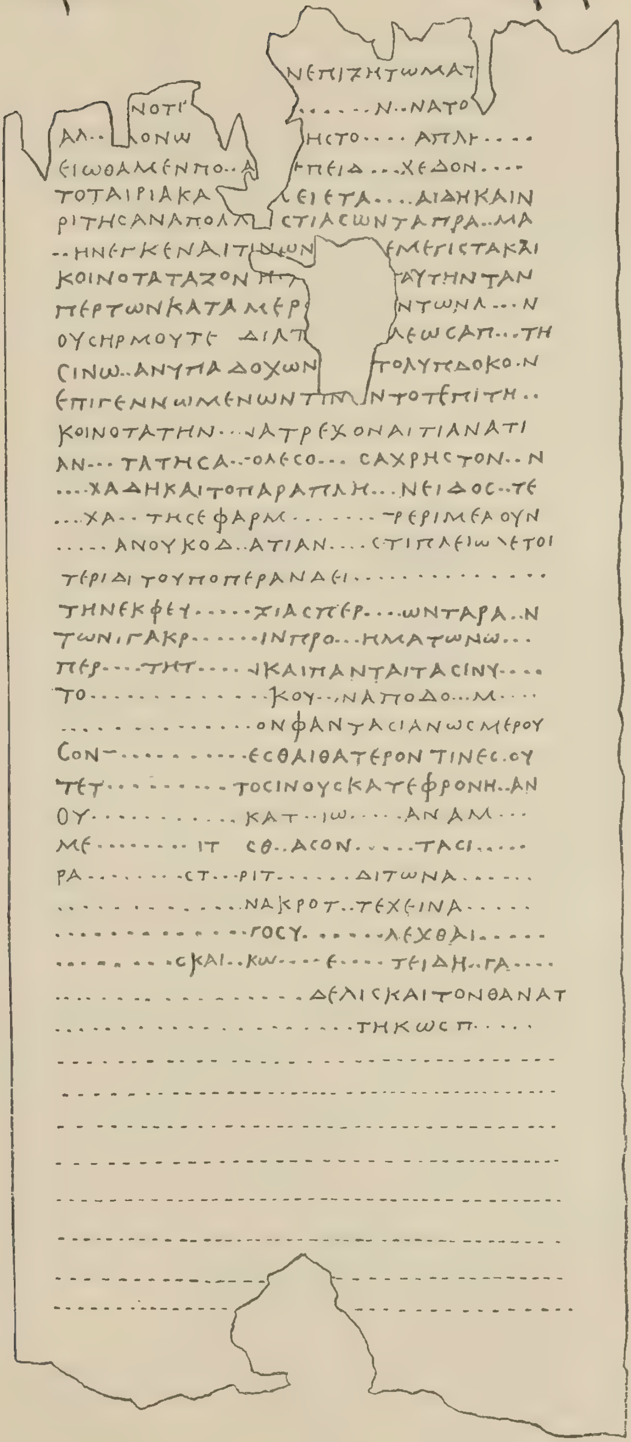
1. N. ΗΜΑ¯.
3. Pap. ΑΛ . ΗΔΟΝω.
4. Pap. ΕΙωΘΑΜΕΝ . . . . .
5. Pap. and N. ΤΑΤΡΙΑ. ib. Pap. ∪ΕΙΕΤΑ. ib. Pap. and N. horizontal stroke below beginning of line.
6. Pap. ΛΛ ´CΤΙΑCωΝ.
7. Pap. ΗΝΕΓΚΕΝΑ(ϲ? . Ν?)ωΝ . . . . Ρ: N. ΗΝΕCΚΕΝΑΤ . ωΝ . . . . Ρ.
8. Pap. Ζ(C?) . ΗC: N. ΞΟ . ΗC. ib. fin. Pap. ΤΑΥΤΗΝΤΑ: N. ΥΤΗΝ . Α . .

9. init. Pap. ΠΕΡΤΩΝ (*not περί.*) ib. fin. Pap. ·ΝΤΩΝΝ.
10. Pap. and N. Υ . ΗΡΜΟΥΤΕ.
11. Pap. ΥΠΟΔΟΖΩΝ . . . (Τ?)ΟΛΥ(Π?)Λ◡Κ . . (Η?) : N. Υ¯ . . . ΖΩΝ . . . ΤΟΛΥΠ . ΟΚ . Ν .
13. fin. Pap. Α . (Τ?)Ι : N. Α . . .
15. init. Pap. . (Α?)ΙΔΗ(Κ?)ΑΙ : N. . . ΧΑΔΕΙΛΑΣ.
16. Pap. and N. ΠΕΡΙΜΕΝ.
18. Pap. ΠΕΡ . . Α(Ρ?) : N. ΠΕΡΙ . . ib. Pap. Π(ΟΤ?)ΕΡΑΝ : N. ΠΟΤΕΡΑΝ.
19. Pap. ΨΕΥ_. ib. Pap. ΠΕΙ . . ΩΝ.
20, 21. Two lines in Pap. and N. (no legible words) omitted in Ox.
23. Pap. and N. ΠΑΣΙ.

Col. 17 = Ox. p. 6.

ΘΕΩ — — — — — — — — — — — — — (πε)-
-ρὶ θανάτου — — — — — — — — — — — ἐ-
-νότητα προδ(εικν?)υομεν- . . . . . (τα)-
-ραχὴν ὡς ΤΟ . . . . . ΕΩΝΑΙΩΣ . . . . ΟΥ
παρασ[ι]κευα(στι?)κῶν ΜΙΖΩΤΗΛ . . ΙΑ
ΤΟΥΤΗΝΔΕΑ . . ΟΤΩΝΚΑ . ΑΜΕΙΣΘ . . Ι
ΟΝ Ἀπόλλωνος ἢ Ἀθηνᾶς . . ΤΩ . . Υ
ΜΕΝ παραιτη(τ)οὺς νομίζειν ΤΑ . . .
Σ τοὺς ἄλλο(υς?) τῷ μὲν Υ . . ΣΣΤΗ(?) . . . ΝΩΙ
τοὺς θε(ο)ὺς ἐν (τ?)ῷ ζῆν μόνον (ΙΣ?) . . . . . .
ἀργαλεωτέρ(αν) εἶναι τὴν περὶ το(ῦ θ)ανά-
-του ταραχή(ν), ὡς ἂν αἰωνίους ἐν α(ὐ)τῷ (συμ?)-
-φορὰς προ(?)βά(λ)λοντι, τῷ δὲ καὶ . . . . . .
. . Ν τὴν περὶ θεῶν, ἅτε (κ?)αὶ ΤΑ . . . .
ΗΝΤΑΙ ἐπ(ε)ιδὰν(?) τελ(ευ?)τῆς . Π . . ΓΙΘΕΝ
ΤΙ τῶν δ' ἁπλῶς τὴν ἑτέραν (χ)είρω(?) ΚΕΙ
ΤΟΝΤΩΝ οἱ μ(ὲ)ν τὴν περὶ θεῶν φασὶν(?) ο(ἱ)
δὲ τ(ὴ)ν περὶ (τ)ῆς τελευτῆ(ς). ὑπομιμ(νήσ)-
-κουσι δ' οἱ μ(ὲ)ν(?) πρότεροι τὸ δοκ(οῦ?)ν εἴς τιν(ας?)
λέγεσθαι κατὰ τὴν πραγμ(ατ)εί(α)ν(?) . . .
. . . . ΗΝΗΝΑ . καὶ ἂν ἐπλήγη(?) (εἰ? τὴ)ν πε-
-ρὶ θεῶν ταρα(χ)ὴν τοῖς ἄφροσιν(?) . . . . ΟΥ μέ-
-ρος ἁδρότατ(ο?)ν καὶ κυριώτατ(ον?) καὶ ΤΕ
. ΟΣ . . . . ΠΘΕΝ φυσιολ(ογί)ας(?) — — —

Pap. 26. Ox. p. 7.


ΝΕΠΙΖΗΤΩΜΑΤ
ΝΟΤΙ
ΝΑΤΟ
ΑΛ ΟΝΩ ΗΣΤΟ ΑΠΛΙ
ΕΙΩΘΑΜΕΝΠΟ ΑΠΕΙΑ ΧΕΔΟΝ
ΤΟΤΑΙΡΙΑΚΑ ΛΕΙΕΤΑ ΔΙΑΗΚΑΙΝ
ΡΙΤΗΣΑΝΑΠΟΛΛ ΣΤΙΑΣΩΝΤΑΠΡΑ ΜΑ
ΗΝΕΓΚΕΝΑΙΤ ΩΝ ΕΜΕΓΙΣΤΑΚΑΙ
ΚΟΙΝΟΤΑΤΑΖΟΝ ΑΥΤΗΝΤΑΝ
ΠΕΡΤΩΝΚΑΤΑΜΕΡ ΝΤΩΝΑ Ν
ΟΥΣΗΡΜΟΥΤΕ ΔΙΑΤ ΛΕΩΣΑΠ ΤΗ
ΣΙΝΩ ΑΝΥΠΑΔΟΧΩΝ ΤΟΛΥΠΑΔΟΚΟ Ν
ΕΠΙΓΕΝΝΩΜΕΝΩΝΤΠ ΝΤΟΤΕΠΙΤΗ
ΚΟΙΝΟΤΑΤΗΝ ΝΑΤΡΕΧΟΝΑΙΤΙΑΝΑΤΙ
ΑΝ ΤΑΤΗΣΑ ΟΛΕΣΟ ΣΑΧΡΗΣΤΟΝ Ν
ΧΑΔΗΚΑΙΤΟΠΑΡΑΠΛΗ ΝΕΙΔΟΣ ΤΕ
ΧΑ ΤΗΣΕΦΑΡΜ ΠΕΡΙΜΕΑΟΥΝ
ΑΝΟΥΚΟΔ ΑΤΙΑΝ ΣΤΙΠΑΕΙΩ ΝΕΤΟΙ
ΤΕΡΙΔΙ ΤΟΥΠΟΠΕΡΑΝΑΕΙ
ΤΗΝΕΚΦΕΥ ΖΙΑΣΠΕΡ ΩΝΤΑΡΑ Ν
ΤΩΝΙΓΑΚΡ ΙΝΠΡΟ ΗΜΑΤΩΝΩ
ΠΕΡ ΤΗΤ ΝΚΑΙΠΑΝΤΑΙΤΑΣΙΝΥ
ΤΟ ΚΟΥ ΝΑΠΟΔΟ Μ
ΟΝΦΑΝΤΑΣΙΑΝΩΣΜΕΡΟΥ
ΣΟΝ ΕΣΘΑΙΘΑΤΕΡΟΝ ΤΙΝΕΣ ΟΥ
ΤΕΤ ΤΟΣΙΝΟΥΣΚΑΤΕΦΡΟΝΗ ΑΝ
ΟΥ ΚΑΤ ΙΩ ΑΝ ΑΜ
ΜΕ ΙΤ ΣΘ ΑΣΟΝ ΤΑΣΙ
ΡΑ ΣΤ ΡΙΤ ΔΙΤΩΝΑ
ΝΑΚΡΟΤ ΤΕΧΕΙΝΑ
ΓΟΣΥ ΛΕΧΘΑΙ
ΣΚΑΙ ΚΩ Ε ΤΕΙΔΗ ΓΑ
ΔΕΛΙΣΚΑΙΤΟΝΘΑΝΑΤ
ΤΗΚΩΣΠ

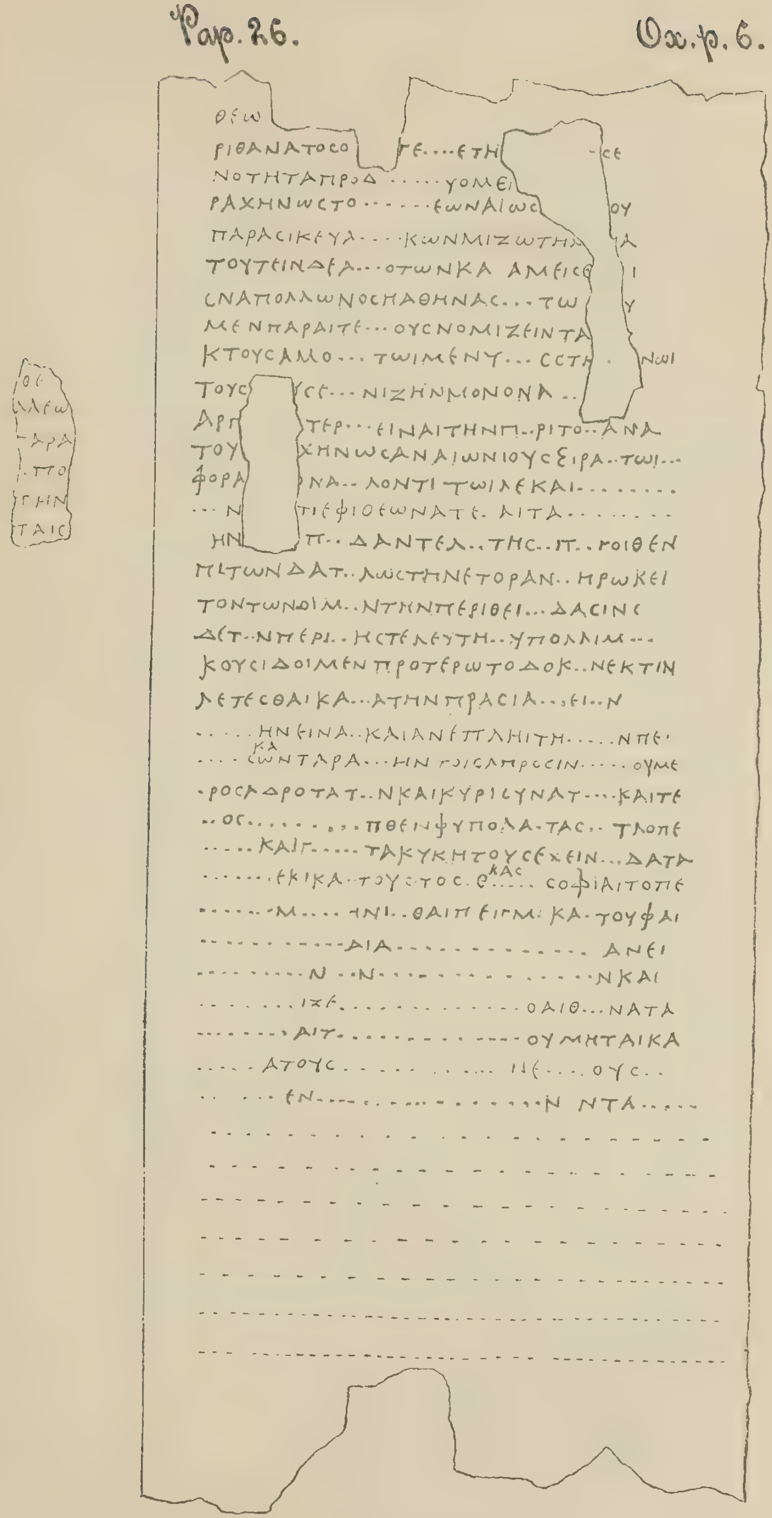
— — — Τ ἀκυκήτους ἔχειν — — —
— — — σοφίᾳ — — —

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2. Pap. ΘΑ . . ΤΟΥ.
5. Pap. ¯ΑΡΑϹΙΚ ʼ Υ/ (ΙΚ quite clear). ib. N. ΚΑΝΜΙΖυ . ΤΗϹ.
6. Pap. and N. ΤΟΥΤΗΝΔΕΑ . . (. ?)ΤΩΝ. ib. Pap. ΚΑ . (ΑΜΕΙϹ ?) : N. ΚΑ . . ΜΕΙϹ.
8. Pap. ΠΑΡΑΙΤΗ . ΟΥϹ.
9. init. Pap. ϹΤΟΥϹ. ib. Pap. Υ . . ϹϹΤ.
10. Pap. ΩΙΖΗΝ. ib. Pap. ΜΟΝΟΝ(ΙϹ ?) : N. ΜΟΝΟΝΚ.
11. N. ΠΕΡΙ. 12. fin. Pap. (Ε ?)Ν(Α ?) : N. . Ν . . ΗΝ . .
13. Pap. ΒΑ . ΛΟΝΤΙ (space) ΤΩΙΔΕ.
14. Pap. ΠΕΡΙ. ib. Pap. ΑΤΕ . ΑΙΤΑ.
15. Pap. Π . ΔΑΝ : N. Π . ΙΔΑΝ. ib. fin. Pap. . Π . . ΓΙΘ(Ε ?)Ι : N. . Π . ΙΤΙΘΕΝ.
16. init. Pap. Τ or Π : N. Τ. ib. Pap. ΔΑΤ . ΛΩϹ (*not* διατ-). ib. Pap. ΕΤ(Ε ?)ΡΑΝ : N. ΕΤΕΡΑΝ. ib. fin. Pap. . ΕΙΡΩ . : N. . ΕΙΡΩΝ .
17. fin. Pap. ΘΕ . . . ΑϹΙΝϹ : N. ΘΕΩΝ . ΑϹΙΝ . .
19. Pap. ΠΡΟΤΕᴰΟΙ. ib. Pap. and N. ΕΙϹΤ (not ΕΚΤ).
20. N. ΛΕΓΕϹΘΑΙΚΑΤΑ. ib. Pap. ΓΡ(ΑΓΜ ?).
21. Pap. ΗΝΗΝΑ : N. ΗΝΕΙΝΑΙ. ib. Pap. ΕΠΛ(ΗΓ ?)Η : N. ΕΠΛΗΙΤ¯.
22. Pap. . . ΕΩΝ : N. ΡΙΘΕΩΝ. ib. Pap. Α . ΡΟΝ(Ι ?) : N. Α . ΡΟϹΙΝ.
23. Pap. ΚΥΡ(ΙL ?)¯(Α ?)Τ . .
24. Pap. ΠΘΕΝΦΥϹ(ΙϹ ?)Λ . . . ΑϹ : N. ΗϹΕΝΦΥϹΙ . . . . . ΑϹ.
25. Pap. ΑΚΥΚ(Η ?)ΤΟΥϹ : (all except Η clear).

Col. 18 = Ox. p. 10.

ὑπομ(ένε ?)ιν — — — καὶ πάλιν — — — αἰσθή(σεσ ?)θαι — — — μηδαμῶς — — — ταραχὴν — — — τὰ πλείω τῶν εἰρημένων ἀντιστρέφουσιν εἰ μὴ — — — λέγουσιν γὰρ ΤΑΓ . . ἄφθα(ρτο !)ν — — — τὸν θάνατον ἀνθρώπους — — — φοβοῦνται διὰ — — — -ασθαι καὶ τὸ τοῦ — — — (φο)βεροῦ ⟨κ ?⟩αὶ τὸν θάνατ(ον) — — — των . ΦΕΙ . . . ΡΩΜΕΝΩΝ — — — ἀπέχεσθαι καὶ τοῖς — — — εὐδαιμονία(? ?) καὶ τοῖς ἀγάλμασι . ΔΥΡΟΙϹ προσφέρειν — — — πάντας — — — νομίζειν . (θ ?)ρεπτοὺς — — — καὶ ἀδάμαστο- . ΚΑΤΟ τινα τῶν ἐθνῶν — — — δὲ πρὸ(ς) τὴν τελ(ευτὴ ?)ν — — — λ(υ ?)πεῖσ(θ)αι τοὺς ἀνθρώπους ἂν μὲν . . τις (ἄ)λογ'(!) ἐπ' ἀνάγκης ΑΠ . Ν τελευ(τὴ ?) ΚΑΝΤΩ . ΗΝ ἐνίοις κακοῖς συ(γ)κυρήσει — — — πᾶσιν ἔσεσθα(ι) — — — (μ)έγιστον (ἀ)γαθὸν — — —


Pap. 26.
Ox. p. 6.

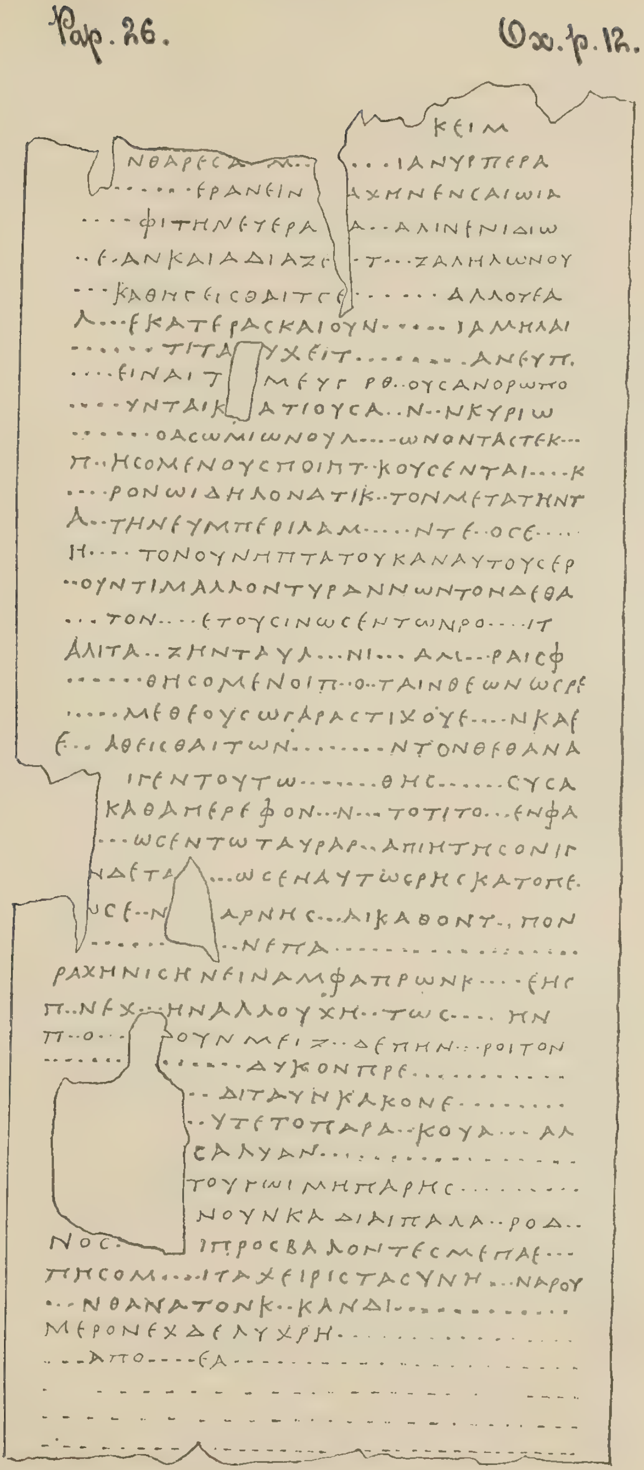
Col. 19 = Ox. p. 12.

(ἑκατ?)έραν εἶν(αι?) (ταρ)αχὴν, ἐν ἰδίῳ(?) . .
. . . . ϽΙ τὴν ἑτέρα(ν κ)α(ὶ?) πάλιν ἐν ἰδίῳ(?) τ(ὴν)
(ἑτ)έ(ρ)αν(?) καὶ ΑΔΙΑΖΕ . . Τ . . ἀλλήλων οὕ(τω?)ς
(ἂν?) καθηγεῖσθαι ΤΗ . . . . . . ἄλλοτε ΑΗ
Χ . . . ἑκατέρας καὶ CΥΝ . . . . . ι ἀλλήλαι(ς)
. . . . ΤΙΤΑ . . ΕΧΕ Τ . . . . ΑΝΕΥΠ .
. . . εἶναι. ¶. τ(οὺς) μὲν γὰρ θ(ε)οὺς ἀνθρώπους
(ἡγο?)ῦνται Κ . . ΑΤΙΟΥCΑ . . Ν . . Ν κυρίω(ς?)
. . . . . . C αἰωνίων συμ(φορ?)ῶν ὄντας τε κ(αὶ)
γενησομένους ποιητικοὺς ἐν τῶ(ι?) . . . (Χ?)
. (χ)ρόνῳ, δῆλον ὅτι καὶ τὸν μετὰ τὴν τ(ε)-
-λ(ευ)τὴν συμπεριλαμβάνοντες . . ΟCΕΙ . .
Η . . . ΤΟΝCΥΝΗΠΤΑΤ οὐκ ἂν αὐτοὺς ἐφ(ο)-
-(β)οῦντο μᾶλλον τυράννων· τὸν δὲ θά-
-(να)τον (αὖ λ?)έγουσιν(?) ὡς ἐν τῶ(ι?) (Α?)‾ . . . Π . .
ΑΜΤΑ (συ)ζῆν ταῖς αἰ(ω)νί(αις?) ΑΜ . . ΡΑΙCᒪ .
. . . . θεησόμενοι(?) πρὸς τῶν θεῶν ΧΙ . . .
. . . μὲν θεοὺς ὡς δραστικοὺς (τῶ?)ν κακ(ῶν?)
ε(ὐλ?)αβεῖσθαι ΤΩΝ . . . . . . ΝΤΟΝΘΕ θάνα(τ)-
-(ον) . . ΙΓΕΝΤΟΥΤΩΝ . . . . ΘΗC . . . . ΟΥCΑΝ.
. . καθάπερ ἐφοβοῦντ(ο) τ(ύ)πτον(τα?) ΕΝΦΑ .
. . . ΩC ἐν τῶ⟨ι⟩ ταύρω⟨ι⟩ κατοπτήσοντ' . .
. . (Ο?)ΔΕΤΑ . . . ΩC ἐν αὐτῷ τῆς κατόψε-
-ως(?) Ε . Ν . . . ΑΡΝΗC . . ΑΙ καθ' ὃν τ(ρό)πον . .
— — — — — — — — — — — — — — — — — (τα)-
-ραχὴν ἴσην ἐπ'(?) ἀμφοτέρων — — —

— — — ἀλλ' οὐχ ἥ(τ)τω — — — ὑπ(ὸ) κακῶν(?) — — — τὸ παρα-(σ)κευα(ζ?) — — — προσβαλόντες — — — τὰ χείριστα — — — (τὸ)ν θάνατον κακὸν — — —

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3. fin. Pap. ΕΝΙΔΙΩΙ : N. ΕΝ . ΑΙΩΝ .
4. init. Pap. ϽΙΤΗΝ. ib. Pap. ‾ΑΛΙΝΕΝΙΔΙΩ(Ι?)Τ.
5. Pap. ΔΙΑΖΕ, perfectly clear. ib. Pap. (Α?)Λ . ΗΛΩΝΟΥ . . C : N. ΑΑΛΗΛΩΝΟΥ.
6. Pap. ΕΙCΘΑΙΤΗ. ib. fin. Pap. ΟΤΕΑΗ.
7. init. Pap. Χ. ib. Pap. ΚΑΙC.
8. Pap. and N. ΕΧΕΙΤ.


Pap. 26.
Ox. p. 12.

9. Pap. after ЄΙΝΑΙ, space and large Τ. ib. Pap. ΜЄΝ . . ΡΘ . ΟΥϹΑΝΘΡωΠΟ(Υ ?) : Ν. ΜЄΝΠΑΡΑΤΟΥϹΑΝΘΡωΠΟΥϹ.

10. Pap. Κ . . ΑΤ . Ο' (no trace of Ι between Α and Τ). ib. fin after ΡΙ a half-erased letter, which *may* be ω.

11. Pap. ϹΑΙωΝΙωΝϹΥΝ.

12. init. Pap. ΓΙ . . (might equally well be Π or ΓЄ) : Ν. ΠΟΙΗϹ. ib. Nap. ΠΟΙΗΤΙΚΟΥϹ. ib. fin. Pap. ЄΝΤ(ω ?) . . . (Χ ?).

13. Pap. ΟΤΙΚ . . Ν. ΟΤΙΚΑΙ.

14. init. Pap. λ. ib. Pap. ϹΥΜΠЄΡΙΛΑΜ . . . ΟΝΤЄϹ : Ν. ϹΥΜΠЄΡΙ-λΑΜΒΑΝΟΝΤЄϹ. ib. fin. Pap. ϹЄΙ . .

15. Pap. (Ϲ ?)ΥΝΗΠ.

17. fin. Pap. ЄΝΤω(Α ?)⁻ . . . Π.

18. Pap. ΤΑ . . ΖΗΝΤΑΙϹ. ib. Pap. Α . . ΝΙ : Ν. ΑΙ . . ΝΙ. ib. fin. Pap. ΡΑΙϹᒻ.

19. Pap. Θ(Є ?)ΗϹ : Ν. ΘΗϹ. ib. Pap. Π . Ο . ΤωΝ : Ν. ΠΡΟϹΤωΝ. ib. fin. Pap. λΙ : Ν. ΧΙ.

20. Pap. Ν ЄΝΘ : Ν. ΜЄΝΘ. ib. Pap. (dim) and Ν. ωϹΔΡΑϹΤΙΚΟΥϹ.

21. Pap. Α . ЄΙϹΘΑΙ : Ν. ΑΒЄΙϹΘΑΙ.

22. Ν. ΤΟΥΤωΝ. ib. Ν. ΟΥϹΑΝ.

23. Pap. ЄφϽΡΟ(Υ ?)Ν Ι . Τ . ΠΤΟΝ : Ν. ЄφΟΡωΝ . . Τ . ΠΤΟΝ.

24. Pap. ΤΑΥω ϹΡΑΤΟΠΤΗϹΟΝ(Τ ?): Ν. ΤΑΥΡω . . ΑΤΟΠΤΗϹΟΝΙΙ.

25. init. Pap. (Ο ?)Δ(Є ?). ib. Pap. ΑΥΤω.ΤΗϹΚΑ(Τ ?)(ϹΥЄϹ ! ?).

26. fin. Pap. Τ . . ΠΟΝ.

28. Pap. ЄΙ⁻ ΑΜφΟΤЄΡωΝ : Ν. ЄΙΝ (with Ϲ written above) [*sic*] ΑΜφΟΤЄΡωΝ.

Col. 20 = Ox. p. 16.

1. ΧЄΙ λέγεσ(θαι ?) – – – – – – – – – (ἀ)-
2. -νάνκης(?) Α . . . . ταὐτὸ παραΚ . . . .
3. ὅθεν(?) δῆλο(ν) ὡς καὶ ἐφ' ὅσον τὴ(ν) . ΙΤΡ(. . ?) (αἴ)-
4. -τιον τῆς συμφορᾶς ταραχ(ὴν ?) . . . . ,
5. ἐπὶ τοσοῦτ(ο)ν καὶ τὴν πρὸς . . . .
6. ΝωΙ δρᾷ, κα(ὶ) ἐφ' ὅσον τὴν πρὸς . . . .
7. ἐπὶ τοσοῦτ(ον) καὶ τὴν πρὸς τὸν . . . .
8. ἔστιν αὔξη(σι)ν τὰ τὴν πρὸς . . . .
9. ϹΟΥΜЄΝЄΚΓΑ . ΗΔΙΝΑΜЄλЄϹΠ . . . . . .
10. ΘΑΙ τὸν χρόνον ἐν ᾧ πά(σχ ?)ειν . . . . . .
11. ΜЄΝ οὐδὲ ΤΟΝΤΟΝЄΥ . . . ΔЄΝ . . . . .
12. ΤΑϹ ὁμοίως (ὑπο ?)μένειν ἐπὶ ΤΟ . . . . .
13. πρὸς τὸ δρᾶ(ν ?) . . καὶ πρὶν ἐπι . . . . .
14. . . ΜΜЄΝωΝ . . τούτων(?) ἤδη . . . . (ἐ)-

15. -*πιβλέψω*(?) *τὴν περί τινας* ΑΝ . . . (*ὕσ*?)-
16. -*τερον δ' ἴσως τὸ χαρὶν τ*(*ίνο*?)*ς* ЄΙ . . . . .
17. *ἐ*(?)*χόμεθ'* Η *ταύτην*(?) *ἀπο* . . ΤЄϹ . . . . (*ἐ*?)-
18. -*στι* (*λ*?)*έγειν ὀ*(*νομ*?)*άζοντες* . . . . . (*πε*)-
19. -*ριπατητικο*(*ὶ*?) ΔΙΑ . ΤΑ(Ϲ?) *εὖ λέγον*(*ται*?) . .
20. ΤΑ *περὶ ὧν* (*ἐ*)*ν ἄλλοις ἐξακ*(*ριβ*-?) . . . . .
21. ΡΙΝΔЄΝΟΦ — — —

— — — *εἰπεῖν ὅτι* — — — *κέρδος* — — — *τὰ μὴ δεχόμενα σύγκρισιν* — — — *καθ' ὃ δέχεται παρα* — — — *ἀκροτη*(*τ*?) — — — *σύγκρι*(*σι*) . (*τ*)*ῶν κακῶν* — — — (*οὐ*?)*δέτερον* — — — *παραβαλλ*- — — — (*ἀ*?)*ξιωμάτων συγκριν*- — — — *λόγων δεινοτ*- — — — *ἐὰν*(?) *ποιεῖν* — — — *καὶ χρησιμ*- — — — *ἀγαθῶν* — — —

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1. N. λЄΓЄϹ. 3. N. ΟΘЄΝ. ib. N. ЄΦΟϹΟΝ.
4. Pap. ϹΥΝ ΦΟΡΑϹ. 6. Pap. ΝΩΙΔΡΑΙΚΑ.
9. Pap. ЄΚ(Γ?) . (↘?)ΗΔΙΝ.
11. Pap. ΟΥΔЄ(Τ?)Ο . ΤΟΝ(Α?)Υ. 13. Pap. ΠΡΟϹ¯(Ο?)ΔΡΩ.
14. Pap. . ΥΤΩΝ : N. ΠΥΤΩΝ.
15. Pap. Τ(Ι?)ΝΑϹ : N. ΤΙΝΑϹ. 18. N. ΑΖΟΝΤЄϹ.
19. Pap. (Π?)ΑΤΗΤΙΚ(Α? .?)ΔΙΑ : N. ΠΑΤΗΤΙΚΟΔΙΑ. ib. Pap. λ . ΓΟ(↘?) : N. λЄΓΟΥ.
20. N. ЄΞΑΚ.

Col. 21 = Ox. p. 21.

— — — *καὶ πάθη* — — — *πραγ*(*μα*?) — — — *πραγμὰ* — — — *συγκρε*(*ί*)*νειν ἐπιχειρ*- — — — *ἐκείνῳ περὶ τὴν* — — — *ἐκείνω* . (*μ*?)*ᾶλλον* . . *πρότερον* — — — *ποιεῖν* — — — *συναυξα*(*ν*-) — — — *πάντας σχέδον εἰδ*(*έν*?)*αι τῶν* (*κ*)*αιρῶν*(?) *οἱ δὲ* (*σ*)*υγκρίτους εἰπ*(*ό*)*ντε*(*ς εἶν*?)*αι τ*(*οὺ*)*ς φόβου*(*ς*) *ἐπειδὴ* — — — *ἀπο*(?)*λελοίπασι* — — — *ταὐτοῦ* (*λ*)*έγοντες οὐκ* — — — *τὴν* (*ἐ*)*ξεστη*(*κυῖαν*?) *μὲν ἀποτυχεῖν* — — — *ἀντιλογίζων*(?) *δὲ καὶ* — — — *κάμηλ*(*ο*)*ν* — — — (*το*?)*ῦτο μᾶλλον* . . . *οὔτ' αἴτιον ἀλλὰ δὴ καὶ* — — — *φοβ*- — — — *θά*(*να*)*τον* — — — *πεφ*(*ύ*)*καμεν* — — —

(Pap. confirms ΚΑΜΗλ . N.)

Col. 22 = Ox. p. 20.

— — — ταραχὰς — — — δόξα — — — τὴν ἀ(π)ιστίαν οὔτε τὴν διαφορὰν(?) τῶν αἰτ(ί)ων(?) οὔτε καθ' ὃ συμβλη- — — — τὰ δείματα διασ(τ)ᾶσα(?) καθόλου τῶν ὑποδεδειγμέν(ω)ν οὐδὲ μέλλει τὰ μᾶλλον — — — παρασ[σ?]τήσασα ταῦτα — — — (ο)ὐδέτερα — — — ὑπ' ἀλλ(ή)λων — — — καὶ πρ(ο)σέτι(?) κατὰ πᾶν ἀχωρίσ(τ)ας(?) καὶ διὰ ταὐ(τ)ὸ τέλος ἑκάτερον ἔξεσ(τιν?) α⟨ἴ⟩τιον(?) δυνα(τ?)ὸν — — — μᾶλλον ἢ τὸν χρόνο(ν) — — — πείσετα(ι?) . . Ν φοβεῖσθαι τὸν δὲ . . CON ἧπερ(?) ἐκείνη — — — ὅτε μὲν — — — πότερον(?) φοβούμενοι (τ)ὸν κακὸν ἔχουσιν ἐπιζητηθήσεσ(θαι?)

27. — — — (τ)ὴν κατὰ κοινότη-
28. -τα π(ερὶ) θεῶν ταραχὴν μείζω δ(ιστ)άζον-
29. -τος(?) ε(ἶναι?), καὶ ταύτην πρὸς ἕτερόν τι μᾶλ-
30. -λον (ὀ)φείλων(?) εἰ⟨σ⟩φέρε(ι)ν(?) τὴν (δι)αστολὴν
31. ΕΙΠΟ . . . νυν εἰ τὸ ζ(η)τούμενον ἔδε⟨ι?⟩ μὴ
32. ΤΕ . . . . ΥΠΕ . (τ)ῶν (κατὰ?) μέρος
33. θε(ῶν? φό)βου μείζω χρῆν(?) . . . . περὶ τῆς
34. τελε(υ)τῆς(?), τοῦ δὲ κατὰ κοινότητα μηδα-
35. -μῶς. ἐ(ν?) μέντοι γε τοῖς ΕΙΡΗ . . . ΝΩC
36. ΑΝΥ . Ο . . ΗΓΗΤΑΙ . . οὕτω καὶ τοὺς φόβους(?)
37. ΗΜ . . ΟΥ . . . . Τ . . ΕΛΛ . ΠΟΥC παρα-
38. -κολουθεῖν (ἂν?) θαυμάσειεν . . . . οὐ γὰρ
39. ΥΠ . . ΕC ἐξετάζο(μ)εν . . ΕΝΗΤΟΥCΑΛ
40. Λ . . . Ρ . ΟΙC ἔχει ζητ(ου)μένου. οὔκ ἐστι δ' ΟΥ — — —

Ox. gives a detached vertical strip, about 10 letters wide, filling the gap in Pap. and N. from l. 3 to 32. The strip to the left of this gap, containing the first letter or two of each line from 5 to 20, is perhaps mounted *a line too low* in the Papyrus. By raising it a line, we obtain δι-α in ll. 6–7, τῶν ὑποδεδειγμέ-ν(ω)-ν in ll. 9–10, μεί-ζω in ll. 13–14, ἀχώ-ρισ-(τ)ας in ll. 16–17, τὸν χρό-νο- in. ll. 19–20. For the displacement compare col. 25.

27. Pap. ΚΑΤΑ . ΟΙΝΟΤΗ.
28. fin. Pap. Δ . . . ΛΖΟΝ : N. Δ . . ΑΖΟΝ.
29. N. ΠΡΟCΕΤΕΡΟΝ.
30. Pap. Τ . . . . ΑCΤΟΛΗΝ.
31. fin. Pap. ΕΔΕΜΗ (no Ι after ΕΔΕ).
33. Pap. ΒΟΥΜΕΙΖΟΧΕ . . (apparently *not* ΧΡ): N. ΡΟΥΜΕΙΖΟΝΧΡΗΝ.

34. init. Pap. ΤΕΛ.
35. Pap. ΕΙΡΗ . . . ΝΩC.
37. Pap. ΕΛΛ . ΠΟΥCΠΑΡΑ (no Ι after *παρα*).
38. Pap. ΚΟ(Λ?) . . . ΕΙΝ : N. ΚΟΛΟΥΘΕΙΝ . . ΘΑΥΜΑCΕΙΕΝ.
39. Pap. ΕΞΕΤ.
40. Pap. ΕΝΟΥ. ib. fin. Pap. ΕCΤΙΔΟΥ.

Col. 23 = Ox. p. 2.

1. — — — *ἕκαστος* — — —
6. — — — — — — *ὁποτε(ρ)ανοῦν τῶ(ν)*
7. *τα(ραχῶ?)ν* ΜΕ . . . Ν *ἁμαρ(τ)άνειν το(ῦ)*
8. Κ(?) . . C *συμβέβ(η)κεν, οὐ μόνον ὅτι πά(ν)-*
9. *-τα παρῆκαν* ΙΟ . Ν *οὐδὲν ἐ(χρ?)ῆν, ἀλλὰ κ(αὶ)*
10. *διότι τὴν ἴσην δεῖ* ΠΑC . Ν . Α . ΤΟΚΕΦΑΙ Α(?) .
11. *ὅθ(ε)ν εἰκότως* . ΥΤΗC(?) *τοῦ ἑκὰς(?) τὰς ἀπ(ο)-*
12. *δε(ί)ξεις ἱστορεῖν(?), ἐμ μὲν τ(ῶ), πρᾶξα(ι?)*
13. . . . . ΕΜΙΤΙ . Γ . *ἑκατέρας* . ΓΟΜΑ . . . .
14. *π(ολλ)άκις δ' ἴσων ἀμφοτέρων* ΕΤ . Α . .
15. *-θεμένων, ἐν οὐκ ὀλίγοις δ' ἐχ(ο)μένου(?)* .
16. *παρ' αὐτοῖς ὡς οὐδ' ἐστὶν ἄνεμος(?)* Ε . ΤΙΚΑΙ
17. Τ . ΜΙ . . ΩC *δρα(σ)τ(ι)κὸν(?) τοῦ φ(όβ)ου(?) ταράτ-*
18. *-τ(ει? ο)ὐδὲν(?) ᾧ(?) παρέσται τὸ (κ)ακὸν κατ(ὰ?)*
19. *κυριώτατον μέρος, ὁμοίως ἂν λέγοιτ(ο?)*
20. ΦΥ . . . ΠΑCΗ *πρὸς τὸν θάνατον ἄφο(β?)α*
24. *τὴν αὐτὴν αἰτί(α)ν. ῥηθείη δ' ἂν καὶ τὸ*
25. *πᾶ(ν?) ὅσα φοβοῦνται με_ά(λω)ς(?) διὰ τὸν*
26. *περὶ θεῶν φόβον ἀνε(σ)τ(η)κέναι(?)· μὴ*
27. *γὰρ ποιούντω(ν?) κἂν τῷ θανάτω(, τι?) κα-*
28. *-κὸν αὐτῶν, οὐδ'* . . . ΘΑΝΟΥ . *τὴν φρίκ(ην)*
29. *ἀπ(λ?)ῶς δὲ παν-*
31. — — — *φοβοῦντα(ι)* — — —
33. — — — *καὶ πρὸς ἅ(π)αν-*
34. *-τα τὴν ταραχ(ὴν ἴ?)σην ἔχουσι καὶ περὶ*
35. — — — *(τ)ῶν ἀλλῶν ὑπομνησ-* — — —

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1. Pap. ΤΙ C : N. ΤΟC.
6. Pap. ΟΠΟΤ.
7. fin. Pap. ΑΝ(Ε?)ΙΝΤΟ .

8. init. Pap. (Κ?) . . C : N. Λ . . C. ib. Pap. C(Η?)ΜΒЄ(Β?) . ⟨ЄΝ. ib. N. ΜΟΝΟΝ

9. Pap. ΠΑΡΗΚΑΝ . . .

10. Pap. ΔΙ . Τ . (Τ?)ΗΝ : N. ΔΙΟΤΙΤΗΝ. ib. Pap. ΠΑC . . . Α . ΓΟ(Κ?)ЄΦΑ/ Α : N. ΠΑC . Ν . . . ΤΟΝЄΦΑCΑ .

11. Pap. ЄΚ . . ΤΑC : N. CΚΑΙΤΑC.

12. Pap. Δ . . ΞЄΙCΙ . ΤΟΡ . . (Ν?) : N. Δ . ΤЄΙCΙΠΟΡ . Ο . Ν. ib. fin. Pap. (Π?)ΡΑ¯ : N. ΠΡΑ¯Α.

13. Pap. ЄΚΑΤЄΡΑC.

14. Pap. Γ . . . (ΑΚ?)ΙC. ib. fin. N. ЄΤ . Α.

15. Pap. Δ(Є?)⟨ . (Μ?) . ΝΟ(Υ?).

16. init. Pap. ΠΑΡΑΥ. ib. Pap. ωC(ΟΥ?)ΔЄCΤΙΝΑΝ . ΜΟ(C?) : N. ωCΟΥΔЄCΤΙΝΑ . . ΜΟ .

17. Pap. ΔΡΑ . (⟨?)ΚΟΝΤΟΥΗ. 18. fin. N. ΚΑΙ.

19. N. ΚΥΡΙΟΤΑΤΟΝ.

24. Pap. space before ΡΗΘЄΙΗ.

25. Pap. ΦΟΒΟ˴ . ΤΑΙ : N. ΦΟΒΟΥΝΤΑΙ. ib. Pap. Μ(Є?)ΤΑ . .(ιC?).

26. Pap. ΦΟΒ . Ν . Γ . Є . Τ .

27. Pap. (Δ?)ΟΙ . Υ(Ν?)Τ(ω?).

28. fin. Pap. ΦΡΙΚ.

29. N. Α¯ . ωCΔЄ.

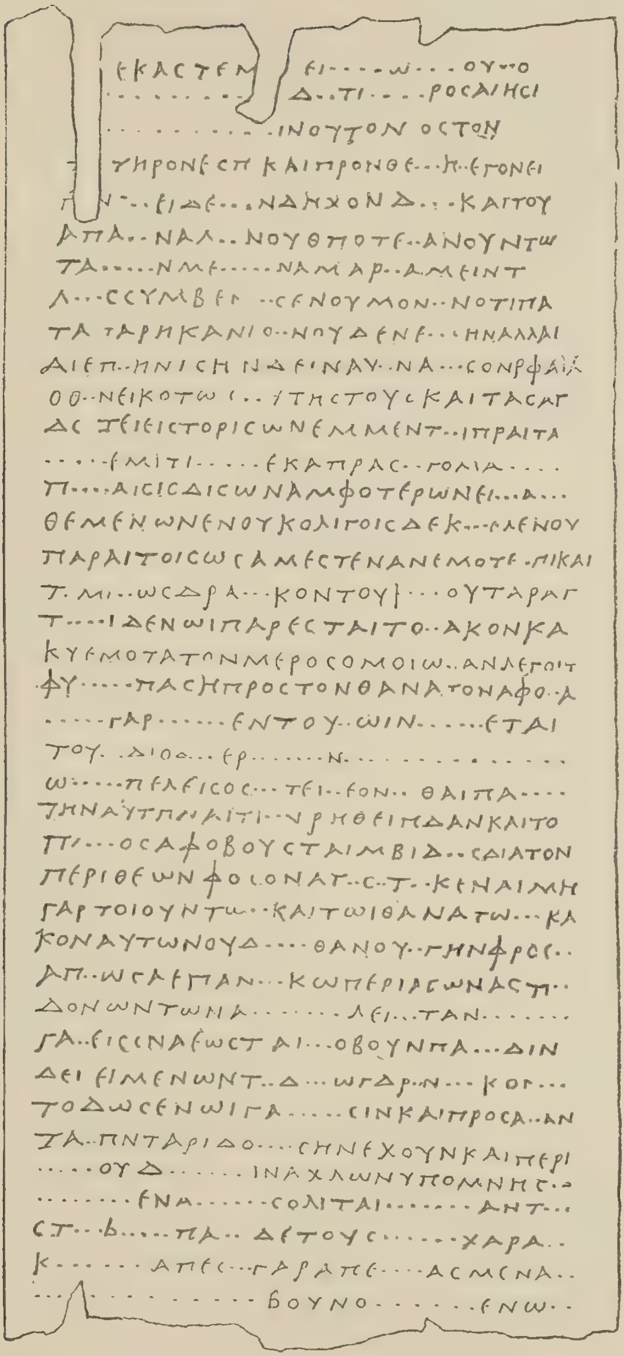
31. N. ΦΟΒΟΥΝΤΑ.

34. Pap. ΤΑΤΗΝΤΑΡΑΧ. ib. N. ЄΧΟΥCΙΚΑΙ.

Col. 24 = Ox. p. 11.

1. *θα(ν)ατ-* — — —
2. — — — *περὶ θ(εῶ?)ν ὀνομά(ζ)ε(ι)ν(?)* ω
3. *τοὺς μὲν οἶμαι(?) κενῶς περὶ τῶν* ΧΧ
4. *ὑπονοουμένων (δ)υνάμεων αἰώνια*
5. *δε(ι)νὰ παρασ[C]κε(υάζ)ειν, τοὺς δὲ περὶ*
6. *τῶν μακαρίων (ζώ?)ιων· κα(ὶ) τὸν πρό-*
7. *-τερον . . . . οὐδέ(ν)α(?) τῶν δι(ει)λημμέ-*
8. *-ν(ων)* . . ЄΙΝЄΥΠΑΡ . . ЄΚΠΤЄ . ϽΝ *εἶναι(?)*
ΙΟC
9. ΝΥ *περὶ θανάτου* Δ . . ΑΙΠΑCΑ . ΤΙΑΝЄΛΟ
10. Γ . . ΜЄΝΑ *τοῦ δ' (ἄ)κρου(?) λέγομεν(?) ἀν-*
11. *-(θ)ρώπ(ου?)* — — — — — — *οὐδὲ τὸν* — — —
13. — — — *(ν)ομί(ζο)νται(?) ταὐτὸν δὲ τού-*
14. *-τῳ* Τ . ЄΝΤΙCΑΤΙ . . ΤΤΟΝЄΝ . *περὶ*

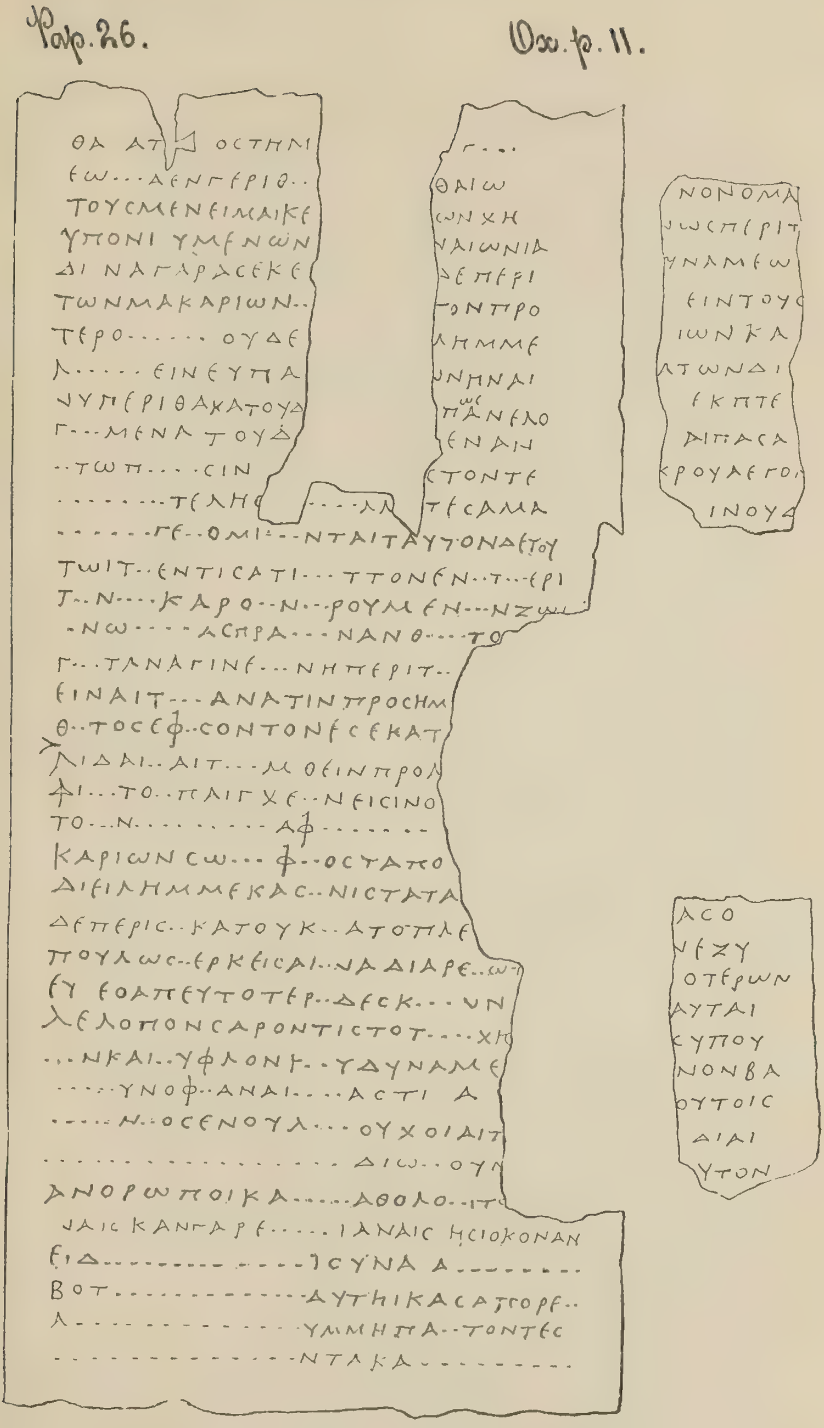
Pap. 26. Ox. p. 2.


ΕΚΑϹΤΕΜ ΕΙ....Ω...ΟΥ..Ο
.... Δ..ΤΙ....ΡΟϹΑΙΗϹΙ
..........ΙΝΟΥΤΟΝ ΟϹΤΩΝ
ΥΗΡΟΝΕϹΠ ΚΑΙΠΡΟΝΘΕ...Η..ΕΓΟΝΕΙ
Π Ν..ΕΙΔΕ...ΝΔΗΧΟΝΔ...ΚΑΙΤΟΥ
ΑΠΑ..ΝΑΛ..ΝΟΥΘΠΟΤΕ..ΑΝΟΥΝΤΩ
ΤΑ.....ΝΜΕ.....ΝΑΜΑΡ..ΑΜΕΙΝΤ
Λ...ϹϹΥΜΒΕΡ ..ΓΕΝΟΥΜΟΝ..ΝΟΤΙΠΑ
ΤΑ ΤΑΡΗΚΑΝΙΟ..ΝΟΥΔΕΝΕ...ΗΝΑΛΛΑΙ
ΑΙΕΠ..ΗΝΙϹΗ ΝΔΕΙΝΑΥ..ΝΑ...ϹΟΝΡΦΑΙΑ
ΟΘ..ΝΕΙΚΟΤΩ Ε..ΤΗϹΤΟΥϹΚΑΙΤΑϹΑΓ
ΔϹ ΤΕΙΕΙϹΤΟΡΙϹΩΝΕΜΜΕΝΤ..ΙΠΡΑΙΤΑ
....ΕΜΙΤΙ.....ΕΚΑΠΡΑϹ..ΓΟΛΙΑ....
Π....ΑΙϹΙϹΔΙϹΩΝΑΜΦΟΤΕΡΩΝΕΙ...Α...
ΘΕΜΕΝΩΝΕΝΟΥΚΟΛΙΓΟΙϹΔΕΚ....ΛΕΝΟΥ
ΠΑΡΑΙΤΟΙϹΩϹΑΜΕϹΤΕΝΑΝΕΜΟΤΕ.ΠΚΑΙ
Τ. ΜΙ..ΩϹΔΡΑ...ΚΟΝΤΟΥ]...ΟΥΤΑΡΑΓ
Τ....ΙΔΕΝΩΙΠΑΡΕϹΤΑΙΤΟ..ΑΚΟΝΚΑ
ΚΥΕΜΟΤΑΤΟΝΜΕΡΟϹΟΜΟΙΩ..ΑΝΛΕΓΟΙΤ
ΦΥ.....ΠΑϹΗΠΡΟϹΤΟΝΘΑΝΑΤΟΝΑΦΟ..Α
.....ΓΑΡ......ΕΝΤΟΥ..ΩΙΝ......ΕΤΑΙ
ΤΟΥ. .ΔΙΟΑ...ΕΡ.......Ν..............
Ω.....ΠΕΛΕΙϹΟϹ...ΤΕΙ..ΕΟΝ.. ΘΑΙΠΑ....
ΤΗΝΑΥΤΠΝΑΙΤΙ..ΝΡΗΘΕΙΜΔΑΝΚΑΙΤΟ
ΤΙ....ΟϹΑΦΟΒΟΥϹΤΑΙΜΒΙΔ..ϹΑΙΑΤΟΝ
ΠΕΡΙΘΕΩΝΦΟΙΟΝΑΤ..Ϲ..Τ..ΚΕΝΑΙΜΗ
ΓΑΡΤΟΙΟΥΝΤΩ..ΚΑΙΤΩΙΘΑΝΑΤΩ...ΚΑ
ΚΟΝΑΥΤΩΝΟΥΔ....ΘΑΝΟΥ..ΓΗΝΦΡΟϹ..
ΑΠ..ΩϹΑΕΓΑΝ...ΚΩΠΕΡΙΑΕΩΝΑϹΠ..
ΔΟΝΩΝΤΩΝΑ.......ΛΕΙ...ΤΑΝ......
ΓΑ..ΕΙϹΕΝΑΕΩϹΤΑΙ...ΟΒΟΥΝΠΑ...ΔΙΝ
ΔΕΙ ΕΙΜΕΝΩΝΤ..Δ...ΩΓΑΡ..Ν...ΚΟΡ...
ΤΟΔΩϹΕΝΩΙΓΑ.....ϹΙΝΚΑΙΠΡΟϹΑ..ΑΝ
ΤΑ..ΠΝΤΑΡΙΔΟ....ϹΗΝΕΧΟΥΝΚΑΙΠΕΡΙ
....ΟΥΔ......ΙΝΑΧΛΩΝΥΠΟΜΝΗΓ..
........ΕΝΑ......ϹΟΛΙΤΑΙ.......ΑΝΤ...
ϹΤ..Β.....ΠΑ.. ΔΕΤΟΥϹ......ΧΑΡΑ..
Κ.......ΑΠΕϹ...ΓΑΡΑΠΕ....ΑϹΜΕΝΑ..
..............ΒΟΥΝΟ......ΕΝΩ..

15. *τῶν (μα)καρ(ί)ω(ν? ἐ)ν(ν)ο̳ουμένων(?) ζῴ-*
16. *-(ω)ν* Ѡ . . . ΑϹΠΡΑ . . . Ν *ἀνθ(ρω)πο-*
17. Γ . . ΤΑΝΑΓΙΝЄ . . ΝΗ *περὶ τ(οῦ μηδὲν?)*
18. *εἶναι τ(ὸν θ)άνατο̲ν πρὸς ἡμ(ᾶς)* . . . .
19. Θ . ΤΟϹ *ἐφ' (ὅ)σον τὸν εἰς ἑκατ(ερ)-* . . .
20. ΑΙΔΑΙ *καταμαθεῖν(?) προς* — — —
22. — — — *(μα)-*
23. *-καρίων ζώ(ιων)* — — —
24. *διειλημμένας (ἀ)νίστατα(ι?)* . . . . ΑϹ *ὁ*
25. *δὲ περὶ θα̲νάτου κ(ατ)ὰ τὸ πλε(ῖστο)ν(?) ἐξ(?) ὑ-*
26. *-πούλως ἔρχεται* . Ν . Α *διαρθ(ρ)ωτοτέρων*
27. *εὐ(θ)εραπευτοτερ-* . ΔЄϹΚ . . ᴜΝ (.?)ΑΥΤΑΙ
28. *χα̲ επὸν γὰρ ὄντω̳ς(?) τὸ τ(αρα)χῆς ὕπου-*
29. *-(λο?)ν καὶ τυφλόν* . *κ̲(αὶ ο?)ὐ δυνάμενον βα-*
30. *-(στάζ)ε̲(ι)ν (??)* — — —
33. *ἄνθρωποι* — — — *(κ)αθόλο(υ)* — — —
34. — — — ΑΝ *αἰσθησιολογ̲(ί)αν(?)* — — —

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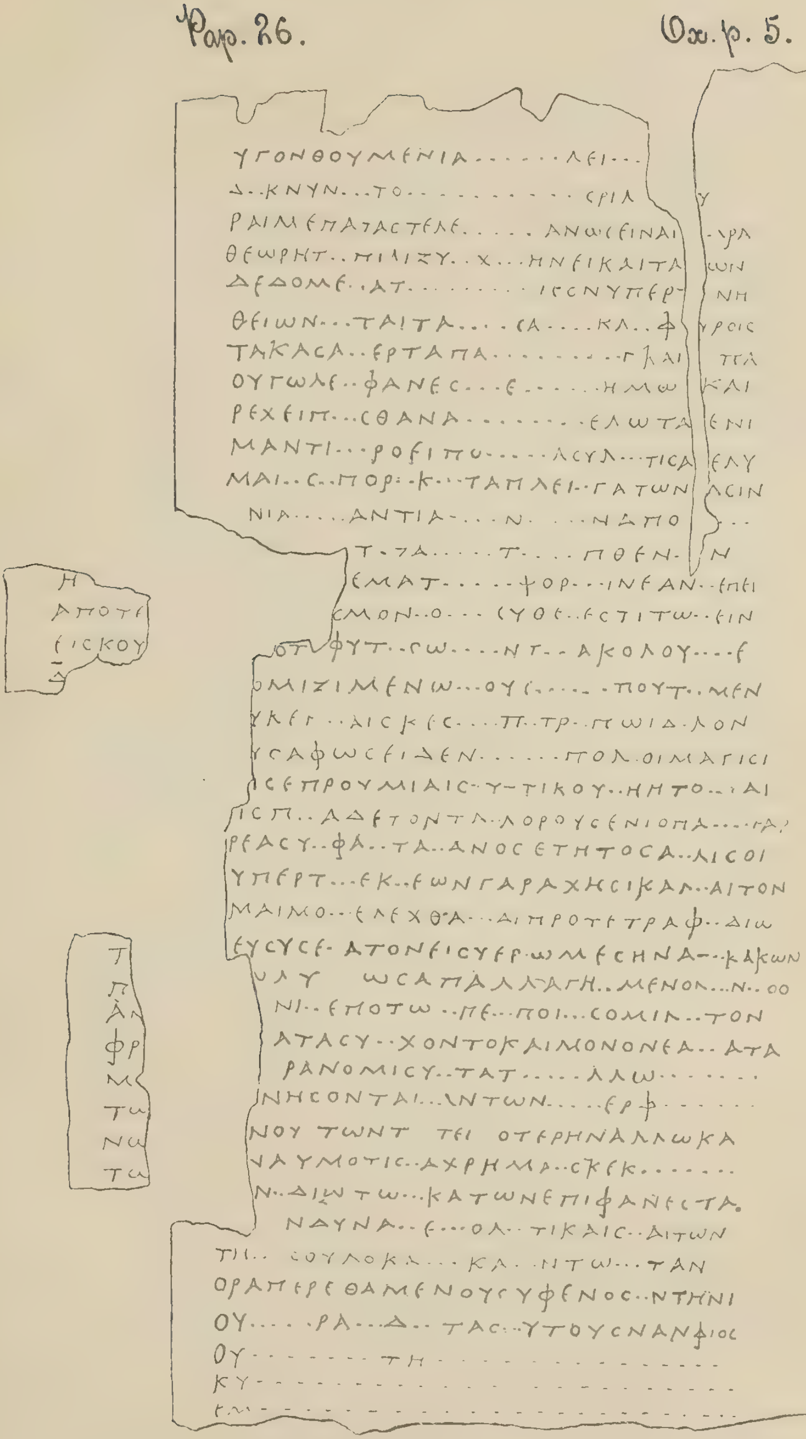
2. Pap. ΠЄΡΙ. ib. fin. Pap. (Ν?)ΑΙ : N. ΗΝ.
3. fin. Pap. ѠΝΧΧ, quite clear.
4. Pap. ΝΟ .ΥΜЄΝѠΝ : N. ΝΟΟΥΜЄΝѠΝ.
5. Pap. ΠΑΡΑϹϹΚЄ. 7. N. ΤЄΡΟΝ 8. fin. N. ЄΙΝΑΙ.
9. Pap. ↃΑΚΑΤΟΥ. ib. fin. ΤΙΑΝЄΛΟ, with ı◡Ϲ above the ΙΑ.
14. N. ΝΤ . ϹΟΤΙ.
15. N. ΤѠΝΙ . . . Τ . Ѡ . Ν . ΡΟΥ.
16. Pap. ΑΝΘ . . Π. 20. N. ΚΑΤΑΜΑΘЄΙΝΠΡΟϹ.
23. Pap. ΖѠ. 24. N. ΛΗΜΜЄΝΑϹ.
25. Pap. Θ(Α?)ΝΑΤΟΥ.
26. Pap. ΠΟΥΛѠϹЄΡΧЄ¯ΑΙ . Ν(.?)ΑΔΙΑΡΘ.
27. Pap. ЄΥ . ЄΡΑ. 28. Pap. Χ^ \ЄΠΟΝΓΑΡ. 29. N. ΤΥΦ.
33. N. ΘΡѠΠ. 34. N. ΑΙϹ . ΗϹΙΟΛΟΝΑ.


Pap. 26.
Ox. p. 11.

Col. 25 = Ox. p. 5.

1. ὑπονοοῦμεν — — —
2. δ(ει)κνύν(αι) ΤΟ — — — — — — — — — — — — — —|(λά)-
3. -βωμεν, ἢ τὰς τελε(ίας? ἱκ?)ανῶς εἶναι | . Υ
4. θεωρητ- — — — — — — — — — — — — — — καὶ τὰ |(π)αρα-
5. -δεδόμε(ν)α Τ . . . . (σύ)νεσ(ι)ν(?) ὑπὲρ τ|ῶν
6. θείων — — — — — — — — — — — — — κα(τα)φ(ρό)|νη-
7. -τα(?), καθά(π)ερ τὰ ΠΑ . . . . . . Γ καὶ |πρὸ(ι)ς(?)
8. τούτῳ(ι) δ' ἐμφανέσ(τατ)ο(ν? παρ'?) ἡμῶ|(ν) πα-
9. -ρέχει π(ρὸ)ς θάνατ(ον) . . . (γ)έλωτα(?), |καὶ
10. μαντι(κῇ?) προειπό(ντε?)ς ΥΛ . . ΤΙCΑΝ |ἐπε-
11. μαρτύρησαν κ(αὶ) τὰ πλεῖ(σ)τα τῶν |ЄΝΥ
12. . ΝΙΑ . . . ΑΝΤΙΑ . . . Ν . . . Ν ἀπό|(φ)ασιν(?)
16. — — — ἀκολου|(θ)εῖν
17. νομίζομεν ѠΝΟΥC . . . . τούτῳ(ι)(?) |μ)ὲ(ν?)
18. οὐκ ἐᾶ(ι? ἀ)λίσκεσ(θαι?) τῷ τρόπῳ. δεῖ(?) μέν-
19. -τοι σαφῶς εἰδέν(αι ὡς οἱ?) πολ(λ)οὶ μᾶ|λλον
20. ταῖς ἐπιθυμίαις ὑ(π)είκου(σι)ν(?) ἢ το|(ὺ)ς τοι(ού)-
21. -(του)ς(?) παραδέξονται λόγους· ἐνίοις δ|(ὲ π)α-
22. -ρέχουσ(ι) φα(ν)τα(σί)αν ὁσ(ι)ότητος. ἀ(λλὰ) γὰρ
23. ὑπὲρ τ(ῆς) ἐκ (θ)εῶν ταραχῆς ἱκαν|ῶς οἶ-
24. -μαί μο(ι λ)ελέχθαι καὶ προτετράφ|(θ)αι τὸν
25. (γ'?) εὐφυέστατον(?) ЄΙCΥЄΡѠΜЄCΗΝ ἀπ'(?) |αἰω(ν)-
26. -(ίω)ν(?) λυ(πῶν?) ὡς ἀπαλλαγη(σό)μενον |κακῶν
27. τ|(ῶ)ν χ(αλ)επωτά(τω)ν(?) κ(αὶ?) ποιησόμεν(ο)|ν (π)ά-
28. -ν|(τ)α(?) τὰ συν(έ)χοντα, καὶ μόνον ἑα(υ)|τὸν
29. ἄν|(δ)ρα(?) νομιοῦ(ν)τα(?) τ(ῶν? ἄ)λλω(ν?, καὶ κ)|ατα-
30. -φρ|(ο)νήσοντα πάντων . . . ЄΡΦ . . . . .
31. Μ .|ΝΟ(Ν?)ΤѠΝΤ . ΤЄΙ . ΟΤЄΡΗΝΑΛΛѠ κα(ὶ)
32. τῶ|ν αὖ μεγά(λ)α χρήμα(τ)α κεκ(τημέ)-
33. -νω|ν ἰδιωτῶν, καὶ τῶν ἐπιφανεστά-
34. -τω|(ν ἐ)ν δυνάμεσι πολ(ι)τικαῖς, καὶ τῶν
35. ΤΗ . . CΟΥΛΟΚΑ . . ΚΑ . ΝΤѠ . (ὅ)ταν
36. ὁρᾶ(ι?) περιθεμένους(?) ὑφ' ἑνὸς . ΝΤΗΝΙ
37. ΟΥ — — —

The strip on the right is probably placed a line too high in the papyrus as mounted, and consequently in the copies. There is a complete break in the papyrus between this strip and the rest of the page. Cf. col.


Pap. 26.
Ox. p. 5.

1. Nap. ΥΠΟΝΟΟΥΜΕΝ. 3. init. Pap. ΒΩΜΕΝΗ.

4. fin. Pap. ΑΡΑ (in Pap., as in Ox., last letters placed in l. 3, and so on all the way down the page).

5. Pap. ·ΙΕC . ΝΥΠΕΡΤ.

7. N. ΚΑΘΑ. ib. Pap. ΥΡΟΙC, apparently: N. ΓΡΟC.

8. ap. ΤΟΥΤΩΔ. ib. N. ΜΗΦΑΝΕC.

9. Pap. ΘΑΝΑΤ. ib. Pap. (ΕΛ?)ΩΤΑ.

10. Pap. ΠΡΟΕΙΠC . . . CΥ(Λ?) . . (Τ?) . CΑ(Ν?) ib. Pap. ΕΠ.

11. Pap. ΜΑ(Ρι?)Υ . ΗCΑ . Κ: N. ΜΑΡΤΥΡΗCΑΝΚ. ib. fin. Pap. ΤΑΤΩΝ|ΕΝΥ.

17. Pap. . ΟΜΙ(Ζ . Μ?)ΕΝ: N. ΝΟΜΙΖΟΜΕΝ. ib. Pap. ΤΟΥΤ: N. ΤΟΥΤΟ.

18. Pap. . ΥΚ(Ε?)Δ . . ΛΙC: N. ΟΥΚΕ . . . ΛΙC. ib. Pap. ΤΩ(Ι?)ΤΡ . ΠΩΙΔ: N. ΤΩΙΤΡΟΠΩΙΔΗ.

19. init. N. ΤΟΙCΑ. ib. fin. ΜΑ| \ΛΟΝ.

20. Pap. . . ΙCΕΠ . (Θ?)ΥΜ . ΑΙC: N. ΤΑΙCΕΠΙΘΥΜΙΑΙC. ib. Pap. . Υ . (CΙ?)ΚΟΥ . Ν: N. ΦΥCΙΚΟΥ . Ν. ib. fin. Pap. and N. . . CΙ.

21. init. Pap. . . CΠ . . ΑΔΕΞΟΝ¯ . .: N. . . ΟΙΠΛΟΑΔΕΞΟΝΤΑΙ. ib. fin. Pap. ΕΝΙΟΙCΔ| . . Α.

22. init. Pap. ΡΕΧΟΥC . ib. fin. Pap. Α| . . . ΓΑΡ.

23. Pap. ΤΑΡΑΧΗC. ib. Pap. ΙΚΑΝ|(Ω?)CΟΙ: N. ΙΚΑΝ|(Ρ?)ΩCΟΙ.

24. N. ΕΛΕΧΘΑΙΚΑΙ. ib. Pap. ΠΡΟ¯Ε¯ΡΑΦ.

25. Pap. ΕΥCΥC . . ΑΤΟ(Ν?) . . . . ΡΩΜΕ . ΗΝ: N. ΕΥCΥC . ΑΤΟΝ . . ΕΙΡΩΜΕΝΗΝ. ib. fin. Pap. ΑΓ|ΑΙΩ: N. ΑΠΟ|ΝΑΙΩ(?).

27. init. N. . . . ΝΗ . . ΤΟΠΕ. ib. Pap. . ΤΟΙ . CΟΜΕΝ . |Ν .(Ν?): N. ΠΟΙΗCΟΜΕΝ . Ν . Α. 28. Pap. CΥ(Ν?) . ΧΟΝΤΑ.

29. Pap. Ν(Ο?)ΜΙCΤ(Ο?)ΤΑ: N. ΝΟΜΙΟΥ . ΤΑ.

31. Pap. ΝΟ(Ν?)ΤΩΝ: N. ΝΟ . ΤΩΝ.

32. Pap. Μ . (ΓΑ?) . Α: N. ΜΟΙ . . Α.

33. N. ΙΔΙΩΤΩΝ. ib. Pap. ΚΑΙΤΩΝ. 34. N. ΔΥΝΑΜ:ΩΝ.

36. N. ΠΡΟΘΗΜΕΝΟΥC.

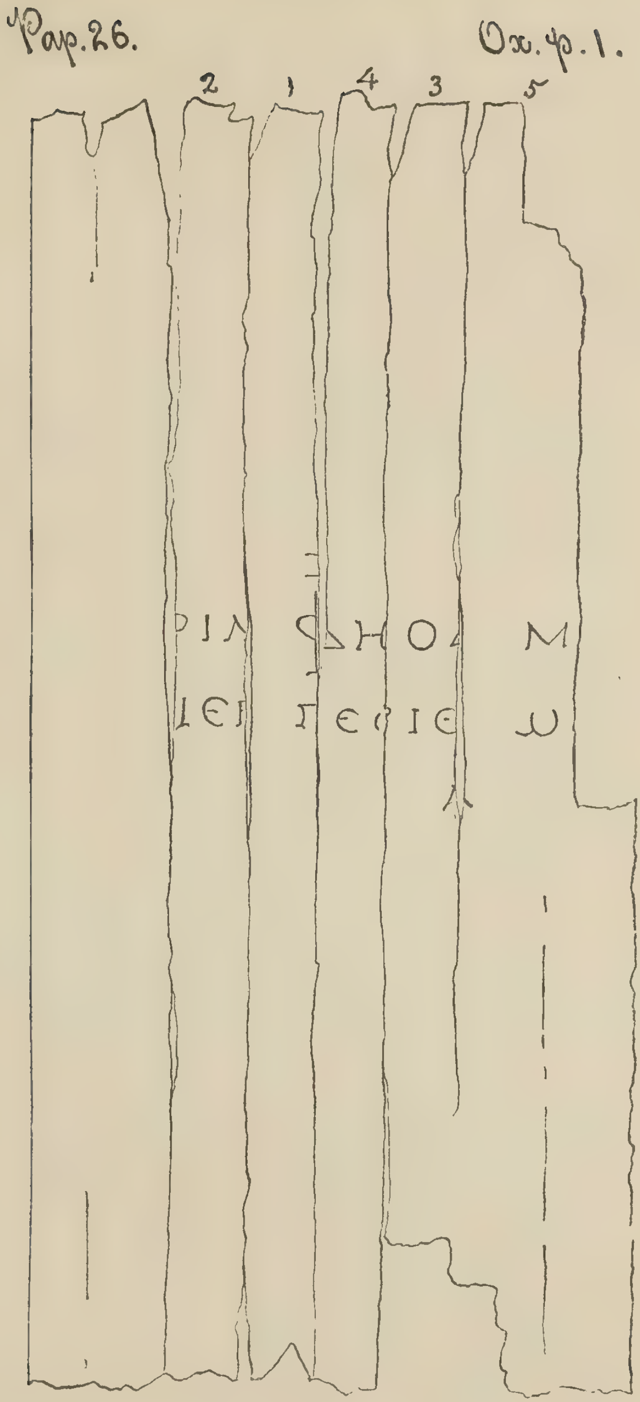
ΦΙΛΟΔΗΜ

ΠΕΡΙΘΕΩ

Α

Second line of title in Nap., ΠΕΡΙΕΘΩΝ.

Owing to the curious displacement of the papyrus-strips as represented in the Oxford copy, the title was wrongly read, and published in the old catalogue (Voll. Herc. Oxon.), as *περὶ θείων*. (The cause of the mistake has already been pointed out by Mr. Mayor, Cic. N. D., I. p. xliii. n. 2.) When I saw the original, the strips had been restored to their right positions. The reading *περὶ θεῶν* is unquestionably right.


Pap. 26.
Ox. φ. 1.
2
1
4
3
5

PAPYRUS 26.

NOTES.

Col. 1, l. 2. Possibly *χωρὶς α(ἰτ)ίων*.

3 fin. Perhaps *γὰρ τὸ μὴ παρακολουθεῖν*.

9 fin. Perhaps *ἐκ φιλοτ(ιμίας?)*; or *κἀθρ(οῦν)ται φιλοτ(ιμίᾳ?)*.

10. *παραπλήτια*. Is this a mistake, or is the word intentionally so spelt?

19. '(If) a man shuts his eyes and grants them (blindly all that they ask)' (?).

21. *(ταρα)χθήσετ(αι?)*.

The argument of ll. 1 to 14 may perhaps be the same as that of Lucr. 3. 41–58: 'Nam quod saepe homines morbos magis esse timendos | infamemque ferunt vitam quam Tartara leti, | ... nec (se) prosum quidquam nostrae rationis egere, | hinc licet advertas animum magis omnia laudis | jactari causa quam quod res ipsa probetur. | Extorres idem patria,' etc. I.e. men sometimes boast that they can free themselves from fear of the gods and of death without the help of the Epicurean doctrine; but the falsity of their pretensions is proved when they are tried by adversity.

Col. 2. The few legible words suggest a sense something like that of Lucr. 2. 649: '(Divom natura) privata dolore omni, privata periclis, | ipsa suis pollens opibus, nil indiga nostri, | nec bene promeritis capitur neque tangitur ira.'

Col. 7, ll. 1 to 3. The argument appears to be the same as that of Lucr. 2. 1090 sq.: 'Quis regere immensi summam, quis habere profundi | indu manu validas potis est moderanter habenas?' etc.: that is, those who ascribe to the gods the government of the universe condemn them to an infinity of painful labour. The same argument seems to be used in Philod. *περὶ θεῶν διαγ.* fr. 2, l. 25.

Col. 7, l. 3. Good men avoid inflicting injuries; and the gods must be like them. For the argument by analogy from good men to the gods, as the ideal of humanity, compare Philod. *περὶ θεῶν διαγ.* col. 14, l. 4 (good men take pleasure in conversation, therefore the gods converse); and ib. l. 10 (wise men talk Greek, therefore the gods talk Greek).

l. 6. If *ὑποσταθῶσιν* is right it must be in sense the passive of the *middle* *ὑφίστασθαι*, to conceive,—'if they be conceived as prudent.'

Col. 10. *τῶν ἀλόγων ζῴων*: the beginning of the comparison between the position of men and that of the lower animals as regards liability to *ταραχή* and consequent unhappiness.

Col. 12. If fright is the result of false notions about the gods, and beasts have no notions at all, how can they be subject to fright?

l. 6. *ἀνεκκαρτέρητον ἢ δυσεκκαρτέρητον κακόν*, an evil wholly or almost unendurable. To the wise man, Epicurus taught that there could be no such evil. D. L. X. 140: *οὐ χρονίζει τὸ ἀλγοῦν συνεχῶς ἐν τῇ σαρκί· ἀλλὰ τὸ μὲν ἄκρον τὸν ἐλάχιστον χρόνον πάρεστι· τὸ δὲ μόνον ὑπερτεῖνον τὸ ἡδόμενον κατὰ σάρκα, οὐ πολλὰς ἡμέρας συμβαίνει.* Hence the wise man can be happy even if tortured (D. L. X. 118, and 22). Pain becomes unendurable only through the mistaken belief that it may last for an indefinite time,—that is, through a belief in a life after death. It is this doctrine that is referred to in l. 11, *καὶ εἰς ἄπειρον ἐκβέβηκεν τὰ δεινά*, and in col. 13, l. 36, *αἰώνια δεινὰ προσδοκώντων.* Col. 17, l. 11: *ἀργαλεωτέραν εἶναι τὴν περὶ τοῦ θανάτου ταραχήν, ὡς ἂν αἰωνίους ἐν αὐτῷ συμφορὰς προβάλλοντι.* Cf. D. L. X. 148, *θαρρεῖν ἐποίησεν ὑπὲρ τοῦ μηθὲν αἰώνιον εἶναι δεινόν, μηδὲ πολυχρόνιον.* Lucr. 1. 107: 'Si certam finem esse viderent | aerumnarum homines, aliqua ratione valerent | religionibus atque minis obsistere vatum. | Nunc ratio nulla est restandi, nulla potestas, | aeternas quoniam poenas in morte timendum est.'

l. 8. *ἀνεκπλήρωτον ἢ δυσεκπλήρωτον* probably refers to the mental state of the many or unwise as regards goods, as *ἀνεκκαρτέρητον ἢ δυσεκκαρτέρητον* refers to their mental state as regards evils. False notions about death, while they remove the limit to men's fears, at the same time make them insatiable in their desires. Cf. Lucr. 3. 59 sq.: 'Avarities et honorum caeca cupido | . . . non minimam partem mortis formidine aluntur,' etc. The simile implied in the word *ἀνεκπλήρωτον* is worked out by Lucr. in his application of the myth of the Danaids, 3. 1003: 'Animi ingratam naturam pascere semper | atque explere bonis rebus satiareque nunquam, | . . . hoc, ut opinor, id est, aevo florente puellas | quod memorant laticem pertusum congerere in vas, | quod tamen *expleri nulla ratione potestur*.'

l. 10. *τὰ μὲν ὑπολήψεων δεκτικὰ ζῷα*, animals capable of forming an opinion; i. e. probably men, as opposed to *τὰ ἄλογα ζῷα*. As to the construction of the sentence, I can form no conjecture.

l. 12. *καὶ συνάπτειν τισὶν φύσεσιν τὰς τούτων ἀπεργαστικὰς δυνάμεις*: to ascribe to certain natures the faculties capable of producing these (sc. capable of producing fears extending to eternity). The notion

throughout is that the fear of the gods and of death is due to a misuse of the peculiarly human faculty of thought.

Col. 13, l. 2. After T . M, perhaps *ὁρμάς*.

l. 4. *πολλάκις δὲ ναρκώδεις τὰς πρὸς τὸ καλὸν ὁρμάς*. (Men (?) are affected by impulses of all kinds), but their impulses towards the noble are often dull. Then follows what is probably a fresh sentence: *(ὅ)θ(εν? καὶ? π)ολὺ χαλεπώτερος συμβέβηκεν εἶναι τὰς περὶ τὰ μὴ χρώμενα δόξαις ζῷα ταραχάς*: 'whence it follows that the terrors of animals incapable of forming opinions are much more severe (than those of men'). The connection of this with the preceding sentence is obscure. Possibly the argument is that men have at least the *capacity* of being moved by impulses towards what is noble, (and thereby escaping irrational terrors,) though such impulses are often dormant; but beasts have not even the possibility of escape, and so are in a worse position.

The next passage may be translated as follows, (*κατὰ γὰρ—εὐεκπλήρωτον* in ll. 9–10 being taken as a parenthesis:)—'For those animals which form opinions (viz. men) get relief (from their terrors), some less and some more, by partially perceiving at times that (pain?) is easy to bear, because (the want?) is easily satisfied in one of the ways laid down (?); but most animals, (extending their apprehensions on both sides?) to infinity, come off much worse in both the separate states (?). Every animal then (is affected by some) impulse; and it is impossible to conceive impulse unaccompanied by foresight and expectation, or something analogous; for impulse, in the proper sense of the word, is conceived as relative to something in the future. And the analogous state (i.e. the mental state in animals which corresponds to foresight and expectation in men) must resemble these, more or less as the case may be, as is seen in other matters also (?).' In l. 20, *δη*, if the right reading, must have been written for *δεῖ*, by an etacism such as is very common in the Voll. Herc. In l. 21 fin., *ἐπ' (ἄλ)λ̣(ων)* may be suggested.

The argument appears to be, that animals are capable of *ὁρμή*: therefore, of *προόρασις* or something analogous: therefore also, of fear or *ταραχή*.

ll. 24 to 28: perhaps the sense is 'anything and everything may serve as an object of terror to animals; for it is not a god that they are afraid of, (as men are).'

ll. 29 to 36: 'our arguments amount to this;—the inference is that animals are liable to terrors analogous to those of men; both inasmuch as they have the same causes for their terror (?),—and inasmuch as —— (?).'

Col. 14, l. 4. Perhaps *τὰ μὲν βρέ(τη . . . δοξάζειν θεοὺς (εἶναι?)*. But *μὲν* in l. 4 and *δὲ* in l. 6 seem equally out of place.

The meaning appears to be that some men, in their fear of the gods, are as irrational as children or beasts. The mention of παιδία in this connection (with ὅ γε τέλειος ἄνθρωπος in l. 8) suggests a comparison with Lucr. 2. 55: 'Nam veluti pueri trepidant atque omnia caecis | in tenebris metuunt, sic nos in luce timemus | interdum, nilo quae sunt metuenda magis quam | quae pueri in tenebris pavitant finguntque futura.'

l. 6. The meaning probably is, that the opinions of beasts, so far as they are capable of having any, and therefore also their terrors, ought not to be regarded as similar to those of men, or at most, only as *generically* similar. But the exact construction is doubtful.

ll. 8 to 11. 'The adult man (as well as the child), when he has thought of the gods with the proper distinctions, often thinks of them without making distinctions; and even if not, he suffers permanently from the terror caused by these thoughts.' This use of ἐπιβάλλει (sc. τὸν νοῦν) and the corresponding subst. ἐπιβολή (l. 12) is well authenticated; but the use of the compound ἀνεπιβληθῇ (ἅπ. λεγ.) in the passive, apparently in the same sense, is curious. I do not understand the force of διειλημμένως and ἀδιαλήπτως. It would give more point to διαμένουσαν, the emphatic word of the next line, if we could take these adverbs in the sense 'at intervals' and 'without intermission;' so that the meaning would be 'even though a man's thoughts are not continuously fixed on the gods, the terrors *resulting* from such thoughts are permanent.' ἀδιαλήπτως may have been written by etacism for ἀδιαλείπτως; but it is impossible to give the corresponding sense to διειλημμένως, except by supposing that it has been written for διαλελειμμένως by an actual blunder, which might easily arise from the ambiguity of the other word.

l. 14. τὸ πέρας ὑπερβαίνων τῆς ἀλγηδόνος (?); see note on col. 12, l. 6.

ll. 19 sq. In proportion as a man resembles the beasts, he becomes liable to mental disturbances analogous to theirs, disturbances arising not from fears of the gods alone, but from evil passions of all kinds. This appears to be the general sense, but the construction of the sentence is doubtful.

l. 32: perhaps δύ(σδ)αιμον.

Col. 15, ll. 5 to 8. (The inconsistency?) of those who at one time compare the lives (of men and beasts), and at another time say that there is no comparison between them, shall be considered in its proper place, as there is no hurry for it at present.

The next passage, ll. 9 to 16, is unintelligible: but in ll. 16 (πολλῶν ζῷα μακαριζόντων, etc.) to 24 we have a complete sentence containing a summary of the argument.

l. 21: φρείκης seems to be written by error for φρείκαις.

l. 22: τὸ προτεπισωρευόμενον βάρος: the 'additional burden' is the thought that the beasts are happier than ourselves; and similarly in l. 26 τὸ μακάριον expresses the blessedness of knowing that they are more unhappy;—an application of the 'suave mari magno' principle.

l. 29. ἄπηρον, etacism for ἄπειρον. Perhaps ὥσπερ οἷός τ' ἦν εἰς ἄπειρο(ν ἐκτείνειν) καὶ τ(ὸ δ)εινὸν καὶ τὸ μ(ά)λα (?) φαῦλον, οὕτω δύναται, etc. I.e. the faculty of reasoning, while it makes it possible for man to increase his terrors indefinitely, also makes it possible for him to escape them altogether by learning the truth and mastering his passions (τοῖς μέν, in l. 32, refers to τὰ πάθη).

Col. 15, l. 38: possibly πέρατος ἀγα(θῶ)ν.

Col. 16: no continuous sense.

l. 10. init.: possibly οὐ(χ) ἥρμοττε(ν).

Col. 17: a comparison between the fear of the gods and the fear of death.

l. 9: perhaps τῷ μὲν ὑποστη(σαμέ)νῳ, 'to the man who has *supposed* that the gods are (— ?) in life alone, the fear of death is more painful (than that of the gods).'

ὡς ἂν αἰωνίους ἐν αὐτῷ συμφορὰς προβάλλοντι: Lucr. I. 111, 'Aeternas quoniam poenas in morte timendum est.' See note on col. 12, l. 6.

l. 13. In order to make the second part of the sentence balance the first, we must supply τῷ δὲ καὶ (ἀργαλεωτέρα)ν τὴν περὶ θεῶν (sc. εἶναι ταραχήν), or something similar. In l. 15, the word after τελευτῆς appears to be a participle (ἐπιτιθέντι ?) corresponding to προβάλλοντι in l. 13. ἐπειδὰν can hardly be right.

l. 16, 17, the word before οἱ μὲν is evidently a participle in agreement with τῶν in l. 16. Perhaps τῶν δ' ἁπλῶς τὴν ἑτέραν (sc. ταραχὴν) χείρω [κ ?] εἰπόντων (or κρινόντων) οἱ μέν, etc.

l. 21. ἂν ἐπλήγη can hardly be right, though confirmed by the indications of Pap. The context requires a reference to some authority in support of the view that the fear of the gods is worse than the fear of death.

l. 22. The sense requires (τοῦ κακ)οῦ μέρος ἁδρότατον, or something similar.

Col. 18: no continuous sense.

Col. 19, ll. 1 to 9: evidently a continuation of the comparison between the two kinds of ταραχή.

ll. 9 to 16. Some of the words of this sentence are doubtful, but the sense may be given as follows:—τ(οὺς) μὲν γὰρ θ(ε)οὺς ἀνθρώποις (ἡγο)ῦνται καὶ α⟨ἰ⟩τίους ἁ(πά)ν(τω)ν κυρίω(ς κακῶν, κα)ὶ αἰωνίων συμ(φορ)ῶν ὄντας τε κ(αὶ) γενησομένους ποιητικοὺς ἐν τῷ (ἀπείρῳ χ)ρόνῳ, δηλονότι καὶ τὸν μετὰ τὴν τ(ε)λ(ευ)τὴν συμπεριλαμβάνοντες· ὡς εἰ (μ)ὴ (τοῦ)τον (sc. τὸν μετὰ τὴν τελευτὴν χρόνον) συνῆπτον, οὐκ ἂν αὐτοὺς ἐφ(οβ)οῦντο μᾶλλον

τυράννων. That is, the peculiar intensity of men's fear of the gods is due to the belief that they can continue to inflict harm after death; for otherwise, there would be no reason to fear them any more than earthly tyrants, whose power ends with the death of their victims.

ll. 16 sq., a sentence about the fear of death, corresponding to the preceding sentence about the fear of the gods.

l. 18. ΑΜ . . ΡΑΙϹ is probably a mistake for συμ(φο)ραῖς.

ll. 23–24: the fear of tyrants, mentioned in general terms in l. 16, is illustrated by the instance of the bull of Phalaris. Possibly καθάπερ ἐφοβοῦντ(ο) . . . . Φά(λαριν) ὡς ἐν τῷ ταύρῳ κατοπτήσοντ(α)—.

l. 26. ἀρνήσ(ετ)αι (?).

Col. 20, ll. 1 to 13, unintelligible. In ll. 13, 14, a transition to a new section seems to be indicated, by some such words as (διειλη)μμένων δὲ τούτων ἤδη . . . ἐπιβλέψω, etc.: but the detached words in the lower part of the col. (ll. 21 sq.) and in col. 22 (e.g. in col. 22, οἱ δὲ συγκρίτους εἰπόντες εἶναι τοὺς φόβους), show that the subject under discussion is still a *comparison* between different kinds of fears. Philod.'s solution of the problem seems to be that implied in the words κατὰ πᾶν ἀχωρίστας (εἶναι τὰς ταραχάς) in col. 22; viz. that it is impossible to compare and contrast the intensity of the two kinds of fear, because they always occur in combination, each necessarily involving the other.

Col. 22, ll. 27 sq. A new distinction is introduced, viz. the distinction between the fear of the gods *in general*, and the fear of *particular* gods (as Apollo or Athene).

ll. 32 to 35: perhaps (το)ῦ πε(ρὶ τ)ῶν (κατὰ) μέρος θε(ῶν φό)βον μείζω χρῆν (εἶναι τὸν?) περὶ τῆς τελε(υ)τῆς, τοῦ δὲ κατὰ κοινότητα μηδαμῶς. 'The fear of death ought (on a certain theory) to be greater than the fear of the *particular* gods, but *not* greater than that of the gods *in general*.' Philodemus himself, however, disapproves of the introduction of the distinction in this connection (ll. 29, 30).

l. 35: probably τοῖς εἰρη(μέ)νοις.

Col. 23, ll. 1 to 20. I can make no sense of this. Probably the meaning of ll. 6 to 8 is that it is a mistake to call either of the two ταραχαί greater than the other.

l. 20: perhaps φύ(σει) πάσῃ.

ll. 24 to 28: all men's fears are due to their fear of the gods.

l. 26: μὴ γὰρ ποιούντων κἂν τῷ θανάτῳ τι κακὸν αὐτῶν: see note on col. 12, l. 6.

Col. 24, l. 3. There is no doubt about the reading τῶν ΧΧ, i.e. τῶν δισχιλίων. Is there any authority for this estimate of the number of the popular gods?

l. 6: τῶν μακαρίων ζῴων appears to mean the Epicurean gods

(defined as *ζῷα ἄφθαρτα καὶ μακάρια*, D. L. X. 123, etc.) as opposed to the 'supposed two thousand powers' of the popular religion.

l. 6, 7: perhaps *τὸν πρότερον (τρόπον)*.

l. 14: possibly something like *πάντες οἱ τα(ρα)ττόμεν(οι)*.

l. 17: *περὶ τοῦ μηδὲν εἶναι τὸν θάνατον πρὸς ἡμᾶς.* Taken from *κυρ. δοξ. β'*. (D. L. X. 139) *ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθὲν ἀναισθητεῖ, τὸ δὲ ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς.* Lucr. 3. 830: 'Nil igitur mors est ad nos, neque pertinet hilum.'

The same expression must be restored in Philod. *περὶ ῥητ.* pap. 1669, Ox. col. 33,=Nap. C. P. V. (1) col. 31. (The philosopher may meet with the fate of Socrates); *οὐ μέντοι διατελεῖ μὴ περιπέσῃ ταραττόμενος· οὐδὲ γὰρ τοὺς ἠ(λ)ιθίους τὰ παράλογά γ' (ἔοι)κε(ν) ταράττειν· ἄλλω(ς) τε καὶ τὰ μετὰ τὴν τελ(ευ)τὴν οὐδὲν ἔσεσθαι πρὸ(ς) αὐτὸν πεπεισμένον.* The Naples editor has restored the sentence wrongly.

l. 24: probably *(ταραχ)άς*.

ll. 26, 27. It is impossible to reconstruct the sentence: but the sense required is *διαρθρωτοτέρων εὐθεραπευτότερ(ός ἐστι φόβος)*, 'fear is curable in proportion as its objects are clearly defined.'

Col. 25, ll. 1 to 18: the doctrines of Epicurus free us from our fears.

l. 9: either *(καταγ)έλωτα* or *(τὸν γ)έλωτα*.

ll. 20, 21. It would be natural to expect either *ὑπείξουσι . . . παραδέξονται*, or *ὑπείκουσι . . . παραδέχονται*. The many are slaves to their desires, and do not accept the true doctrine; 'and on some men they produce the (false) impression of piety (by their refusal to hear the truth about the gods).' Cf. Lucr. 1. 80: 'Illud in his rebus vereor, ne forte rearis | impia te rationis inire elementa viamque | indugredi sceleris.'

ll. 22 to end: 'what I have said about the fear of the gods is enough to save from misery those who are well disposed by nature to receive the truth.'

l. 25. The sense requires something like *προτετράφθαι τόν γ' εὐφυέστατον εἰς τὸ θρασύνεσθαι.*

With the two treatises on the gods bearing the name Philodemus should be compared an anonymous roll, no. 1055. This papyrus, which does not occur among the Oxford facsimiles, was published in the Naples edition (Coll. Prior, VI. 2.) under the name *Metrodori de Sensionibus Commentarius*[1]. This title is a mere guess of Scotti, the Naples editor, and an erroneous guess. The authorship of Metrodorus

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[1] The error has been recently repeated in the publications of the Palaeographical Society (Plate 152), in which 2 cols. (16 and 18) of this papyrus are reproduced under the name Metrodorus *περὶ αἰσθήσεων*.

has been disproved by Duening[1], who shows that col. 15 contains a quotation from Eratosthenes, who was not born till two years after Metrodorus died. The title περὶ αἰσθήσεων is equally groundless; and if we may judge from the contents of the portion preserved, the book is a treatise *on the nature of the gods.* The legible remains consist of 21 cols., of which the first six are much mutilated, while the remaining fifteen contain from 5 to 12 lines apiece[2] of perfectly legible Greek[3]. Of these the last 12 cols. (col. 10, l. 3 to col. 21) discuss the bodily form and nature of the gods. The first 9 cols. at first sight appear to deal with an entirely different subject, and might be described as περὶ μνήμης: but I believe that this part also may be shown to connect itself naturally with the same problem. From the wording of col. 10, and the introduction of a question about the gods without preface at the beginning of the new paragraph in col. 10, l. 2, it seems evident that the nature of the gods is the principal subject of the treatise, and that the section on memory is a digression. What, then, is the connection of this digression with the main subject?

If the account of the Epicurean gods which I have given elsewhere[4] is correct, they were described as formed by the confluence of never-ceasing streams of εἴδωλα, and consequently, as consisting at successive points of time of entirely different matter. A trace of this theory may perhaps be found in col. 4, where the words τῶν μὲν (sc. ἑνοτήτων) εἰς τὸν αἰῶνα διαμενουσῶν τε καὶ ἀλλαττομένων would accurately describe the divine nature thus conceived. The preceding words τῶν αἰσθητῶν ἑνοτήτων probably indicate a contrast between the gods, as λόγῳ θεωρηταὶ ἑνότητες, and the αἰσθηταὶ ἑνότητες of the visible world.

One of the most obvious objections to which such a theory is open is the difficulty of explaining, from the materialistic point of view of the Epicureans, the permanence of the god's personal identity while his material substance continually changes. Col. 5 appears to contain a statement of this objection, in the words μὴ διαμενόντων τῶν τὰς μνήμας ποιούντων, οὐδ' αἱ μνῆμαι (?) σωθήσονται. If we imagine a being composed of matter continually changing, he can have no permanent

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[1] *De Metrodori Epicurei Vita et Scriptis*, Lips. 1870, pp. 32–33.

[2] The part preserved is the *upper half* of a roll. It is not impossible that in this case, as in several others, the lower half of the same roll may exist in the collection under a different number. Its discovery might throw considerable light on the obscure subject of the Epicurean theology.

[3] The original papyrus, which I have examined at Naples, has, unlike that of the Herculanean rolls in general, almost retained its original colour, and the writing, where preserved, can be read as easily as modern print.

[4] See note on 157–152 (Philod. περὶ θεῶν διαγ.), col. 10, 11.

mind, or memory; for the particles in the arrangement of which memory, like all mental processes, consists, are in his case changed from moment to moment.

To this the Epicurean answer should be, that though the individual atom-groups pass away and are replaced by other like atom-groups, the arrangement of the new atoms is the same as that of those they have replaced, and so the mental state, of which these atom-groupings are the material side, may very well be permanent.

Some traces of such an argument may perhaps be found in the few intelligible words of col. 5, *ἀ(λλὰ) προσ(φύ?)σεις τῶν ὁμοίων γ(εί)νονται.*

The possibility of permanent identity of personality in spite of change of matter, which this argument assumes, may be proved by the known facts of human growth. The body of the grown-up man (and therefore presumably also his material mind) is not identical in matter with that of the boy, as the difference of size is enough to show; and yet the man retains the memory of his boyhood. Thus it is proved that personal identity may survive the loss of material identity. And this is precisely the argument indicated by the intelligible remains of cols. 7, 8, 9.

The text may be read as follows:

Col. 1. – – – *ψυχ(ή?)ν* – – –

Col. 2. – – – *τὸ γὰρ ἄδηλον οὐδαμ(ῶ)ς φαινόμενον* – – – *τὸ φαινό(μενον?)*

Col. 3. – – – *λύεσθ(αι) λ(ύ)σιν σὺν ἄ(λ)λοις π(ρὸς?) αἴ(σ)θησιν μὴ* – – – *τῷ φαιν(ομένῳ)* – – –

Col. 4. *(π)αραλλαγὴ⟨ι?⟩ παραλλάξει τῶν αἰσθητῶν ἐνο(τ)ήτ(ων), (τ)ῶν μ(ὲν? εἰς?) τὸν α(ἰ)ῶ(να?) διαμενουσῶν τε κα(ὶ ἀ)λλαττομένω(ν), τῶν (δ'?)* – – –

Col. 5. – – – *δια δὲ ταύ(τη)ν τ(ὴν) α(ἰ)τίαν, μὴ διαμενόντω̲ν τ̲ῶν τ̲ὰς μνήμας π(οιο)ύντων, οὐδ' αἱ (μνῆμαι? σωθή?)σονται.*

Col. 6. ΝΑC *κατ(αλε?)ιπο(μένα?)ς ἔχει τὰς . . . . ἀνταποκρίσεις, ἀ(λλὰ?) προσ . . .* CΕΙC *τῶν ὁμοίων γ(εί)νονται* – – – *τηρεῖν τὰς* – – –

Col. 7. *(ἄν)δρες τη(ρ)οῦ(σι)ν τὰς τῶν ἐν παισὶν ἀναληφθέντων μνήμας. ἐπεὶ γὰρ ἡ ψυχὴ με(ι)κ(ρ)ῷ σώματι παρατείνουσα κατὰ τὴν πα(ι)δικὴν (ἡλικίαν? συ)ναύξετ(α)ι* – – –

Col. 8. – – – *σωμάτ̲ων, (κ)αὶ δῆλον ὡς αἱ μνῆ(μα)ι καὶ ἐπὶ τού(τω?)ν̲ φ̲υλάττονται τῶν οὐχ ὑπαρχουσῶν κεινήσε(ω)ν* Π . . . \ *τ(ὰ)ς δια-ν̲(οί?)ας* – – –

Col. 9. – – – *τὰς μνήμας φυλάττεσθα̲(ι). καθόλου θ' ὅσον ἐπὶ τούτοις ἐξουσίαν εἴχομεν λέγειν καὶ τῆς ὕλης καὶ ἅπαξ ἀλλαττομένης τῶν τὸν νοῦν ἀποτελούντων τὰς μν̲(ήμ)ας σωθήσεσ(θαι) τ(ῶν ἑ(νοτήτων* – – –

Col. 10. *τοῦτο δ' ὁμοίων ἔχει κατάληψιν.* ¶. *καὶ τούτων δ' οὖν περ(ι)ωδευμένων, οὐ δύσκολον προσαποδοῦναι κ(α)ὶ διά τινας ἐπ(ει)κασμοὺς (?) ἀνθρωπόμο(ρφ)ον καταλείπομεν (τὸ)ν θεόν. δῆλον δ' ὡς* – – –

Col. 11. MЄN *ἐν ἄλλῃ μορφῇ δίχα τῆς ἀνθρώπου, φανερὸν ὡς καὶ τὸν θεὸν ἀνθρωπόμορφον χρὴ καταλείπειν, ἵνα καὶ σὺν λο(γι)σμῷ τὴν ὑπόστασιν ἔχῃ. διόπερ ἀνθρωπό(μορ)φον λέγομεν* . . TC . . . . . *θεὸν* YΠ . . . . . ЄIC‾ . . *ἀνάνκης* . . . . . NC . . . *καὶ δῆλο(ν)* – – –

Col. 12. N‿I *τὸν ἡμέτερον ἐπισπασμὸν καὶ πρὸς τοῦτ' ἄγοντα. φασὶν γὰρ ὡς εἰ διὰ τὸ λογισμὸν ἔχειν ἀνθρωπόμορφός ἐστιν, καὶ τῆς ζῳότητος κοινῆ(ς) οὔσης, συνάπτωμεν αὐτῷ καὶ πολλὰς ἄ(λλας κοι)νότητας μορ(φῶ)ν, ὥσπερ κα(ὶ)* – – –

Col. 13. *-ψυχίαν ἔχει κοινήν. ὅθεν οὐκ, εἴ τιν(α) ζῷα μορφὴν τοιαύτην ἔχει, καὶ τὸν θεὸν εἶναι δεῖ τοιοῦτον. τὸ δὲ λογ(ιζό)μενον, καὶ ἄκρως γε (?), σὺν ταύταις ταῖς κοινότησ(ι)ν καὶ ἄ(λλ)α(ς) πολλ(ὰ)ς* – – –

Col. 14. *εἰ γὰρ ἀνθρώπου, φησίν, μορφὴν ἕξε(ι), δῆλον ὡς ἕξει καὶ ὀφ(θ)αλμοὺς οὕτως καὶ ὀφθαλμιάσει. τὸ δ' αὐτὸ καὶ ἐπὶ τῶν λοιπῶν αἰσθήσεων πείσεται. τοῦτο δὲ καὶ αὐτὸ λῆρον (ἔ)χει π(α)ραπ(λ)ήσιον.* – – – *ἀκολο(υ)θο* – – –

Col. 15. AIC . . . N *πιθανὸν* . . N *ἐστιν* . . CAN *Βίωνος*[1] *τοῦ κατὰ Θ(ε)όφραστον π(ρώ)του φιλοσοφίαν ἀνθινοῖς κοσμήσαντος* AC . NΘC . . . . ЄT *ἀκ(ο)λούθου διὰ τὴν τῆς φύσεως τῶν ὄντων ἀγνωσίαν. τὸ μὲν γὰρ ἐπιχείρημα τοῦτο πᾶν γένος* Z – – – *ἔχε(ι).*

Col. 16. – – – *κόσμον θεόν, οὐδ' ''Ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν*[2].' *Στωϊκῷ δὲ καὶ Περιπατητικῷ τοῦτ' ἔξεστιν λέγειν· πῶς (γ)ὰρ ἰδίαν ἔχει μορφὴν τὸ σφαιροειδές*[3]; *ἄλλως θ' (?) οἱ τοῦτο λέγοντες οὐ βλέπουσιν διότι τῆς φύσεως* . . . . . ΔIONTωNON – – –

Col. 17. H *πλήων τε καὶ ἐλάττων μέχρι τούτου παραλλάττει, μέχρι τοῦ τὸ μὲν ἐκ πληόνων συνεστάναι, τὸ δ' ἐξ ἐλαττόνων. καὶ διὰ τοῦτο τὸ μὲν παχυμερέστερον καὶ κεινεῖν αἴσθησιν δυνάμενον ἀποτελεῖ, τὸ δὲ λεπτο-*

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[1] Cf. Duening, *De Metrodori*, etc., pp. 32, 33.

[2] Hom. Il. xviii. 484.

[3] Here the Naples editor is inimitable. He reads Στωϊκῳ δε, και Περιπατητικῳ τοῦτ' ἐξεστιν λεγειν, ὁπως Παριδι ἀνεχει μορφην το σφαιροειδες. Translation:—'Stoico autem, et Peripatetico id dicere fas est; perinde ac si Paridi formam sphaerae similem adtribuat.' Commentary:—'Paridem, seu Alexandrum, non abs re memorat, quia ipsum forma pulcherrimum, Deisque similem effinxerunt Poëtae. [In support of this statement, references are given to numerous authorities, from Homer to Tzetzes.] Itaque heic dicere videtur N. A. ex Stoicorum, et Peripateticorum sententia, qui Mundum Deum putabant, Paridem *non modo fuisse* θεοειδη, *sed etiam* σφαιροειδη,' etc.

μερέστερον καὶ τὴν μὲν αἴσθησιν οὐ ΚΑ‾ . . C . . . . . . N . INT – – –

Col. 18. *διὰ τῶν φαινομένων εἰργόμενα καταλείπεσθαι. διὰ τοῦτο γὰρ οὐδὲν αἰσθητὸν ἀθάνατον· ἡ πυκνότης γὰρ ἀντικόπτει*[1] *πρὸς τοῦτο, δεχομένη πληγὰς ἰσχυράς. πάλιν τε οὐδὲν διφυὲς*[2] *αἰσθητόν· τὰ γὰρ σὺν βάρει μεγάλῳ μεγάλας ἀντι⟨ρ⟩ροπὰς* (?)[3] *ποιοῦντα περὶ τὰ αἰσθητὰ* ΠΟ – – –

Col. 19. – – – *(τ)οῦτον ἐχόντων (τ)ὸν τρόπον ἐπὶ τοῦ λόγου τοῦ βίων ἢ οὔ,* (?) *τοῦτο μὲν θήσω, διότι γένος ἕκαστον ζῴων ἰδίαν ἔχει μορφὴν ἐν τῷ ἰδίῳ γένει· πάντως δ' οὐ καθάπαξ ἵνα (κ)ατ(α)συμβαίνῃ (κ)αὶ ἐν τοῖς αἰσθητοῖς καὶ ἐν τοῖς λόγῳ θεωρητοῖς* ΚΑ – – –

Col. 20. – – – *τῶν τοῖς λόγῳ θεωρητοῖς διαπροεκτεθήκαμεν ἔνθα μή τι τῶν φαινομένων ἀντιπραττη‾* [sic]. *διὸ καὶ τοῦτ' ε(ὐ)απόλυτον· καὶ τὰ τότε σχολασθέντα περιώδευται. περὶ τούτων δ' ἐπεσπάσθην φιλ(ον)εικεῖν γε μεγάλως, ἐ(ξεί ?)ργων πανοίκιον* (??) *ἃ τότ(ε δι ?)ῆλθον ὑπομνημα(τι)σάμενος* – – –

Col. 21. – – – *αὐτὴν οἵαν οἱ λοιποὶ φιλόσοφοι συνάπτουσιν. πάντως γὰρ ἂν εἶδαν* [sic] *τὸ μὴ σφαιρῶν ἔχειν μορφάς, μηδὲ κρίσεις καὶ διαθέσει(s) ὀργ(ί)λας καὶ μειкραιτίους, ἀλλὰ καὶ μορφὰς διανεστηκυίας εἰς ὕψος, κα(ὶ) διαθέσεις παντὸς τοῦ ταπεινοῦ περιφρονούσας, ὅλας δὲ στρεφομέ(νας)* – – –

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[1] Nap. gives ΑΝΤΕΙΚΟΠΤΕΙ; but Pap. has ΑΝΤΙ, and there is hardly room for a lost Ε between the Τ and Ι.

[2] The reading ΔΙΦΥΕC is certain, as all the letters are perfectly clear in Pap. The context seems to show that the word applies in some way to the divine nature; but what is meant by it, I have no idea.

[3] Nap. gives ΑΝΤΡΟΠΑC: but Pap. has ΑΝΤΙΡΟΠΑC (the Ρ faint).

PAPYRUS $\left\{\begin{matrix}19\\698\end{matrix}\right\}$.

(Περὶ αἰσθήσεως?).

Pap. 19 is preserved in the Naples museum in the form of three 'tavole' of fragments, and 31 columns divided among 9 pieces of papyrus in the following way :—

Col. 1, 2. 3, 4, 5. 6, 7. 8, 9, 10, 11, 12, 13. 14, 15, 16, 17, 18. 19, 20, 21, 22. 23, 24, 25, 26. 27, 28, 29, 30. 31.

The part preserved gives at most from 16 to 18 lines in each col.

Pap. 698 consists of one 'tavola' of unnumbered fragments, and 26 numbered fragments divided among six pieces of papyrus as follows :—

1, 2, 4. 5, 6. 7, 8, 9, 10. 11, 22,—13, 14, 15. 17, 18, 19, 20, 21, 22. 23, 24, 25, 26, 27, 28.

The part preserved gives at most 10 lines in each col. Thus assuming a complete column to have contained 40 lines, the number of lines lost at the top and bottom and at the point of breakage must together have amounted to twelve or more.

The similarities of language and grammatical construction in 19 and 698 (especially the long series of clauses beginning with *καὶ ὅταν* in 698, fr. 22 sq. and 19, col. 28 sq.), first led me to suspect a connection between them ; and a closer examination made it evident that in several instances corresponding columns of the two papyri not only dealt with the same subject, but contained different parts of the same sentence or paragraph. (Compare, for instance, *ὁ τοῦ χρώματος σχηματισμὸς . . . τὴν ἄρθρωσιν* in 698, fr. 18 with *τὴν ἄρθρωσιν πρὸς τὸν τοῦ χρώματος σχηματισμόν* in 19, col. 24 : *ἡ μὲν ὅρασις . . . χωρὶς τῆς*

etc. in 19, col. 25 with ἡ δ' ὄσφρησις χωρὶς τῆς etc. in 698, fr. 20; and καθ' ἁπλῆν προσβολήν in 698, fr. 21 with the same words in 19, col. 27; as well as the series of καὶ ὅταν clauses referred to above.)

It might still be asked whether the two papyri formed parts of one and the same roll, or belonged to different copies of the same treatise; but as their height agrees with the probable height of the two pieces of a single roll broken across near the middle, as the writing in both is to all appearance identical, and as there is no trace of any sentence or part of a sentence appearing in duplicate in the two portions, all the probabilities are strongly in favour of the first alternative.

The relative position of the pages of 19 and 698 may be determined by a comparison of 19, cols. 25, 26 with 698, frs. 19, 20. It is evident that ἡ δ' ὄσφρησις etc. in 698, fr. 20, like ἡ δὲ ἁφή etc. in 19, col. 26, answers to ἡ μὲν ὅρασις etc. in 19, col. 25, and must be placed in immediate connection with it; and it only remains to determine whether ὄσφρησις is to be put before or after ἁφή,—that is, whether 698, fr. 20 immediately *precedes* or immediately *follows* 19, col. 26. A comparison of the two preceding pages, 19, col. 25 and 698, fr. 19, settles this question. The sentences beginning ἡ μὲν ὅρασις etc. give what is *peculiar* to the several senses, and are introduced (19, col. 25) by the words ὥστε τῶν αἰσθήσεων προσυπομνήσωμεν ὃ προσφέρεται ἴδιον ἑκάστῃ. But 698, fr. 19 contains an opposition between what the different senses have in common and what is peculiar to each. It is impossible that this can have been interposed between two parallel clauses defining the *peculiar* provinces of two different senses; that is, 698, fr. 19 cannot have come between 19, cols. 25 and 26. We must therefore adopt the other alternative, and place 698, fr. 20 in that position. Starting from this, and assuming 19, cols. 22–23 and 26–27, and 698, frs. 22–23 respectively to be continuous, we get the following series of combinations, the breaks in the papyrus being represented by || :)—

Pap. 19 { 22 || 23 | 24 | 25 | 26 || 27 | 28 | 29 | 30 || (31 ?)
Pap. 698 { 17 | 18 | 19 | 20 | 21 | 22 || 23 | 24 | 25 | 26 | 27 | 28

(The uncertainty as to the amount lost between frs. 15 and

17 of 698 makes it impossible to carry back the correspondence further.)

If the successive pages are examined in detail, it will be found that by this arrangement everything falls into its natural place; for instance, in the long *καὶ ὅταν* paragraph, the subject of *hearing* is begun in 698, fr. 23, l. 8, and continued through 19, col. 29 and 698, fr. 24 down to 19, col. 30, l. 9; and the subject of *smell*, begun in the following line, ends in 698, fr. 25, l. 6, where it is followed by that of taste; so that the combination $\begin{matrix} 19 \\ 698 \end{matrix} \begin{cases} 30 \\ 25 \end{cases}$ is certainly right. (The existence of three frs. of 698 to correspond to the single col. 31 of 19 makes it necessary to assume the loss of two cols. at least either before or after 19, col. 31.)

This conclusion may be further tested by actual measurements. If the arrangement given above is correct the width of the columns, and of the spaces between them, should tally in the two parts wherever the papyrus in both is continuous; i. e. in the case of $\begin{matrix} 19 \\ 698 \end{matrix} \begin{cases} 23|24|25|26 \\ 18|19|20|21 \end{cases}$ and $\begin{cases} 28|29|30 \\ 23|24|25. \end{cases}$

I have measured these columns and spaces in the original papyrus with as much accuracy as the wrinkled state of the surface admits of, and found that in one case the correspondence between the two parts was exact, and in the other the divergence was at most not more than might easily be accounted for by a very slight deviation from the perpendicular in one or two of the column-edges.

The text is preserved in three forms,—in the original papyrus at Naples, the Oxford copy made under Hayter's superintendence before 1806, and unpublished 'disegni' at Naples made at some later date.

The writing is large and regular, so that I have thought it sufficient to give a single page in facsimile, in order to show the form of the letters, and the similarity of the writing in the two parts of the roll. The surface has been much injured, and has evidently suffered some rough treatment since the Oxford facsimile was made. This fact partly accounts for the unusually large amount of variation between the two copies; but an examination of the original even in its present state

shows that the Naples copy is full of errors which are due to mere carelessness; and the results are such that in several passages (e. g. col. 1) it is at first sight difficult to believe that Nap. and Ox. can be meant for the same original. The text of this roll, therefore, rests mainly on Ox. In the present edition the reading of Ox. is given at the foot of the page in all cases where it differs from the printed text; while the reading of Nap. dis. (i. e. the lead-pencil 'disegni,' which the kindness of Sig. de Petra, the Director of the Museo Nazionale, enabled me to collate in 1883), are given when they differ from that of Ox., and the reading of the original papyrus (collated by me at the same time) in all cases where Ox. and Nap. differ.

The book treats of the functions and provinces of the different senses, and may have borne some such title as *περὶ αἰσθήσεως*. The author's name, as well as the title, is lost; but the authorities named show the writer to be an Epicurean, and the style (or the want of style) is suggestive of Philodemus.

The few legible words contained in the detached fragments of the two rolls are given at the beginning of the notes. Of these, 698, fr. 14 appears to deal with the question discussed in 19, col. 1 to 3; but it is impossible to fix its exact place.

Col. 1 = Ox. p. 1.

	Ox.
1. — — —	ON . . . . . HI .
2. — — — διαλλαττ- — — —	. . CAΦHCΔIAΛΛATTO⸢
3. — — —	. CΓЄNЄCINK . TЄYN . (.?)
4. — — — δυ<u>σ</u>κινησίαν	. ANHΔYЄKINHCIAN (.?)
5. ЄNAΛΛHN <u>π</u>ε<u>ρ</u>(ὶ?) τὴν <u>π</u>(αρ?)-	⸤NAΛΛHN⁻ϽP . THNT (.?)
6. -αλλ(αγ?)ήν· ὅθε(ν? αἰ?)<u>τ</u>ού-	AΛΛ . . ⫞IIOΘЄ . . ⁻OY (.?)
7. -μεθα καὶ μιὰν (εἶ)<u>ν</u>αι <u>π</u>(ε)-	MЄΘAKAIMIAN . . IAIΓ(.?)
8. -ρὶ τὴν ὅρα(σιν) . . . M . .	PITHNOPA . . . . . . M . .
9. καὶ δύναμιν κ(αὶ) κατασ-	KAIΔYNAMINK . . KATAC
10. -κευήν, ἀλλ' οὐ KAΛ — — —	KЄYHNAΛΛOYK⸝ . . . . .
11. — — —	MЄNKAΘH⸌ ⸌N . . . . . .
12. — — —	B . NЄT . . . ΩM . . . . . .
13. — — —	AΛΛHN . . . . ΘIC — — —
14. — — —	. . . N . ⁻AICY — — —
15. — — —	— — — Ω⸌ — — —

N. dis.	Pap.
1. . AT . NΔIA . . ΘHN . .	ON
2. . KATAI . . . TON . . .	A
3. . . TЄOCO . K . KYOC . . .	⁻Є . Є . ⌒⸌K . . (. Y?)N
4. . ANHMЄNOK . XIλλA	. N . . ^Y⸤ ⸌⸌ . . (.?)AN
5. . NMAHN . . CTIN . . AT	⸤NAλλ⸆ . . . . (.?)TIN
6. Aλλ . HNOΘ . . ЄYN . . .	Aλλ . . . . . OΘC . . ⁻(O?)Y
7. MЄΘAKAIN . Λ . NAITЄ	ΛЄΘ . ⸍A(I?)MIA⸌ . . ⸌AIT
8. THNON . . AIC . . . . TAI	ᑐI . HNO(P?)⸌
9. KAIΔYN . ΩNK . KATAC	KA . ΔYN . ⸌I⸌K . KATAC
10. ΘЄPHN . MO . KAλ . . ΓO	⸌Є(Y?)HN⸌λλC⸌KAΛ
11. MЄNKAΘHN . IT . . AC	MЄNKA
12. B . NЄT . . ΩNMЄN . . .	B . NЄT (hardly room for *βαι.*)
13. A . NTAY . . Hλ . ΘЄPO .	⸌⸌⸌⸆ ΘC (not ΘIC).
14. NA . NЄ . AIC . ЄTЄλ	

Col. 2 = Ox. p. 4.

	Ox.
1. — — —	ЄIC
2. — — -	ΘOC
3. προσεχε- — — —	ΠPOCЄXЄ . . . . ‹ .
4. φέρηται δια . . . . (ἀ)δια-	ΦЄPHTAIΔIΛ . . . . . ΔIA
5. -ληψίαν ἐπι . . . . ꜝIΔHC	ΛHΨIANЄΠI . . . . ꞏIΔHC
6. κατ' ἀριθμὸν . . . ЄIN κ(α)-	K/ TAPIΘMON . . . ЄINK .
7. -τασκευάς. ¶ ἀμέλει γὰρ	TACKЄYACAMЄΛЄI‾AP
8. ἔνιοι καὶ τῶν ἀλλοδ(ό)-	ЄNIOIKAIT ϽNAΛΛOΔ .
9. -ξων τὸ εἶδος εἶνα(ι φ)άσ-	ΞωNTOЄIΔOCЄINA . . AC
10. -κοντες γένος καὶ ἔτι	KONTЄCΓЄNOCKAIЄTI
11. ΠA . . . . ωC (ἐ)οίκασιν	ΠA . . . . ωC . OIKACIN
12. . . . . . . Γ ἐμπίπτ(ειν?) — — —	. . . . . . ΓЄΝΠIΠTЄΛO
13. — — —	. . ‹A . ΠЄP . . . ‾ЄICH
14. — — —	. INC — — — ΜЄ . .
15. — — —	ΛOY
16. — — —	BH

N. dis.	Pap.
TH	
1. CH	
2. NOC — — — — — — — ꜝO	
3. ΠOC . XO — — — AIC	ΠPOCCXЄ
4. ΓOYP . . TAIA . . . ЄΔIA	ΦЄPHTAI
5. ATA . . . NωC . . . . IΔY	Λ . . ꜝNCΠI . . . . ꞏIΔ
6. A . TPIMON . . AINH	(A ?) . . P . ΘMON . . . ЄINK
7. TO . CKЄYAC . . MЄΛЄ	T^Γ KЄYACAMЄ
8. . OIC . AIT . . ΠAΛOΔ	ЄNIO:KAIT' 'NAΛΛOΔ
9. TO . ЄMPOЄ . ΛO . ЄINA	ΞωNTOЄꞏ_O . ЄINA . . ΛC
10. KЄI . TЄ . Є . ΘЄKA . TI	KON TЄC‾Є . OCKAIЄT
11. N . . . MHωKAЄIN . ω	(ωC ?) . OK^ΓIN
12. . . . . ΓЄMΠIΠPЄΛO	ΓЄΝΠIΠT|ЄACI
13. . . . . ΓЄP . . ΘЄIC . ΛA	‾ЄI

Col. 3 = Ox. p. 5.

		Ox.
1.	— — —	ΛΕΓΕΙ . Ι — — — — — — — ΝΩ
2.	— — — ἀκο-	¯ . . ΤΑΥΤΗ . . . . ΑΚΟ
3.	-λουθεῖ τούσδε̲(?) (ποεῖν ? δ)ύ(ο?)	Λ . ΥΘΕΙΤΟΥCΔ. . . . . Υ .
4.	(κ)α̲τ̲' ἀρ(ι)θ̲μὸν κατασκευ-	. ΑΤΑΡ . CΜΟΝ
5.	-άς, (οἱ) δὲ μ̲ιὰν μὲν κατ' ἀ-	— — —
6.	-ριθμὸν τὴν δύναμιν	— — —
7.	πο(ιο)ῦσιν, δύο δ' αὐτὰς	— — —
8.	προσαγορεύουσι, καθ' ὃ	ΠΡΟ . ΑΓ
9.	δυ(σὶ) κέχρηται συμβε-	Δ . . .
10.	-βηκόσιν· ὧν καθ' ὃ μὲν	— — —
11.	¯ΟΙΤΩC αἰσθη- — — —	¯ΟΙΤΩCΑΙCΘΗ . . ¯Η
12.	(δ)υ̲ν̲α̲ταῖς(?) ἐστὶν — — —	. ΥΝ ΑΤΑΙCΕCΤΙΝΚΑ .
13.	— — —	ΛΕΙΕΥΕΤΙΚΗΔΥΝΑ
14.	— — — πραγμα-	(.?) . ΙΑ ΚΑΤΑΠΡΑΓΜΑ (. . ?)
15.	— — —	ΗΕΕΝΑΜΑ . (.?)ΑΝ Λ
16.	(κ)α̲τα̲φέρου(σι) — — —	. ΑΤΑ ΦΕΡΟΥ . . Δ

	N. dis.	Pap.
1.	ΛΕΓΟΝ — — — — — — — ΝΩ	
2.	ΗΤΑΙCΦ — — — — — — ΑΚΟ	
3.	ΛΟΥΘΕΙΤΟΥCΔ . . . . ΥΝ	
4.	. . ΠΑΡΕΜΟΝΚΑΤΑΚΕΥ	ΚΑΤΑCΚΕΥ
5.	ΑC . ΔΕ . ΑΝΜΕΝΚΑΤΑ	ΑC . Δ(Ε?)Ν . ΑΝΙΠCΝ . . ΓΑ
6.	ΡΙΘ . ΟΝΤΩΝΔΥΝΑΜΙΝ	(Ρ?)ΙΘΜΟΝΤ . ΝΔΥΝΑΝ . Ν
7.	ΠΟ . ΥCΙΝΔΥCΔΑΥΤΑC	ΠΟ . Υ . . . ΔΥΟ^ΑΥΤΑC
8.	ΠΡΟCΑΠ . ΕΥΟΥCΙΚΑΘΟ	ΠΡΟ . ΑΓΟΡΕΥΟΥCΙΚΑΘΟ
9.	ΔΥ . ΚΕΚΡΗΤΑΧΙΜΒΕ	ΔΥ . (.?)ΚΕΚΡΗΤΑΙCΥΜ(Β?)Ε
10.	ΒΗΝ . CΙΝΩΝΚΑΘΟΜΕΝ	ΒΗΚΟCΙΝΩΝΚΑΘΟΜΕΝ
11.	. ΟΙΤΟCΑΙCΘΑ . . . . . ΗC	(Ξ?)ΟΑ . . C(ΑΙ?)C(Θ?)
12.	. ΥΝ . (.?)CΕCΤΙΝΚΑ . . ΤΟ	. (ΥΝ?) . . . ΙCΕCΤΙΝΚΑ(. . .?)
13.	. Ε . ΘΥ . ΗΚΗΔΥΝΑ . . ΟΥ	. Ε . . . . Ι . ΚΗΔΥΝ . . Υ
14.	. ΑΚΑΤΑΠΡΑΓΜΑ . . (.?)	(Τ?)/ (Υ?)ΤΑΠΡΑΓΜ
15.	. . Ε . ΝΑΜΑ . ΑΝ	
16.	. . ΤΑΦΕΡΟΥ . Δ — — —	

Col. 4 = Ox. p. 2.

		Ox.
1.	— — — *αἰσθ(ή)σε(ις? προσ?)-*	ΑΙCЄ . (.?)CЄ(. . .?)
2.	*-α(γ)ορεύομεν(?)* — — —	ⱶ . ΟΡЄΥΟΜЄΝ . . Π(. . .?)
3.	*μόριον καὶ αἰσ(θη)τη(ρι-?)*	Ͷ ΟΡΙΟΝΚΑΙΑΙΟ . ‾Η . .
4.	— — —	Ϙ . ΥЄΝΑCΤΙΚC . . ЄΙΝ . .
5.	— — — *τῷ γένει* — — —	. ΙЄCΘΑΙΤѠΙΓЄΝЄΙ . .
6.	— — — *οὐ(?) τὴν δύναμ(ιν)*	ⱶ ΤΗΝΟΤΙ ⊣ΝΔΥΝΑΥ . .
7.	*οὐδὲ τὸ πάθος* — — —	CΥΛЄΤΟΠΑΘΟCΤ . ΥCΔΟ .
8.	— — —	ΚΑΙΚЄCΘЄΝΤΑCΤΟΥΤѠ
9.	*μᾶλλον δὲ τῷ ἰδ(ί)ῳ προσ-*	— — —
10.	*-ελεύσεσθαι νομίζον-*	— — —
11.	*-τας* — — — — — — *καθ' (ὅ?)-*	ΤΑCΑΝЄΓΗѠC . ‹ΑΘ .
12.	*-σον* — — —	CΟΝΓ ΑCΑΠΟΙΑC⁄ (.?)‾ .
13.	— — — *κα(ὶ ὁ Μη)-*	ΤΙΝЄ(.?)ΤЄΙΔΗΚΑ
14.	*-τρόδωρος ἔθηκε τοῦ-*	— — —
15.	*-(το)* — — —	. . . ΚΥ· . . ЄCΑⱶ
16.	— — —	\ΙΝ ϽΝ

	N. dis.	Pap.
1.	ΑΙCЄ . ЄC	
2.	. ΟΡЄCΟ . ЄΛΗ . ΠЄ . ΡΘЄ	Ο(ΡΟ?)ΥΟ . (.?)ЄΛ . . Π
3.	. ΑΡΙΟΝΚΑΙΑΙC . . . ΙCЄ	ΟΝⱵ ^ . ΑΙC
4.	Φ . ЄΝΑΤΗΚЄ . (.?)ЄΙΝΑ .	C ΙΑ . ΤΙΚC '\
5.	. . ЄCΘΑΙΤѠΙΓЄΝЄΜ .	ЄCΘ(Α?)ΙΤѠΙΓ . ΝЄΙ
6.	ΑΤΗΝΟΥΤΗΝΔΥΝΑ . .	ΗΝΟΥ . ⊣ΝΔΥ . ΑΑ
7.	ΟΥΔЄΤΟΠΑЄΘЄCΤ . ΥCΔΟ	Ο⁄ \ . ΤΟΠΑ(ΘΟ?) (Λ?)⌒
8.	ΚΑΙΚЄCΘЄΝΤΑC . ΥΤѠ	ΚΑ(ι?) . . ЄCΘЄΝΤΑC (.?)⌒ΥΤѠ
9.	ΜΑΛΛΟΝΔЄΤѠΙΚΑ . ΠΡΟC	\ΑΛΛΟΝΔCΤѠ(ΙΙ?) . . Ο(Π?)ΡΟ
10.	ЄΛΟΥCЄCΘΑΙΝΟ . ΖΟΝ	ⱢΑⱢΥC . ⌒ΘΑΙΝΟ . ΙΖΟΝ
11.	Τ . ΑΝЄΠΤѠC . ΚΑ . .	ΤΑCΑΝ . Π(Τ?)ѠC . Λ⌒
12.	CΟΝΠΑCΑΠΟΙΑCΑ . . .	C(Ο Ν?)Γ \ⱢΑΠΟΙΑC⁄
13.	ΤΙΝЄΙCЄΙΜΗΚΑΤ	ΝЄ . ЄΙΔΗΚΑ
14.	ΤΡΟΔѠΡΟCЄΘΗΚЄΤΟΥ	ΤΡΟΔѠΡΟCЄΘΗΚЄΤΟΥ
15.	. . . . . ΟЄCΑΠ . ΟΤ . .	CΑ
16.	ΑΙΝ . ΤΑΙ . .	ΑΙΝ

l. 1. Λ, not Ν, apparently. 12. Γ clearly not Τ.

Col. 5 = Ox. p. 6.

	Ox.
παρατιθ(ε)μεν-	ΠΑΡΑΤΙΘ . ΜЄΝ .
— — — *ερειδό(ν)των ἤ*	. . ΥΝЄΡЄΙΔΟ . ΤΩΝΗ
— — — -*τόντων* — — —	. . . ˧ΙΡΙCΤΟΝ¯ΩΝΟΠЄΡ
-*μάτων.* ¶ *ἀλλὰ μ(ὴν?)* — — —	. Ι . ΜΑΤΩΝΑ . . ΑΙ . . .
— — —	Τ . ΝЄC . ΓΙΝΩΝΟΜ . .
τὴν κατακεχωρ(ισμέ)-	ΤΗΝΚΑΤΑΚЄΧЄΩΡ . . . .
-*ν(ην)* — — —	Ν . . . . ΝΥΝΠΑΡ . . . .
— — — *ζήτησιν* — — —	ЄЄΙΞΙΤΗCΙΝΟΥΜЄ (. .?)
— — — *αἰσθησ-*	. . . ΚЄCЄ̊ΙCΙΝΑΙΓΘΗC (. .?)
(κ)ατασκευαὶ ποιαί τ(ιν)-	. . . ΟΓΑCΧЄΥΑΙΠΟΙΑΙΤ .
-*(ες?) . . . μόρια ψυχῆς* — — —	. . . . . ΜΟΡΙΑΨΥΧΗC . .
— — — *ἑστηκ-* — — — *μό-*	ΙΩ . . . ЄCΤΗΚΤ . C(Ι?)ΜΩ(.?)
-*ριον* — — — *κα(ὶ σα)ρκὸ(ς?)*	ΡΙΟΝЄ . ṄΗCΚΑ . . ṖΚΟ . (.?)
ἤ τι παρὰ ταῦτα — — —	ΗΤΙΠΑΡ . ΤΑΥΤΑΜΟCΥ (.?)
— —	ΒΘЄ . . . . ΑΔΙC
— —	ΗΝ
— — —	ΗΦ

Nap.	Pap.
ΠΑΝΥ . ЄΡΜЄΝΔΙ :	ΠΑΡΑΤΙΘ . ΜЄΝ
. . . ΝΦЄΙΔΟ . ΤΩΝΟ . .	(C?)Є . Є(.?)ΔΟ : ΤΩΝ
. . . ΤΗΤΟΝΤΩΝΠЄΡΗ	ΤΟΝ . ΩΝΤЄΡ
. . . ΝЄΤΩΝΑΛΛΑΝ .	ΜΑΤΩΝΑ . . ΑΝ
ЄΙΝ . ΑΤЄΝΟΝ . ΜЄ . .	¯C . Ν . (Α?)C . . ΙΝΩ . . Μ
. ΔЄΚΑΤΑΚЄΧΟ . . .	. . Ν ΚΑΤΑΚЄΧΩ(Ρ?)
ΤΩ . . ΟΝΥΝΠΑΡΗ . . . (.?)	Ν ΝΥΝΠΑ
ЄΝ . . (.?)ΤЄΙΝΟΥΠ	ЄЄΖΙΤ¯CΙΝΟΥΜ
. . . . ΔΑ . CΙΝΑΙCΘΗC	ΚЄCЄ(Ι?)CΙΝΑ . CΘΗC
. . . . Κ . ЄΥΑΙΠ . ΑΙΤΟ	C ЄΥΑΙΠΟΙΑΙ
. . . . ΡΙΑΨ . ΗCΘΙΑ	ΡΙΑΨ . ΧΗC
ΤΩ . (.?)ΥΤΗΚΟ . ΝΟΝ .	ΙΩ . . . ЄĊΤΗΚC · ΜΟ
ΡΙΟΝ . (.?)ΝΗCΚΑΙ . ΚΟΝ	ṖΙΟΝC . Ν . (C?)ΚΑΙ . . . ΚΟ
ΗΝ . . . ΜΤΑΛΟΥC .	ΗΤ Τ ΑΥΤΑΝ
ΒЄ . . ΠΑΔΙΟ . ΑΘΟ .	Β(Ρ?) ΑΔΙC
ΗΝΡΟC	— — —
ΝЄΙΠΟ	— — —

The stroke above the first letter of l. 5 probably marks a new paragraph.

Col. 6 = Ox. p. 7.

		Ox.
1.	*ἀντιλαμβάνεσθαι τῶν*	– – –
2.	*ποιοτήτων, ὅτι δ' αὐτῶν*	ΠΟΙϹΤ
3.	*ἀντιλαμβάνονται, μὴ*	ΛⲖΜ . ΑΝ
4.	*καταλαμβάνειν. ἡμεῖς*	– –
5.	*δὲ τῷ μὴ ἐφ' ἁπλοῦν*	⅃ΗΘΦ
6.	*καταφέρειν τὰς διαλέκ-*	Φϵ . ϵΙΝ ΔΙΑΛϵΙ
7.	*-του(ς) διαστέλλεσθαι δο-*	– – –
8.	*-κιμάζομεν, καὶ παραι-*	– – –
9.	*-νέσαντες προκατέχειν*	– – –
10.	*ὅτι τὸ ζητούμενόν(?) ἐσ-*	ΟΤΙΤϹ . ΗΤΟΥ‾ϵΝΟΝϵϹ
11.	*-τιν ε(ἰ?)τ' αἰσθητήρια*	ΤΙΝϵ . . ΑΙϹϵΗ
12.	*καὶ το(ύ)των ἀντιλαμ-*	. ΝΤΙΛΑΝ
13.	*-βάνονται, καὶ διότι ταῦ-*	ΒΑΝΟΝΙΝ
14.	*-τα τῶν ὑφεστηκότων*	– – –
15.	*ἀντι(λαμβάν)ετ(αι?)* Μ⌒	– – –
16.	– – –	– – –

A few letters of a preceding col. occur to the left of col. 6, on the same piece of papyrus. This shows that one col. at least must be lost between cols. 5 and 6.

	N. dis.	Pap.
1.	ΑΝΩΛΑΜΒΑΝΟϹΘΑΙΩΝ	Τ . Λ ϵ ΘΑΙΤΩΝ
2.	ΠΟΝΤΗΤΩΝ	ΠΟ . ΩΤ
3.	ΑΝ . ΜΜ . ΑΠΟΝΤΑ .	ΑΝ . . ΛΛΜ ΑΝΟΝΤΑ .
4.	ΚΑ . ΛΑΜ ΗΜΗΙϹ	ΚΑΤ . Λ ϵ . Ϲ
5.	ΤΩ . ΜΠϵΦ	ΜΗϵΦ
6.	Ρϵ . ϵΙΝ ΛϵΙ	. ϵ(ᴾ?)ϵ . Ν ΛϵΚ
7.	ϹΤϵΜϵΙϹΘΑΙ	ϵΛΛϵϹΘ
8.	ΠΑΡΑ	ΠΑΡΑΙ
9.	ϵΚϵΙΝ	ϵΧϵ
10.	ΟΤΙΤ . ΗΤΟΥ . ϵΝΟΝϵϹ	ΟΤΙΤ . . (Ϲ?)ΗΤΟ(Υ?)‾ϵΝΟΝϵ .
11.	ΤΙΝϵ . ΑϹΚϵ . ΓΗΡΙΑ . . Ν	ΤΙΝϵ . (‾ΑΙ?) . . Θ . ΓΗΡΙΑ
12.	ΤΩ . ΑΝΤΙΛΑΜ	ΤΩ . (Δ/?)ΝΤΙΛΑ .
13.	ΒΑΝΟ . ΥΝΚΑΙΔΟΤΙΤΑ	ΒΑΝΟΝ\ΚΑΙΔ(ΟΟ?)ΤΙΤΑ/
14.	– – –	– – –
15.	ΑΝΤΙ . . . . ΟΤ . . (.?)ΤΟΝΟ	ΛΝΤΙ . . . . Τ . . ΙΟ
16.	ΝΗϹ	– – –

Col. 7 = Ox. p. 8.

		Ox.
1.	-*φασις γάρ ἐσ-*	ϹЄΩ . . . . ΦΑϹΙϹ
2.	*τιν* — — -	ΤΙΝ . . . . Α . ΝΟΥΙΙЄΧΟΙ
3.	— - *κ(ατα)λ̲αμ(β)άνο̲υσιν*	ϹʌΗΚ . . . ΑΜ . ΑΝЄΥϹΙΝ
4.	*α(ἰ) αἰσ(θήσ)εις ποιότ(η)τας·*	ΠΟΙϹΤ
5.	*τὰ̲ς μέντοι ποιότη(τ)ας*	— — —
6.	*ὑπ' αὐτῶν κατ̲αλαμβά-*	— — —
7.	-*νεσθαι λέγομεν· δ(ιὸ?)*	— — —
8.	*κατάληψιν (πρὸ?)ς ἕτερα*	— — —
9.	*λέγει γίνεσθ(αι) περ(ὶ)*	— — —
10.	*αἰσθήσεις χω(ρὶς τῆς)*	— — —
11.	*τῶν ποιοτήτ(ων κα)-*	— — —
12.	-*ταλήψεως, ἢ̂ κατ̲(αλαμ)-*	— — —
13.	-*βάνεσθαι πρὸς α̲ὐτ̲(ὴν?)*	ΠΡΟϹ ΛΥΓ
14.	*τὴν τῶν ποιοτ̲ή̲τ(ων)* — — —	ΤΟΙΟ . ϹΤ
15.	— — —	ΝΑΝ

	N. dis.	Pap.
1.	ϹΙΩ	Є
2.	ЄΜΙ ΝΟΥΜЄΧΟ	. . Ν ΝΟΥΚЄΧΟΙ
3.	ΚΑΙΘ ΛΑΜ . ΑΝΤЄΙΝ	Κ . ΗΚ ΑΝ . ΛϹΙΝ
4.	ΑΛΙΤ ΓΟΙϹΤΙΤΑϹ	Α Λ:ΘΟ
5.	Τ . ΝЄΝΤΟΙΠ . ΝΟΠ . ΑϹ	Τ ΛιΜ Π . ΙΟΤ
6.	ΥΤ	— — —
7.	ΜЄϹ ΜЄΝΑ	Ν Δ
8.	ΛΗΧΙΝ . ϹЄΤΑϹ	ЄΤϹΡΑ
9.	ΛЄ . ЄΙΠ . ΙϹЄΘ	ΓΙΝЄϹΘ
10.	ΑΝ . ΘΗЄΙϹΧΟ	ΑΙϹΘ ΧΩ
11.	ΠΟΙϹΤΗϹ	ΟΤΗ̄
12.	ΛΗΨЄΩϹΗΛΑΜ	ΨЄΩϹΗΙΙ
13.	— — —	ΠΡΟϹΛ . Τ
14.	ΡΗΝΤΟΝΤΟΙΟΙ	ΤΗΝ̄Ω . Τ
15.	ΝΑΜ	— — —

Col. 8 = Ox. p. 3.

		Ox.
1.	*καὶ κατάληψ-*	.)ΟΥCΚΑΙ
2.	*-(ιν?) καταλήψ(ε)ως, ἄλλο δ(έ?)*	ΑΛΛϵΝ (.?)
3.	*(τι?) καὶ κατ' αὐτὸν τῷ κα-*	ΑΥΤωΝ
4.	*-ταλαμβάνει⟨ν?⟩ παρὸν, παρ⟨ὰ?⟩*	ΠΑΡΟΝΓΑ (.?)
5.	*τὸ πάθος, ἐν ἐπαισθή-*	— — —
6.	*-(σ)ει γίνετ' αὐτῇ, ἐπειδὴ*	— — —
7.	*(αὐ)τῆς ἐστὶν πάθος, καὶ*	— — —
8.	*(ἐ?)ν αὐτῇ(?) καταλαμβά-*	. ΝΑΥΤ
9.	*-(ν)ετ', ἀλλ' οὐχ ὡς, ὅταν πά-*	— — —
10.	*-(θ)η τὸ χρῶμα, τῆς ἐπαισ-*	— — —
11.	*-(θή)σεως γίνε(τ)αι προσ-*	— — —
12.	*-δεὴς ἵνα καταληφθῇ(.).*	_ϵΗC
13.	*λέγων δέ τις ἡ(μ?)ᾶς φάσ-*	— — —
14.	*-κοντας τὰ π(ά)θη καὶ ἑαυ-*	ΤΑΤ . ΘΗ
15.	*-τῶν εἶν(αι?) — — —*	ϵΙΝ . . . ΛΤ
16.	— — —	ΠΙΓ

	N. dis.	Pap.
1.	ΘΟΥC	— — —
2.	ΚΑΤΑ . ΟΜωCΑΛΛΟΝ	ΑΛΛC\ (.?)
3.	ΑΥΤΟΝ	ΑΥΤΟΝ
4.	ΛΑΜΒΑΝϵΙΠΑΡΟΝΓΑΡ	ϵ . ˥ΑΡΟΝΙ
6.	ΤΟΠΛωC	ΠΑΘΟC
5.	ΓΙΝΟΤΑΥΤΗΤ	Γ(Ι?)Ν(ϵ?)ΤΑΥΤΙΙΙ
7.	ΠΛωCΚΑ	ΠΑΘΟC
8.	ΝΑΥΤΑC	. ΑΥΤ(⌒⌒?)
9.	— — —	— — —
10.	ΠΙΤϵΧΡωΜΑ	˥ΙΤ(
11.	ωCϵΙΝ . (.?)ΑΙΤΟCΔϵΗCΙΝ	ϵωC . ΙΝ(. \ΙΠΡΟC
12.	ΔϵΗCΙΝΑ	— — —
13.	ΛϵωΝΔϵΤΙΘ	ᴧ . (Γ?)ωΝ
14.	ΙΑΙ . . ΘΗ	ΤΑι . (Ο?)Η
15.	ϵΙΝ . . Λ	— — —
16.	ΠΙΠ	— — —

In line 11, ΠΡΟC clearly ends the line; the ΔϵΗCΙΝ which follows in N. dis. must have been introduced from the next line by a blunder.

Col. 9 = Ox. p. 14.

		Ox.
1.	ἑαυτά. δ⟨ι⟩όπερ οὐδ' ὅ[`]-	— — —
2.	-ταν φῶμεν τ(οῖ)ς πά-	— — —
3.	-θεσι καταλαμβάνεσ-	ΛΑΝ . . ΝΕC
4.	-θαι τὰς ποιότητας, αὐτοῖς	— — —
5.	ἀποδίδομεν τοῖς πάθε-	— — —
6.	-σιν ἰδίας καταλήψεις, ἀλ-	— — —
7.	-λὰ τοῖς αἰσθητηρίοις	ΡΙC'Ο .
8.	διὰ τῶν παθῶν· οὐδ' ὅ-	— — —
9.	-ταν ἑαυτῶν ἐπαισθή-	— — —
10.	-σεις εἶναι τὰ πάθη, καὶ	Є . ΝΑΙΤΟ
11.	κατα — — — ἑαυτῶν,(?)	ΚΑΤΑΤΗ . . . ΟCΑΥΤΩΝ
12.	ἐπαισθήσεις αὐτοῖς ἀ-	— — —
13.	-πολε(ί)πομεν, κἂν τὰς	ΛЄ . ΠCΜЄΝΚΑΝ
14.	ἐπαισθήσεις ἐπαισθά-	— — —
15.	-(ν)εσθαι λέγομε(ν) — — —	. ЄΓΟΛΙΛЄΓΟΜΓ . . . Υ ЄΙΝЄΙ

	N. dis.	Pap.
1.	ЄΑΥΤΑCЄΤΟΠЄΡΟΥΝ	— — —
2.	ΦΩΜЄΝΠ . ЄΤ . Α	— — —
3.	ΛΑΜΒΑΝЄC	— — —
4.	ΤΑЄΠΙΟΙΟΙΠΑC	ΑC . ΟΙΟ(‾Η‾?)ΑC
5.	ΤΟCΠΑЄC	‾C . CΠΑΘЄ
6.	CΙΝΚ . ΑC	CΙΝΛ ΑC
7.	— — —	ΡΙΟ . C
8.	ΠΑΘΩΝΥΔ	— — —
9.	— — —	— — —
10.	ЄΙΝΑΙΤ . ΠΑΘ .	⟨ЄΙCЄ . ΝΑ(Ι?)Τ . ΠΑC
11.	ΚΑΤΑΤ	— — —
12.	ΑΙCΦΗCЄΙC	Θ [not Φ]
13.	ΛЄΠΟΜЄΝΚΑ	ΛЄ ΓΟΜ
14.	ЄΠΑΙC . . . ЄΥCЄ	— — —
15.	. CΘΑΙЄΓΟΜЄ	ΛЄΓ

Col. 10 = Ox. p. 20.

		Ox.
1.	*παρουσία. καὶ τῷ τὴν*	—
2.	*ἐπαίσθησιν αὐτὰ παρ-*	ΠΑ
3.	*-(έ)χειν τοῖς αἰσθητηρί-*	Ρ . ΧЄΙΝ ΘΗΤΗΝ
4.	*-οις τῶν ποιοτήτων, κ'*	— — —
5.	*αὐτὰ εἶναι τοῖς αἰσθη-*	ΛΥΤΑ
6.	*-τηρί⟨οις?⟩ ἐπαισθήσεις· ὥσ-*	ΤΗ . ЄΠΑΙϹ
7.	*-τε τὸ κεφαλαιωδέ(στ)α-*	ΤЄΙΟ ΔЄ . . \
8.	*-τον(?), οὐ λέγομεν εἶναι τοι-*	ΛЄΙϹΜЄΝ
9.	*-οῦτόν τι(?) τὸ αἰσθητή(ρ)ι-*	ΑΙϹΘΗΤΗ \
10.	*-ον — — — καὶ δι(?)-*	ΟΝΤ . . . ⌐Ι⌐\ .(.?)ΚΑΙΛΙ
11.	*-ὰ τοῦτ'(?) οὐ(?) — — —*	ΑΤΟ˅¯ΟΥ
12.	*ποιό(τη)τα κ(ατα)λαμβά-*	— — —
13.	*-νει, τὰ δὲ παρ(ὰ τ)οῦτο πάν-*	— — —
14.	*-τα θετέ(ον). διὸ (κ)αὶ — — —*	ΔΙϹ . ΛΙΤΟ \Є
15.	— — —	= . . . . . ΝΥΦ . ΝЄΙΤ
16.	— — —	— — —

	N. dis.	Pap.
1.	ΚΑΡΟΥϹΙΑΚΑΛ . . . ΟΝ	¬(Α?)
2.	ΠΑ .	ΠΑ(Ρ?)
3.	Η . ΧЄΙΝ ΘΗΤΗ	(Є?)ΧЄΙΝ ΤΗ(Ρ?)
4.	— — —	— — —
5.	ΛΥΤΑ	(Λ?)ΥΤΑ
6.	ΠЄΡΙЄΠΑΙϹ	. . . . ЄΠ
7.	ΔЄ . Α	— — —
8.	ΘΙΝ .(.?)Ι	ΛЄΙϹΜ . ΝЄΝ
9.	ΟΥΤΟΝ . ΤΟΑΙϹ . . ΤΗϹ .	ƆΝ(¯?)ΙΤΟ
10.	ΑΛΛΑΙ	ΛΙΛΙ
11.	— — —	— — —
12.	— — —	— — —
13.	ΠΑΡΤΟΥϹΟΠΑΝ	ƆΥΤΟ
14.	ΝΤΩϹ	ΤΟΝ⌐
15.	Τ . . . . ΝΥΠ . . ΝЄΠ	Ν(Ψ?)Ι . . ΝЄ(Ι?)Τ
16.	ΟΝΟΝ	— — —

Col. 11 = Ox. p. 21.

(πε)-	Ox.
-ρι (τ?)ε αὐτὰς παθῶν(?) κρ(ί)-	ΡΙ(.?)ΕΑΥΤΑϹΠΑΘωΙΚΡ .
-σιν μὴ προσφέρε(σθαι?)	ΦΕΙ
διὰ τὸ μηδεμίαν — — —	ΔΙΑΓΟ ΜΙΑΝ . . ΤΟΙ
— — — τῶν	ΘΑΙΚΑΙΟΙΤΑΝΕΙΝΤωΝ
παθῶν· ὡς γὰρ ἡμῶν,	— — —
ὅταν ὕπο τῶν αἰσθητη-	ΑΙϹΘΗΙΠ
-ρίων τὰ πάθη κρίνεσ-	— — —
-θαι νομίζωμεν, ἔξω	ΖΟΜΕΝ
τε αὐτὰ φασκόντων ὑ-	ΦΟϹΚ
-ποπίπτειν — — —	Π΄ΠΙΠΤΕΙΝΚΑ . . . . ω
— — —	ΤΙ . . . . ¯ΑΤΑϹΟ
— — — αἴσθησιν γίνε(σ)-	ΤΑΙ . ΑΙϹΘ
-θαι, καθάπερ ἐπὶ χ(υλὸ)ν	— — —
καὶ ὀσμὴν ταὐτὰ — — —	ΤΑΥΤΑΛΕ
— — —	ΤΑΜΕ

N. dis.	Pap.
ΛΕΠΑΘωϹΤ	ΑϹΠΑΘωΙ . (Ρ?)
ΦΕΙϹ	ΦΕΡʹ
ΔΙΑΝ ΜΙΑΝ . Κ	ΔΙΑ¯Ι ΜΙΑΝ . . Ϲ
ΕΙΑΙΧΑΙ . ΤΑΝΕΙΡΤωΝ	Ε(Ν?)ΚΑΙ Ͻ(Ν Τ?)ΑΝΕΙΝ
— — —	— — — .
ΥΠΟΙωΝΑΙωϹ	ΤωΝ(ΑΙϹΘΗΤΗ?)
ΝωΝ	ΡΙ
ΝΟΝΙΖωΜΕΝ	Ζω
ΦΑϹΚ	ΦΑϹ
— — —	— — —
ΤΙΝ . . . ΤΑΤΑϹΟ	— — —
ΤΑΙΑΙϹΘΗϹΙΝΠΙϹΦ .	ΤΑΙ(.?)Α ΓΙΝ
ΠΟΡΕΠω . .	ΠϹΡΕΠΙΧ
ΚΑΙΑϹΜ	— — —

l. 4 init., may be ΕΝ or ΕΑΙ : and there would be room for Ι after the Ε. ib. ΑΝΕΙΝ certain.

Col. 12 = Ox. p. 22.

		Ox.
1.	*τὴν ὄψ(ιν), ἀλλὰ καὶ τοῦ*	— — —
2.	*ὁρᾶν ἐ(π)αισ(θ)άνεσθαι*	. ΝЄϹΘΑΙ
3.	*παρα — — — οὐδ' ἐφ⟨ή⟩-*	ΠΑΡΑ . . . . . . ΙϹΔΟΥΔЄϹ
4.	*-δεσθα(ι ? μό)νο(ν) ὑπὸ τῆς*	ΔЄϹЄΑ . . Ν . . ΥΠΟ
5.	*εὐχροίας, ἀλλ(ὰ κ)αὶ κατ' αὐ-*	— — —
6.	*-τὴν παρο(υσία)ν(?) τῆς ἡ-*	— — —
7.	*-δονῆς(?) ἐπ(αισθ)άνεσθαι*	ΔΟΛ . ΤЄΓ
8.	*τ(ῆς ἡ)δονῆς(?), καὶ οὐχ ἑ-*	ΔΟΝ⁻ЄΚΑΙ
9.	*-τέρῳ πάθει. τὸ δ' ἀνα-*	ΤЄΡѠ ΤΟΛΟΝΑ
10.	*-λογοῦ(ν ἀ)κουστέον*	— — —
11.	*(κ)αὶ ἐπ(ὶ) τ(ῶ)ν ἄλ(λ)ων αἰσ-*	ΑΛϹѠΝ
12.	*-θητ(η)ρίω(ν). τούτου δή-*	Ϲh .
13.	*-π(ο)υ λεγομ(έ)νου πρὸς*	— — —
14.	*ἡμῶν ὄντως, ὅταν φῶ-*	. Μ
15.	*-μεν καὶ τ(ὰ) πάθη καὶ*	— — —
16.	*(τ)ὰς — — —*	blank.

	N. dis.	Pap.
1.	ΚΑΠΟΥ	ΚΑΙΤΟΥ
2.	ΙЄϹΑΝЄϹΘΑΙ . .	Є . \'Ո . ʎ ɴЄϹΘΑΙ
3.	. ϹΔΟΥΚЄΦ	ΔΟΥΔЄϹ
4.	ΝΟ . ΥΠΟΠЄ	ΔЄϹΘΑ . . Νւ
5.	ЄΥΧΡЄΑϹ . Μ . ΑΙ	ΧΡ⌒ΙΑϹ/ \Λ
6.	ΠΑΝ . . . ΙΤΗϹΑ .	ΠΑΡϹ ⁻ΗϹΗ
7.	ΔΟΛ . (.?)ΤΟΝ . . ΑΝЄϹ	ΔΟΝ⸌ϹЄΓ
8.	ΤΑ . .(.?)ΔЄ . . ЄΚΑΙ	ΔϹ\ . Ϲ
9.	ΤЄΙѠ . ΗΤΑΘЄ . ΟЄΑΝΑ	ΤЄΡѠ . ΤΑΟЄ . (.?)ᴊ(ʎ ʎ ?)ΝΑ
10.	ΛΟΠЄ . . ΟΥΤЄΟΝ . . .	ΛΟΓ [nothing after Ν]
11.	ΑΛ . ѠΝΑΙϹ	Α⸜ . ѠΝΑΙϹ
12.	ЄΙϹΤ .(.?)ΙϹ ΔΗ .	ᴊΗ⁻ . 'ΙϹ
13.	. ΥΛЄΤ ΠΡΟϹ .	Ι . ΥΛЄ⁻
14.	ΜѠΝΟΝΓΟϹ	ıΜѠΝ
15.	— — —	— — —
16.	. ΑϹΓ . . . . (.?)ΤЄϹ	— — —

The fourth letter from end of line 9 (which should be Δ, but looks more like Α) seems to have a very small Ο close above it on the right.

Col. 13 = Ox. p. 23.

	Ox.
(*αἰσ*)-	
1. -*θητῶν κρισ*- — — —	— — —
2. *λέγομεν ἐχ*- — — —	. –
3. . . TIKON̄ — — — (*αἰσθά?*)-	— — —
4. -*νεσθαι δοξαζ*- — — —	— — —
5. ΔΗΤΑΠΑ — — —	— — —
6. *τῶν αἰσθήσε*(*ων?*) — — —	ΑΙϹЄΠΟΛ
7. *κατάληψιν* — — —	— — —
8. *τοῦ ποιοῦν*(*τος?*) — — —	ΠΟΙϹΥΝ
9. *καὶ ὑφεστηκ*- — — — (*ἀ?*)-	ΥΦЄϹΤΗΙ
10. -*πλοῦν ἐστὶ*(?) — — —	. ΛЄΥΝ
11. Π . . . *αἰσθ*- — — —	— — —
12. Η(?)ΤΩΝ *α*(*ὐ*)*ταῖς* — — —	ΝΤ ΩΝ
13. ΘΟΥϹ *γίνεσθαι* (*ἐπαισ?*]-	— — —
14. -*θητον. οὐ γὰρ* Α — — —	— — —
15. . *γεῦσις ἀντι*(*λαμβά*)- — — —	ΓЄΥЄΙϹ
16. -(*ν*)*ε*(*τα*)*ι*(?) *τοῦ χυλ*(*οῦ*) — — —	— — —
17. — — — *ἀλλὰ* — — —	— — —

N. dis.	Pap.
1. ΧΡΙϹ	Κ
2. . ΑϹΜЄΝ	ΑΛ . ΩΜЄΝ
3. . . ΝΩΝΤ	ΤΙΚΟΝ
4. ΔЄΞ	— — —
5. ΔΗΠΑ	ΤΑ
6. ΑΙϹΘΗϹЄ	ΑΙϹЄ(Η?)Ϲ(Є?)
7. ΤΑΗΨ	ΤΑΛΗΨ
8. ΠΟΙΟΥΝ	— — —
9. ΥΦЄϹΤΙΝ	ΦЄϹΤΗΙ
10. ΠΛΟΥΝ	ΛϹΥΝ
l. 11 omitted.	— — —
12. . Η . ΟΝ	Γ Τ . ΟΝ
13. ΘΗΥ	ΘΟΥ
14. ΤΑΡ	ΓΑΡ
15. ΤЄΥЄΙΓЄΝΗ	ΓЄΥϹΙ(Ϲ?)ΛΝΤ
16. ΧΥΔ	— — —
17. ΑΛΛΩ	— — —

Col. 14 = Ox. p. 9.

			Ox.
1.	— — — Ν *τὸ γεγὼς*(?) ЄC		ΝΤΟΓЄΓ ϽЄЄC
2.	. . . . ΑΙ *τὸ φράζειν*	— — —	
3.	. . . . . . ∖ωCΟΜΗ¯ΙΟΔω	— — —	
4.	— — — ΝΤΟΙ . *προς*	— — —	
5.	. . . . . . ΤΟΝΟCΟ . ΔΑΝΑΙ	— — —	
6.	. . . . . . *λέγομεν· ὅθεν*		CΘЄΝ
7.	. . . . . *αἰτίου*(?) *νοήσ*(*ει*?)*ς*		
8.	. . . . *ἀναιροῦσιν. οὐ γὰρ*		
9.	. . . . ЄΝΟΘωCΤЄΚΑΤΟ		
10.	. . . . . ΤΟC· *αἴτιον γὰρ*		
11.	. . . . . *τινος ἐστι τὸ*		
12.	. . . . . . ϽΝ¯ωΝΟΝ		
13.	. . . . ωΝΤΑΔΑΥ .		
14.	. . . . ΙC *δύναμιν* ΟΥ		
15.	. . . . . CΙ *καταλαμβα-*		
16.	. . . . . *αἰσθήσεις* Δ		
17.	. . . . . Ι *δύναμις* . .		
18.	. . . . *ἐπὶ σώματο*(*s*) .		
19.	ωCΟ		

	N. dis.		Pap.
1.	ΟΥΟΓЄ . ΟCЄC .		ϽC(Є?)C
2.	ΖЄΝ .		ЄΙΝ
3.	ΟΛΛ . ΟCΟΔΟ		ΟΔ(ω?)
4.	ΤΟΝΠΡ	— — —	
5.	ΑΝΑ	— — —	
6.	ΜЄΛΓΟΜЄΝΟΘЄΝ .		ΛЄ(Γ?)C Μ
7.	ΚΑΙΤΙΟΥΝΤЄ . ЄC . .		Ν . . C
8.	CΙΝ ʹΠΑΡ		ΙΝ . . (ΓΑ?)
9.	ЄΝΟΘωCΤЄΚΑΤΟ		ΞΝΟΘ
10.	ΑΙΤΑCΓΑΡ . .(.?)	— — —	
11.	ΝΟCΟΤΙΤΟ . . .(?)		CCΤΙ
12.	Κω . ΝΟΝ . . .	— — —	
13.	Ι . ωΝΤΑΔΑΥΤΑ	— — —	
14.	CΑΥ		CΔ
15.	ΟΙΚΑΤΑ	— — —	
16.	ΑΙΟΘΗCЄΙωΝ . .		ЄΙCΔ
17.	— — —	— — —	
18.	ΤΟCωΜΑ		ΞΠΙC
19.	ΑΥ	— — —	

Col. 15 = Ox. p. 10.

		Ox.
1.	——— χρόνοις, τὴν δ' αἴσθη-	ΧωΝ
2.	-σιν τὰ καθ' ἕνα(?) κ(ρι)νεῖν	———
3.	ἤ(!) μνήμης μ(ε)θέξειν,	ΜΝΗΜΜ¯Μ . ΘЄΞЄΙ Ι
4.	Ἀπολλοφάν(η)ς, ὑπὸ τοῦ	———
5.	πιθανοῦ δυνηθείς, τὸ	ΑΥΝΗΘЄΙϹ
6.	μὲν καὶ μνήμην αὐ-	ΜΗΝΑΥ
7.	-ταῖς(?) περιάπτειν κατη(.)-	———
8.	-δέσθη, τὸ δ' ἀναλογίας	———
9.	μετέχειν προσ⟨ε⟩δέξα-	ΠΡΟϹΔЄΞΑ
10.	-σθ', ὅπως καὶ τοῦ μηκέ-	———
11.	-τ' ὄντος ἀποδῷ δι' αἴσ-	Α . Ϲ
12.	-θησιν(?) ΑΥΤ . ., (ὥ)σπερ, ἵνα	ΘΗωΝΑΥ¯
13.	σώσωμεν ἐνάργειαν,	———
14.	ἄλλας δέον ἐγβάλλειν	———
15.	ἐναργείας, ἢ διαφερον-	ЄΝΛЄΓЄΙΑ⌒Ͱ . ΛΙΑΦЄΡΟΝ
16.	———	ΤΓ . . ΝΔЄΤΙΝ . . ΗΝ ΛΑ
17.	——— (κ)αθάπερ οὐ	. . . ΡЄΙΝ . . ΑΘΑΠЄΡΟΥ
18.	——— ἀνα(ι)ρουσῶν- ——— (μέν above)	———

	N. dis.	Pap.
1.	ΧΡΟΝ ΑϹΘΗ .	(Χ?) . ΟΝ
2.	ΤΑΚΘЄ	———
3.	ΜΝΗΜ . Γ . . . ЄΞЄΜ	ЄΙ(Ν?)
4.	———	ΑΠΟΛΛΟΦΑ
5.	ΛΥΝΗΘЄΙϹ	Λ . Ν
6.	ΜΗΝΔΥ . .	ΗΝΔ⌒
7.	ΤΑΙЄ	ΤΑΙϹ
8.	———	———
9.	ΠΡΟϹΔЄΚΑ	Π . ΟϹΔЄ . Α
10.	ΟΤωϹ	———
11.	ΤΟΝΙϹЄ ΑΓЄ	Α'Ϲ
12.	ΘΗωΝΑΥΤ ΠЄΡΙΑΝ	ΘΗ . Ν
13.	———	———
14.	ЄΓΒ	———
15.	ЄΝΛЄΓЄΙΑ . ΚΑΙΑΦЄΡЄΝ	ЄΝΑ . . Ξ ΦЄΡΓΝ
16.	Μ . ΗΝΔЄΤΗΝ ΒΑ	ΤΙ . (Η?)ΝΔЄ
17.	ΡЄΗΝ . ΑΘΑ	———

Col. 16 = Ox. p. 11.

		Ox.
1.	— — — ἐὰν μνήμης ἀναλο-	— — —
2.	-γίας μετέχωσ(ι) — — —	ΕΧϢ(.?)⌐ . ΙC . . .
3.	— — — δῆ-	ΔΗCΥΝΕΔΕL . Μ⅃(.?)ΙΔΗ
4.	-λον ὡς ἡ μνήμη λογισ-	— — —
5.	-μοῦ, καὶ πάντα πράγμα-	— — —
6.	-τα συνταράττειν. ἐῶ(σι?)	— — —
7.	γὰρ ὅτι . . . τὸν λόγον (εὐ?)-	— — —
8.	-χερὲς ἦν ἀποδιαλύειν	— — —
9.	τὸν κατὰ τῆς αἰσθητῆς	— — —
10.	κινήσ(ε)ως ἔξω καθεσ-	— — —
11.	-τῶτα — — — — — — — — αὐτῆς	ΤϢΤΑΘΟCΥ . . Ν . . ΑΥΤΗC
12.	— — —	ΑΠΕΛ . . . CΕ
13.	— — — ἐν Ἀριστο(βό)υλου	ΝΕCΕΝ Α
14.	τινὶ γράμματι προσεύ-	ΠΡΟCΘ
15.	-ρημεν-	ΡΗΜΕΝ . . (.?)ΧΕ . . ΑΙΦΑ
16.	— — — μνήμην	. ΙΤΟΚΑ . . . ΕΜΝΗΜΗΝΕ
17.	— — —	Γ . . . ΙCΤϢ
18.	— — — τεκμη(ριο-)	ΤΕΚΜΗ

	N. dis.	Pap.
1.	ΕΑΝΜΗΘΑ . ΠΙ	ΜΝΗΜΗ
2.	ΕΧΗ	— — —
3.	ΔΗCΥΝΕΔΕ . Λ	(Δ?)ΗC . ΝΕ \Ε
4.	ΜΝΗΔ . Ε . (.?)	ΗΛC . . C
5.	ΠΑΡΑΡΑΓ	— — —
6.	ΓΑΡΑΤ . ΝΕϢ .	ΡΑΤ . . . ΝΕC
7.	ΟΤ . Ν . ΤΟΝ	— — —
8.	— — —	— — —
9.	— — —	— — —
10.	ΚΙΝΠΟ . ΕΞϢΚΑΘΕΟ . .	\ΝΗL . Ⴎ . ΕΞϢΚΑΘΕC
11.	ΤϢΤΑΤΟC . . ΑΥΤΗC . .	ΤϢΤ(Α?)ΘC I
12.	ΑΠΕΛ	— — —
13.	ΝΕCΘΑ . Α	ΙΕCΕΝ
14.	ΠΡΟCΕΥ	ΠΡΟCCΥ
15.	ΡΗΜΕΝ . Ε . ΑΙΦΑ	ΑΙΦΑ
16.	ΤΗCΚΑ . . . ΕΜ . ΗΜΗΝΕ	ΤΟΚ
17.	ΙCΤϢ . .	— — —
18.	ΟΤΕΚΜΗ	— — —

Col. 17 = Ox. p. 12.

	Ox.
1. -μεθα. ¶. τὴν μὲ(ν) γ(ὰ)ρ (ὄ)-	— — —
2. -ψιν ὁρατὰ κατα(λ)αμβ(ά)-	— — —
3. -νειν ἡγούμεθ(α), τὴν δὲ	— — —
4. ἀφὴν ἀπτά, κα(ὶ) τὴν μὲν	— — — — — — — — — ϺMEN
5. χρωμάτο[ι]ς, τὴν δὲ σώ-	ΔΟϹѠ
6. -ματος, καὶ (τ)ὴν ἑτέραν	— — —
7. τοῦ τῆς ἑτέρας (κρ)ίμα(τος?)	— — —
8. μηθὲν π(ολ)υπραγμ(ο)-	ΠΡ\ΓϺ .
9. -νεῖν· ἐπειδήπερ εἰ συ(ν)-	— — —
10. -έβαινε τὴν ὄψιν σώμα-	— — —
11. -τος μέγεθος καὶ σχῆμα	— — —
12. κ(α)ταλαμβάνειν, π(ολὺ)	ΒΑϺ
13. π(ρ)ότερον ἂν καὶ σῶμα	Τ . ʼΤΕΡΟΝ
14. κ(ατ)ελάμβανεν Η πολὺ	Ͱ . . ΕΛ ΗΤΟΛΥ
15. πρότερον (ἂν) κα(ὶ σῶ)μα	— — —
16. κα(τ)ελάμ(βανε)ν. καὶ — — —	ΚΑΙ
— — —	Τ ΤΗ
— — —	\ΛΑ

N. dis.	Pap.
1. — — —	— — —
2. — — —	— — —
3. ΗΓΟΥΝ . . . ΤΗΔΕ	Η . ΔΕ
4. ΝΜΕΝ	— — —
5. ΔΕϹѠ	— — —
6. ΜΑΤΟΥ	ΤΟϹ
7. — — —	— — —
8. ΠΡΟϹΜ .	ΠΡ . ΓϺ
9. . ΕϹΝΕΠΕΛΗ	ΕΙΝ ΠΕΙΔΗ
10. ΖѠΜΑ	⌒Ѡ . .
11. . ΡΕΜΕΤΕϹ	. . ϹΜΕΓ
12. ΒΑΥ	— — —
13. Π . ΠΕΡΟΝ	Γ . . ΤΕΡ
14. Π . Λ	(Ϻ?) Υ]
15. — — —	Α]

ll. 14, 15, are bracketed as a repetition. The Η given in Ox. l. 14 may very likely be a mark to show where the bracketed words begin; (perhaps Ͱ ΠΟΛΥ should be read for ΗΤΟΛΥ;) and the stroke under Κ in l. 14 probably indicates a stop after καταλάμβανεν.

Col. 18 = Ox. p. 13.

	Ox.
-τυπον εἴ(ωθ?)ε, καὶ πο(λλά)-	Ε, . . ϜΚΑΙ . .
-κις οὐδὲ αὐ(τὸ) τοῦτο. (εἴ)-	ΑΥ . . ΓΟΥ
-περ οὖν οὐθὲν ἕτερό(ν)	ΟΥΡΕΝΕΤΟΡϹ
ἐστι τὸ σχῆμα τὸ ὁρα(τὸν)	— — —
ἢ τῶν χρωμάτω(ν) ἢ (ἐξω)-	ΤΩΙ Γ
-τάτω θέσις, οὐδὲ τὸ μ(έ)-	ΤΟΝ
-γεθος τὸ ὁρατὸν ἢ τῶ(ν)	ΗΠ . .
πλειόνων χρωμάτω(ν)	— —
ἢ κατὰ τὸ ἔξ(ω) θέσ(ις),	ϹΞ . . ΘΕϹ
(π)ῶ(ς) δυνατὸν τὴν α(ὐ)-	— — —
(τ)ῶν χρωμάτων οὖ-	. ΩΙΧΡΩΜΑΤΩΝ . .
-σαν (ἀ)ντιληπτικὴν (τὴν)	— — —
ἐξωτάτω θέσιν τῶ(ν)	— — —
χρωμάτων καταλαμ(βά)-	— — —
-νειν; παραπλησί(ως δ', εἴ?)-	ΤΑΡΑΠΛ . Ϲ
-περ ο(ὐ)θὲν ἕτε(ρον) — — —	— — —
— — —	ΤΟΑΓ . . ΝϹ
— — —	ϹΩ

N. dis.	Pap.
ΕΔ . . ΕΚΑΙΠΑ	Ε(Γ?) . . ⁻ΚΑΙΠ(ᒐ?)
Χ ΑΚ . . ΤΟΥ	(Κ?) ΑΥ
ΟΥΚΟΥΘΕΝΕΤΟΡΟ	ΟΥΝΟΥ) ΕΤ(Ε?)
— — —	— — —
ΤΩΝ	ΤΩ . (Ͱ?)
ΤΟΝ	ΤΟΝ
ΤΕΝΗΓ	ΤΟΝΗΤ
— — —	— — —
ϹΞ . ϹΟΝΩ	(Ε?)Ξ . ⌒ϹϹ
— — —	— — —
. ΟΙΧΡΩΜΑΤΩΝΑΩΝΟ ı	. ΩΙ ΑΤ . . Ο ı (Ν?)
ϹΑΝΑΤΙΛΗΠΟΙΚΗΝ . .	ϹΑΝ . ΝΤΙΛΗΠΤ(Ι?)Κ
ΩϹΑΤΩ	— — —
ΚΑΙΑΛΛΑ	ΚΑΤΑΛΑΝ
ΠΑΡΑΠΛΗϹΙ . . (.?)	— — —
ΠΕΡΟΘΕΝ	◡ . . ϹΝ
ΤΟΑΠ	— — —
ϹΩ	— — —

Col. 19 = Ox. p. 24.

		Ox.
1.	— — — δ<u>ο</u>κούντων	ΔϹ ‹
2.	. . . . . παρῆν(?) μή τι	˥ΑΡ
3.	. . . . . ΓΟΡΑ(Ι?) Πολυαίνω(ι)	ˉΟΡΑ(.?)ΠΟΛΥΑΙΝ
4.	. . . . . πολὺ πρότερον	— — —
5.	(ἢ? Ἐπι)κούρῳ συνκατα-	. . . ΚϹ/ΡѠΙ
6.	-τίθεσθαι· κἂν εἰ πάν-	ΤΙϹЄϹ
7.	-τως δὲ ἐπεθυμοῦμεν	ΔЄЄΠЄΘΥΜΟΥΜЄ
8.	μάχεσθ' αὐτῷ, ταύτῃ ⟨ἀ⟩-	— — —
9.	-κόλουθο(?)ν, ἢ σφετεριζό-	ΛΟΥΘ⌐Ν
10.	-μενος τὰ τῶν ἀνδρῶν	ΝϹ⌐ˉΑΤѠΝ
11.	ὡς ἐπ' ἰδ(ί)<u>οι</u>ς εὑρήμ<u>α</u>-	ΜϹ .
12.	-σιν σεμ<u>ν</u>ύνεται, π(ερί?)	ϹЄΜι ιΝ
13.	τε ἄλλ<u>ω</u>(ν? κ)<u>αὶ</u> δῆτ' αὖ(?) τού-	ΑΛΛΟ . . \Ι
14.	-τῳ τὴν (τ'?) <u>ὀργ</u>ὴν καὶ	ΤΗΝ . . ΟΤΙΗΝ
15.	τ(ὴ)ν ἀχάρ(ι)<u>σ</u>τον ἀλαζο-	ΧΑΡ . ϹΤΟΝ
16.	-νείαν ἐπιδεικνῦντας — — —	— — —

	N. dis.	Pap.
1.	ΔЄΚ	— — —
2.	ΠΑΡ	— — —
3.	ΓΟΡΑΙΠΟΛΥΑΙΝ	ΑΙΝ
4.	— — —	— — —
5.	ΠΡΟϹΤΡѠΙ	\ . ′Ρ(Ѡ?)
6.	. ΙΘЄϹ	— — —
7.	ΔЄΠЄΟΥΜΟΥΜЄΝ	ЄΘ
8.	— — —	— — —
9.	— — —	— — —
10.	ΝΟϹΤΑΝΟΝ	˥ΑΤѠΝ
11.	ЄΤЄΙΔ . ΙϹΟΥΡΗΝ . . .	ΤΙΔ . Ϲ . ϹϹΥΡ(Η?)Ν
12.	. . ΝЄΜ . ΥΝЄΤΑΙΤ . . .	/Ν
13.	ΑΛΛΟ . . ΝΔЄΙΠΟΥ .	^ \ΛQ . . . \(Η?) . . ϒ . . . Υ
14.	ΤΗΝ . (.?)ѠϹΗΝ	. ⊣Ν Ρ(ˉ?)ΗΝ
15.	ΧΑΡЄΤΟΝ	ΧΑ . . ϹΤ
16.	— — —	ΤΑϹ

Col. 20 = Ox. p. 25.

		Ox.
1.	— — — τῶν πραγμάτων πε-	ΠΡΑ ˉ
2.	-πτωκότων, ὡς καὶ κα-	— — —
3.	-τ' ἀρ(χὴν) ἐπ(ε)σημαινό-	— — —
4.	-μεθα τοῦ περὶ τῶν ὁρά-	— — —
5.	-σεων λόγου. ¶. καὶ τὸ πα-	. ΟΓ
6.	-ρ' Ἀπολλοδώρῳ ΜΕΝ . .	ΙΔΩΡ
7.	ΜΕΤΡΗΝ ἐστιν ΛΕΓΟΝΗ	— — —
8.	γε(γ)εννημένου τοῦ	ΓΕ . ΕΝΙ
9.	σώ(μ)ατ(ο)ς ἐκ μυρίων ὁ-	ΜΥΝΩΝ
10.	-μοίω(?)ν . . . ΕΙΝ ἀτόμ(ων?),	ΜΟΙΟΝ
11.	τῆς δὲ χ(ρό)ας, ἣν ἐπι(πο)-	Χ . . ΙC
12.	-λῆς εἶν(αι σ)υμβέβηκε(ν),	. ΜΒ
13.	ἐκ χ . . , (τὴν? ἔξ)ωθεν(?) ἀ-	ΩιΕΝ
14.	-φὴν καὶ τῶν ἐνακισχι-	ˉ ϽΝ
15.	-λίων ἀντ(ι)λαμβάνεσ-	— — —
16.	-(θαι), καὶ — — —	ΚΑΙˉ . . . . . . ϽΤΓ

	N. dis.	Pap.
1.	ΠΡΑΓ	— — —
2.	ΤΙΤ	ΠΤ
3.	— — —	— — —
4.	ΤΟΝ	ΤΩΝ
5.	ΛΟΓ	— — —
6.	ΔΩΝΩΙΜΟ	ΔΩϽΩΙΜΕ
7.	ΛΕ . ΟΛΗ	ΛΕΙΟΝΙ
8.	Τ . ΕΝΝ ΤΟΥ . .	— — —
9.	ΕΙC . . ΝΩΝΟ .	Ε(Κ?) . . (ⁿ?)ΙΩΝ
10.	ΜΟΙΟΝ	ΜΟΙC
11.	— — —	— — —
12.	ΥΜΒ	— — —
13.	ΕΚΧ	— — —
14.	ΟΝ	ϽΝ
15.	ΝΩΝΑΙΠ . . ΑΜΟ	ΛΙΩΝΑΙ Τ ɔ

Col. 21 = Ox. p. 26.

	Ox.
1. — — — ἀ(ντι)τυπίαν (σ)υν-	CI⁻ᴗYN
2. -αποτελουσῶν ταῖς ἄλ-	ЄλϵιᴌѠN A \
3. -λαις, καθὸ δὲ σχήμασι	MACⱵ
4. τοιούτοις κέχρηνται	TOIC . TOIC
5. καὶ μεγέθεσι καὶ τάξ(ε)-	M . Γ
6. -σι και θ̲έσεσι, τὴν χρόα̲(ν)	XPO \
7. CICЄI, λ̲έγωμεν οὕτω	— — —
8. καὶ χυλοῦ καὶ ὀσμῆς	XY \
9. κριτικὴν εἶναι τὴν	— — —
10. ἀφήν, (ὅ)τι συμβέβηκ(ε)	Λφ
11. καὶ τὰς τούτων γε(ννη)-	ΓOYTѠNΠ
12. -τικὰς (σ)υναποτελε(ῖν)	— — —
13. τὴν ἀν(τί)τυπον ἐνό-	AN
14. -τητα· εἰ (δ)ὲ μή, καθὸ σ(ώ?)-	— — —
15. -ματα ἀν(τίτ)υ(πα? τ)ὰς	— — —
16. ποιότ(ητας) — — —	— — —

Horizontal strokes below first letters of ll. 3, 4, and 6.

N. dis.	Pap.
1. CI . OYN	— — —
2. ЄΛOYCѠN ΑΛ	ЄΛC .
3. — — —	MACI
4. TOIOYTOIC	. OIC⸌ ⁻∩
5. MЄΓ	— — —
6. XPOΛ	— — —
7. . ICЄI . ЄΠOMЄN	ЄΓ(⸍ . Є
8. XYΛ	— — —
9. — — —	— — —
10. Αφ	ΓЄ
11. TOYTѠNΓЄ . (.?)	KAC . YN
12. KACINAΠO	— — —
13. AN	TAЄI
14. TAΘI	— — —
15. — — —	— — —
16. OTIOT	⁻∩∩⁻

Horizontal stroke below first letter of l. 6.

Col. 22 = Ox. p. 27.

		Ox.
	(καταλαμβά?)-	
1.	*-νειν τὸ χρῶμα· ὥστε*	— — —
2.	*κατ' αὐτὴν(?) ἀναλογίαν*	— — —
3.	*κοινὰ κρίματ' εἶναι*	ЄIN . Ꞑ
4.	*τῶν αἰσθήσεων τού-*	IΔICΘHC
5.	*-(των) τὸ σχῆμα καὶ τὸ με-*	CKH
	ος	ο c
6.	*-(γέθ)ων, ὃν λόγον ἔχει*	'ϽN ON
7.	*τ(ὸ το)ῦ χρώματος π(ρ)ὸς*	TOCΓ . . C
8.	*τὸ χρῶμα, τοῦτον ἐχόν-*	— — —
9.	*-των (τ)ῶν τοῦ σώματος*	ωNΓOY
10.	*πρὸς τὸ σῶμα, καὶ ὃν*	— — —
11.	*λόγον ἔχει τὸ χρῶμ(α)*	— — —
12.	*πρὸς τὴν διὰ τῆς ὁρά-*	— — —
13.	*-σεως (κατ)άληψιν, τοῦ-*	— — —
14.	*-τον το(ῦ σ)ώματος π(ρ)ὸς*	— — —
15.	*τὴν δ(ιὰ) τῆς ἁφῆς. — — —*	^ɸꟷC . .
16.	— — —	ΔOMC

	N. dis.	Pap.
1.	NANT MΛ	N . IN MΛ
2.	ΛYHCN	ΛYTHN
3.	ЄIN . . N	ЄINꞐ
4.	ꓶΛΘHC	IΛICΘ
5.	CKH	CX
		ο c
6.	ЄN ЄKΛI	ϽN ЄXЄI
7.	TOY . ωC	TOC . .OC
8.	XPOMΛTOYωNOYN	XPω TOꞐЄXON
9.	. . TOY	— — —
10.	TЄPOC . . OΛΛΛK	ΠPOC ϽMΛ
11.	λON . . XЄTOXPωN . C	ϽΓON . XЄI ωꞐ
12.	ΔIΛYTIC	ΔIΛTHC
13.	— — —	— — —
14.	ωNΛ	ωMΛ
15.	THNΛΛ . . . TΛ	THNΔ . . TꞱ?^ɸ
16.	ΔЄM	Δ(O?)M

Col. 23 = Ox. p. 28.

		Ox.
	— — — (ἀ)-	
1.	-κοῆς, χωρὶς τῶν ἀνω-	— — —
2.	-τάτω καὶ κοινοτάτων	. ΑΤΩ
3.	ἃ προδιήλθομεν, κρῖμα	— — —
4.	κοινὸν οὐκ οἰόμεθα	— — —
5.	κατὰ τὸν πρόχειρον	— — —
6.	τρόπον εἶναι· κατὰ δὲ	ΤΙΟΠΩΝ
7.	τὸν οὐ πρόχειρόν μεν,	— — —
8.	κοινότητα δὲ προσφε-	— — —
9.	-ρόμενον, ὥστ' ἀναλο-	— — —
10.	-γίαν εὐόδως ἂν ἔχειν	ΕΥΩΞΩϹ
11.	ῥηθῆναι, φήσα(ι)μεν	— — —
12.	ἂν κοινὸν αὐτῶν εἶ-	ΑΝ . Ο
13.	-ναι κρῖμα τὸ σχῆμα·	— — —
14.	πρὸς γὰρ τὸ τῆ(ς) χ(ρ)όας	— — —
15.	ἢ(?) τ(ὸ?) ἐνγραμμὰ τοῦ	Η⊤
16.	φω(ν?)- — — —	ΦΩ ΧΕΙΝ
17.	— — —	ΤΙΝ
18.	— — —	ΤΗ

	N. dis.	Pap.
1.	ΡΙΟ	ΡΙϹ
2.	ΤΑΤΩ	— — —
3.	— — —	— — —
4.	— — —	— — —
5.	— — —	— — —
6.	ΤΩΓΩΝ	Γ(Ι?)ΟΓϹ(Ο?)Ν
7.	— — —	— — —
8.	ΔΟ . Ρ	ΔΕ . Ρ
9.	— — —	— — —
10.	Δ . . ΝΕΥ . . .ΛϹΑΝΗΧ	(Γᒧ?)ΑΝΕΥ∪ΔΟ)ᒥ
11.	ΡΗΤΗ ΩΝ	ϹΝ
12.	ΑΝ¯Ο	ΑΝ′Ο
13.	ϹΧΗ . ΜΕ	ϹΧΗΜΑ
14.	ΠΡΟϹΤΑ ΧΡΑϹ	Χ(Ι?)ϽΑϹ
15.	ΚΟ ΝΑΤΟΥ	(ΙΙΤ?)
16.	ΦΩ ΔΕΙΝ	ΧΕΙΝ
17.	ΤΙΑ	— — —
18.	ΤΗ	— — —

Pap. **698**, fr. 18 = Ox. p. I. b.

		Ox.
1.	--- (ἐ)νεστ(ιν?) ὁ τοῦ(?) (χρώ)-	ΝЄCΤ . (.?)ΟΓ
2.	-ματος σχηματισμός,	---
3.	ἐν τούτῳ τὴν ἄρ(θ)ρω-	---
4.	-σιν (εἶ)ναι πρὸς τὴν	---
5.	τῆς φωνῆς ποιότη-	CΤΗ
6.	-τα· καὶ κατὰ τοῦτο σχή-	---
7.	-ματος οὐκ ἀλλοτρ(ίαν)	---
8.	εἴποιμεν ἂν ἐκ(α)τέ-	ΠΟΙΛ ЄΚ . ΠЄ
9.	-ραν εἶν(αι) τῶν αἰσ(θ)ή-	ΓΑΝ
10.	-(σεων) ---	---

	N. dis.	Pap.
1.	ΝЄΓ . (.?)ΟΓ	ΝЄCˉı/
2.	---	---
3.	ΑΡ∧ΝΩ	ΑΡ . ΡΩ
4.	CΥΝ	CΙΝ
5.	ΟΤΗ	---
6.	---	---
7.	ΑΜΟΤΑ	ΑΜΟΤ .
8.	ΠΟΙΛ ЄΚ(.?)ΤЄ	ЄΚ . Τι
9.	Ρ∠Ν	Ρ∠Ν

Col. 24 = Ox. p. 30.

		Ox.
1.	— — — *τοῖς κατὰ τοῦτο φάσ-*	— — —
2.	*-κουσι τὴν φωνὴν σχῆ-*	ΚΟΥΟΙ
3.	*-μα ἔχειν, εἰ μὲν ἡγεῖτ(ο)*	— — —
4.	*μηδ᾽ ἔχειν τινα ἀναλ(ο)-*	— — —
5.	*-γίαν τὴν ἄρθρωσιν πρὸς*	— — —
	ρώ	
6.	*τὸν τοῦ σχήματος σχη-*	— — —
7.	*-ματισμόν, ἐβιάζετο*	— — —
8.	*προφανῶς τὴν ἐνάρ-*	— — —
9.	*-γειαν· εἰ δὲ τοῦτο τι-* *	¯Ε *
10.	*-θείς κατῴκ(ε)ι(?) παραλ-*	— — —
11.	*λαγὴν εἶναι, τὸ τοῦ σχή-*	\Α
12.	*-ματος* ΑΦ — — *ὄνο-*	ΑΦΗΙ . . ¯ΟΝΟ
13.	*-μα ἐφωνομάχει πρὸς*	— — —
14.	*τοὺς κατὰ τὸν(?) ἑπόμε-*	ΤΟΜΕΠ
15.	*-νον οὐκ ἐπὶ τῆς* ΑΠΑ	ΕΠΙ¯ΗϹΑΠΑ
16.	ΤΗϹ	ΤΗϹ
17.	— — — (*κοι ?*) *νοτη-*	ΝΟΤΗ
18.	-(*τ*)- ΝΠΡ	ΝΠΡ

	N. dis.	Pap.
1.	ΦΑ . Ϲ	— — —
2.	ΚΟΥϹΗ	(ΥϹΙ?)
3.	— — —	— — —
4.	ΤϹ\ΑΛ	ΤΙ\ΑΑ
5.	ΠΙΑ ΑΡΘΩϹ	¯ΙΑ Θ⊃Ω
6.	— — —	— — —
7.	ΙΕΜ	ΙϹΜ
8.	ΦΑΝΩΦ ΑΙ	ΦΑΝ(ιϹ ΑΡ
9.	ΤΕ	¯Ε *
10.	. ΕΙϹΚΑΚΟΥΚΑΙ	)ΕΙϹΚΑιΩ . Κ . Ι
11.	ΛΑ	— — —
12.	ΑΦΡΟ . . . ΤΙΝΟ	ΑΦΗΙ . . ¯ΟΝΟ
13.	ΔΙΑ	Λ\Α
14.	ΤΟ\ΕΠ	\Ε
15.	ΕΠΤΗϹΑΠΑ	ΕΠΙΤ
16.	— — —	— — —
17.	— — —	— — —
18.	ΝΠΡϹ	— — —

Fr. 19 = Ox. p. 6. c.

		Ox.	
	(κρί?)-		
1.	-ματα δὲ λέγ⟨ο?⟩μεν ἀ(π)α-		ΔΕΛΕΓΜΕΝΑ
2.	σῶν εἶναι κοινά, τῶν	— — —	
3.	δὲ ποιοτήτων ἀπά-	— — —	
4.	-σαις ἂν λέγοιτ(ο) κοινὴν	— — —	
5.	τὴν κρίσιν ἔχειν, κα-		ΧΗΝ
6.	-θ' ὅσον τὰ μὲν ὅμοια	— — —	
7.	τὰ δ' (ἴδι?)α ἐκείν(η? κα)τα-	— — —	
8.	-λαμ(β)άνει· τὰ δ' (ἴ?)δια Ν - - -	ΔΑ	

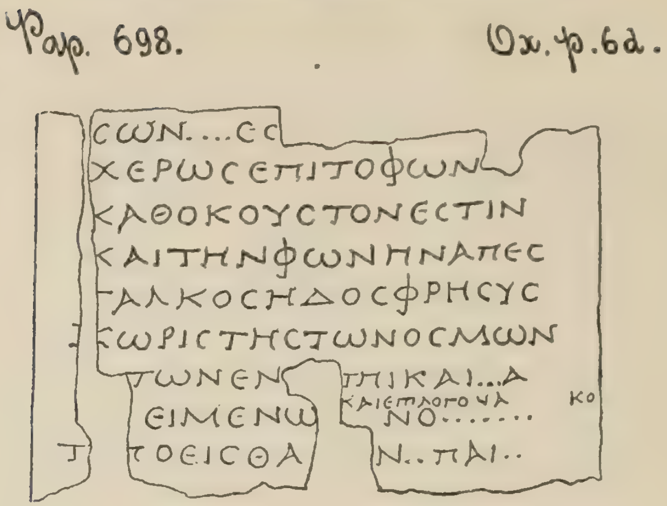
	N. dis.		Pap.	
1.	ΔΕΛΕΓΜΕΝΑ		ΔΕΛΕΓΜΕΝΑ	
2.	— — —		— — —	
3.	ΤΩϹ		ΤΩΝ	
4.	ϹΑΗ		ϹΑΙϹ	
5.	ΧΡΙ	ΧΗΝΚΑΙ	ΚΡ	ΧΕΙΝΚΑ
6.	— — —		— — —	
7.		Π	— — —	
8.	ΛΑ	ΑΙΑ		ΔΙΑ .

Col. 25 = Ox. p. 29.

		Ox.
1.	— — — ἐξακριβοῦμεν. ¶ ὥστε	— — —
2.	τῶν αἰσ(θ)ήσεων προσ-	— — —
3.	-υπομνήσωμεν ὃ προσ-	MN>CC
4.	-φέρεται ἴδιον ἑκάστη χω-	— — —
5.	-ρὶς τῆς τῶν κρινομέ-	PIЄ
6.	-νων ἐπ(α)ισθήσεως. ἡ	ЄT
7.	μὲν τοίνυν ὅρασις ἰδιώ-	— — —
8.	-τατον ἔ(χ)ει παρὰ τὰς ἄλ-	Є . . I
9.	-λας, χωρὶς τῆς τῶν (χ)ρω-	— — —
10.	-μάτων καὶ τῶν πρ(ὸς? αὐ?)-	ΠI . . .
11.	-τὰ κρίσεως, τὸ ἐν ἀποσ-	— — —
12.	-τάσει κα(τ)αλαμβάνειν	N . IN
13.	τὰς μορφάς, ἐπαισθα-	— — —
14.	-νομένην καὶ τοῦ με-	— — —
15.	-ταξὺ ἑαυ(τ)ῆς τε κἀκεί-	— — —
16.	-(νων δια?)στ(ή)ματ(ος)·	— — —
17.	(ἡ δ' ἀκοή?), χωρὶς τῆ(ς)	— — —
18.	(τῶν φων?)ῶν καὶ τῶ(ν) — — —	— — —

	N. dis.	Pap.
1.	KPIΞOY	— — —
2.	AX . H	AIC . H
3.	MN . ЄC	MNI C
4.	TAINNONЄKACNT . ω	I<IONЄKAC . (⊣?)⟨ω
5.	PIC KIN	KPIN
6.	— — —	ЄT
7.	TON CINΔIω	TOIN CI‹ IΔIω
8.	Є . CI	— — —
9.	XωNTHC	ICTHC
10.	Π> . . .	ΠI'
11.	— — —	— — —
12.	N⊣N	ᴄ \
13.	MOC	MOP
14.	ЄNC	ЄNF
15.	KAKAI	K=I
16.	— — —	— — —
17.	CωPICΠC	≺ωPICTH
18.	ON	ƆN

There is a flourish on the left margin of ll. 1 to 3, and a space between N and ω in line 1, to mark the beginning of a fresh paragraph at ὥστε. Also, a horizontal stroke below first letter of l. 6, to mark the full stop before ἡ.



d

Fr. 20 = Ox. p. 6. d.

		Ox.
1.	CωN . . ЄC – – – (εὐ?)-	– – –
2.	-χερῶς ἐπὶ τὸ φων(οῦν),	– – –
3.	καθὸ ἀκουστόν ἐστιν	ΚΑΘΟΚ
4.	καὶ τὴν φωνὴν ἀπεσ-	– – –
5.	-ταλκός· ἡ δ' ὄσφρησις,	CYC
6.	χωρὶς τῆς τῶν ὀσμῶν	– – –
7.	(καὶ?) τῶν ἐν (αὐ?)τῇ ΚΑΙ . Α	– – –
	ΚΑΙЄΠΙΛΟΓΟΝΑ . . . . . Κ(Ρ?)	– – –
8.	. . . -ειμένω(ν?) . ΝΟ	
9.	Τ . ποεῖσθα(ι τὴ?)ν ἐπαί(σ)-	Ν . ΠΑΙ .
10.	-(θησιν?) – – –	– – –

	N. dis.	Pap.
1.	– – –	– – –
2.	– – –	– – –
3.	ΚΑΘΟΑΚ	ΚΑΘΟΑΚ
4.	– – –	– – –
5.	CΙC	– – –
6.	– – –	– – –
7.	. . ΠΟΝ	ΤωΝ
	ΚΑΙЄΠΙΛΟΓΟΝ	ΛΟΓΟΝ Κ°
8.	ΝΟC . . .	ΝΟ .
9.	ΝΟΠΑ	Ν⌒ΊΑ

Col. 26 = Ox. p. 31.

		Ox.
1.	— — — τῶν ἐν αὐτῇ(ι) μόνο(ν)	ΜΟΝЄ .
2.	π(ρ)οσφέρεσθα(ι) τὴν κ(ρί)-	— — —
3.	-σ(ι ?)ν· ἡ δὲ ἁφ(ή), κατὰ μὲ(ν)	. . Ν
4.	τὸ (ἴ)διον, τὸ μηδεμιᾶς	— — —
5.	ἀντιλαμβάνεσθαι ποι-	— — —
6.	-ότητος· κατ(ὰ) δὲ τὸ κοινόν,	ΚωΝΟΝ
7.	ἡ ποιὰ σάρξ ἐστιν ὃ πα(ρ)-	Η‾ ΟΙΑ
8.	-ακ(ο)λουθεῖ καὶ ταῖς ἄλ-	ΜΙ . ΛΟΥΘ
9.	-λαις αἰσθήσεσιν, τὸ ἑτε-	ΛΑΙϹ
10.	-ρογενῶν ποιοτήτων	ΠϹΙ
11.	ἀντιλαμβάνεσθαι· (π)λη-	ΑΝ‾Ι
12.	-ρῶν γὰρ καὶ μ(α)λακῶ(ν)	— — —
13.	οὖσ(α) κριτική, καταλαμ-	ΘΥ . . ΝΡΙ
14.	-βάνει καὶ θερμὰ καὶ	— — —
15.	ψυχρά, τά τε ἐν ἑαυτῇ	ΨΥ> ᾽Α ТΗΝ
16.	καὶ παρ᾽ ἑαυτῇ(ι) — — —	ΚΑΙ‾ΑΡЄΑΥΤΙ . ΙΥΠЄΡ
17.	— — —	. . . ΟΥΝωΝΚ
18.	— — —	. . . ΤΑϹΑΙΤЄΚ
19.	— — —	. . . . . ϹΥΑϹ

	N. dis.	Pap.
1.	ΤΟΝЄΝΑΤΗ . ωΝΤ . .	. ωΝЄΝΑΥ . Ι(Μ?)ΟΝ(Ϲ ?)
2.	ΦЄΡЄΙΟ . ΠΟΝΚ . .	ΦЄΡ . . . . ‾(Η?)ΝΚ
3.	Φ . Ν	(Ϲ . Ν?)
4.	ΤΟΝΗΔЄΝΙΑΤΑ	ΛΗΔ ΙΑ .
5.	ΝЄΙ . ΑΙΠΟΛΛ	ΝЄ . ‾ΑΙΠΟ
6.	ΟΝ(.?)ΠΟϹΚΑΙ . ΑΤΟΚωΝΟΝ	Ο . ϹΤΟϹΚΑΤ . ΔϹΤΟΚΟ(Ι ?)ΝΟΝ
7.	Η . ϹΟΙΑϹΑΡΔЄϹΞ . Ν	Η . ΟΙΑϹΑΡ=ЄϹ . ΙΝ
8.	Μ . ΛΟΥΘЄΙ . . ΝΤΑΙϹ	ΛΙ . ΛΟΥΘЄΙ) ΛΙ
9.	ΧΑΙ . ϹΤЄ	ΙΑ . Ϲ ЄΤЄ
10.	ΡΟΡ ΠΟΙ	ΡΟΓ
11.	ΑΝΤΙΛΑΝ ΔΗ	ΛΗ
12.	ΡЄΙΝ . ΤΑΡ ΔΑΚ	Ρω . ΓΑΡ ΛΑΚ
13.	ΟΥϹ . ΝΡΙΤΙΚΗ ΑΝ	ΟΥϹ . . ΡΙ
14.	ΒΑΝ . ЄϹ ΝΛΙ	ΒΑΝЄΙ ΚΛΙ
15.	ΨΥΧ . . Α ϹΝΥΛΥΓ	ЄΝЄΑΥΤΗ
16.	ΚΑΙ . ΠΑΡЄΑΥΠ	— — —
17.	. . . ϽΥΝωΝΚ	— — —
18.	. . . ΤΑϹΑΙΤЄΚ	— —

Fr. 21 = Ox. p. 2. e.

		Ox.
1.	— — — (κατ)αψεύ-	— — —
2.	-δ̱ον(τ)α(ί τιν)ες καὶ κρί-	. ON KAPKPI
3.	-νειν λέγουσι. τῆς ὁρά-	— — —
4.	-σεως τοίνυν στερ̱εμνι-	— — —
5.	-ότητα μὴ κρινούσης,	CT
6.	καταψεύδονταί τ(ι)νες	— — —
7.	κρ̳ί̳νειν νομίζοντες·	KHN
8.	ὑποβ(ά)λλειν γὰρ αὐτὴν	YΓΩΝ ΙΛ
9.	καθ' ἁπλῆν προσβο(λ)ὴν	— — — .
10.	ὅταν π(έ)τρας ὁρῶμ̱(ε)ν̱ — — —	ЄT TPAΩPΩΝ

	N. dis.	Pap.
1	YЄY	ΨЄY
2.	NΩN KAIKPI	‿O N (I?)KPI
3.	— — —	— — —
4.	— — —	— — —
5.	CT	OT
6.	TAY	Ψ
7.	K . . NЄIH	K . :NЄ . N
8.	YΠOB . M	YΠOB . ΛΛ
9.	— — —	— — —
10.	CT TPACOPΩN	OT TPACOPΩΝ . ΙΙ

Col. 27 = Ox. p. 19.

		Ox.
1.	— — — κα(θ' ἁπλῆ?)ν̲ προσβο-	ΙΠΡΟC
2.	-λῆ̲(ν κατ)αλαμβάνειν,	ΛΙ
3.	καὶ ἀ(ναί?)σθητον καὶ αἰσ-	— — -
4.	θα(νόμε?)νο̲(ν?) καὶ ζῷον	ΝL . ⟨ΑΙ
5.	κρ̲(είνειν?), τὸν δέ τινα	ΚΟ
	τὸ	ΤΟ
6.	ἄνθ(ρωπ)ον καὶ το(ιό?)ν̲-	ΤΟ . (.?) \Ι
7.	-δε (ζ?)ῷι̲ο̲ν̲ καὶ μᾶλλον·	— — —
8.	καὶ τ̲(ὸ) παραπλήσι(ο)ν πᾶν	ΚΑΓ .
9.	τ(οίνυ)ν(?) τούτων(?) (κρ)εί̲-	Τ . . . ΝΕΟΥΤΩΝ . . (.?)ΕC
10.	-νουσιν̲(?) καθ' ἁπλῆν̲ προσ-	ΝΟΥCΙ . CΚ ΛΗ(.?)CΠΡΟC
11.	-βολήν, κ̲αὶ σχῆμα καὶ	Ν′ΑΙ
12.	μέγ̲(ε)θο̲ς̲ ἀπτὸν ЄΙ	ΜЄ‾ . ΘЄ⊂
13.	μόνον̲· κρίνουσ(ι δὲ?) καὶ	ΟΝ ⟨ΑΙ
14.	δυσωδ(ί)αν̲ ἐκ τοῦ τ̲(οι?)-	ΔΥΓΩΔ(.?)ΑΝ ЄΚΤΟΥC
15.	-ό̲νδε χρῶ(μ)α πρ(οσπί)-	ⅬΝΔЄΧΡΩ . . (.?)ΠΡ
16.	-πτειν Β — — —	ΤΙΤЄΙΝΒ . . Λ . . ΗΚ . . . .
	— — —	Κ\ΙЄΠЄ
	— — —	ΘЄΩΡΗ⟩ \Μ
	— — —	ΊΑΞΤG

	N. dis.	Pap.
1.	ΝЄCΡΟ . ΒΟ	— — —
2.	ΔΙ ΑΚΑΝЄΑΝ	(ΙΝ?) ‾ΑΛΑΜΒΑ
3.	— — —	— — —
4.	ΤΑΡΑΤΟΙΟΝ	ΚΑ . ∠ΩΙΟΝ
5.	ΚΟ ΤΟΝ . ΩΝΑ	ΑC‾(Ι?)ΝΑ
6.	ΤΟ . CΑΙ	— — —
7.	ΜΗΝΟΝ	Μ(Γ?) . ⅬΝ
8.	ΚΑΠ .	— — —
9.	ΝΤΟΥΤΩΝΗ	Ν(Τ?)ΟΥ(Τ?)ΩΝ
10.	ΝΟΥCΙ(.?)CΖΑΘΑΙΑCΙЄΠΡΟC	ΝΟΥCΙ . \ΚΑΘ∠(Π?) \(Γ?)
11.	ΘΟΛЄΙΝΤΑΝΧΗC .	ΛΗΝГ\ . . ΧΓ
12.	ΜЄ . (.?)Χ . ΑΠΤΟΜΙ	ΘΙ . ΑΠ . ΟΝ
13.	ΟCΥΩΝΑ . (.?)ΟΥC . (.?)ΚΑΙ	ΟΝΟ(Ν?)ΚΡΙ
14.	. ΤΩΝΑΝЄΚΑΙ	ΩΔ^
15.	ΗΔΟΧΩ . ΑΠΑ	CΝΔCΧΡC
16.	ΤΙΤЄΙΝΗ . ΜЄCΗΚΑ	ΠΤ
17.	. CΥCЄ	— — —
18.	ΘЄΩΡΗΥ	— — —
19.	ΤΑΤΤΟ	— — —

Fr. 22 = Ox. p. 2. f.

	Ox.
— — —	ΟΝ . .
— — — *κα(ὶ) τὰς ἄλλας*	ΛΟ ⅄ . . . ΚΑ .
φάσεις ὁρᾶν· καὶ ὅτα(ν)	ΡΑCЄΙѠΡΑΝ
μὴ (τὸ)?) κατὰ τὸν πα-	— — —
-ρόντα μόνον χρόνο(ν)	— — —
(ὑ)ποπ(ίπτο ?)ν κρί(ν)εσ-	ΝΚΡΙ . ΘΟ
θ(α)ι(?) λέγωσ(ι) . . . . ,	Є . .
(ἀ)λλὰ καὶ τὸ C . ΙΟ *μετὰ*	ΤΟC . ΙΟ
ταῦθ'(?) . . . . *(ἐ)σ(ό)μενο(ν ?)·*	ΤΑΥC . . . . ΜЄΝΟ
ἔτι δ' ὅταν . . . ΑΙ — — —	ΟΓΑΝ ΑΙ

N. dis.	Pap.
— — —	— — —
ѠΙ	\Є
ΡΑCЄΠΟΡΑΝ	ϕΑCЄΙC
— — —	— — —
— — —	— — —
. ΠΟΠ . . ѠΝΚΡΙ . . ΘΟΙ	ο \ΚΡΙ . (.?)ЄC
C . .	Є . ι
. ΟΝΑΚΑΙΤΟC . ΙΟ	. ΛΛΑΚΑΙΤΟC . ΙΟ
ΤΑΥC . . Π . . Ο . ΜЄΝΟ	ΤΑΥC ᴎᴗ \ . . Ͻ . ΜЄΝΟ
ΟΤΑΝ ΑΙC	ΟΤΑΝ

l. 3 init. prob. ϕ, not Ρ. Horizontal stroke under first three letters of l. 3, and space after *ὁρᾶν*, to mark a stop.

Col. 28 = Ox. p. 18.

		Ox.
1.	— — — διὰ παρατηρ*ή*σεω(ς ὑ?)-	— — —
2.	-*π*ο(λ)αμβάνοντες, κ(αὶ)	— — —
3.	*ὅ*ταν σωμάτων ὡς (σ)ω-	— — —
4.	-μάτων κ(ρ)ιτικήν, (καὶ)	— — —
5.	ὅταν τὰ παλαιὰ καὶ τὰ	— — —
6.	κ(α)ινὰ δοκ(ι)μάζειν, κα(ὶ)	Κ . ΙΝΑ
7.	ὅταν πολυπραγμονεῖν	Ν
8.	ὅλως περὶ τῶν ἄλλαις α(ἰ)σ-	ΛΑΙΘΑϹ
9.	-θήσεσιν κρ(ιν)ομένων	— — —
10.	τὴν μηδ' ε(ἰ) τοῖς ὅλοις	¯ΗΝ
11.	ἐστὶ(ν) αἴσθησις ἑτέ*ρ*α	ϹΤΕΙΑ
12.	γινώ(σ)κουσ(αν)· καὶ ὅ*ταν*	— — —
13.	¯ΑΜ . (.?)ΑΛ . . . ὑπερ*β*ο-	ΥΠΕΡΔΟ
14.	-λῆν(?) . Ϲ¯ . . . (.?)ΑΙ σχή-	— — —
15.	-ματα *καὶ* . . . ἔτι τὰ(.?)	— — —
16.	-μείζου(ς?) — — —	ΜΕΙΖΟΥ . . . (.?)ΥϹΕΙϹΑ(.?)
17.	— — — κρινει — — —	Γ . . . . . . ΝΚΡΙΝΕΙ .
18.	— — — (εὐ?)χυλίας — — —	Κ ΧΥΛΙΑϹ .
19.	— — —	Τ ΜΗΜϹ

	N. dis.	Pap.
1.	ΠΑΝ . ΤΡΗϹΕΩ . . Η	— — —
2.	ΒΑ . ΩΝΤ	ΟΝ
3.	ϹΩΑΜΤ	ΜΑΤ
4.	ΑΠΩ ΚΗΝΕ . (.?)	Α¯Ω
5.	. ϹΤΑΗ . ΝΑΚΑΙΑΚΑΤΑ	Ο¯ΑΝ . . ΤΑ . ΑΙΑΚΑΙΤΑ
6.	ΑΙ . ΙΝ . ΖΕΝ	ΖΕΙΝ
7.	ΠΟΛΥϹ . ΡΑΓ Ν	ΠΟΛΥΠ
8.	ΠΕΡΙ . (.?)ΝΑΛΑΙΟ . Ϲ	(Τ?) .ΝΑΛΛΑΙϹΑϹ
9.	ΘΗϹΕΩΝΚ . ΟΜΕΝΟΝ .	— — —
10.	ΤΗΝ	— — —
11.	ΕΙΤΙ ΕΤΕ . Α	ΕϹΤΙ
12.	ΤΙΝΩ . ΚΟΥϹΟ . (.?)ΝΟΥ . ΚΑ	— — —
13.	. ΑΜ . ΑΛ . . . . . ΕΡΕΝ .	(Υ?)ΓΕΡ
14.	. ΟΝ . ΠΕ . . ΑΙϹΧΗ . . .	ΗΝ
15.	. ΝΤ . ΚΑΙ . . . ΟΝΤΗ . Ν	ΜΑΤ ΤΙΤΑ
16.	(Λ?)ΕΙΨΟ . . Α . . ΗϹΕΙϹΟ . . .	Ν ΗϹϹΙϹ
17.	ΕΡΙΝΕΙ	— — —
18.	ϹΕΥΔΙΑ	ΛΙΑ

Horizontal stroke under first letter of l. 17 in Ox.

Fr. 23 = Ox. p. 3 g.

	Ox.
1. – – –	Α . . . . ΑΙΑ . . . . .
2. – – – διαφέ-	ΓΑ . ΛΟΜΟ . . ΑΙΔΙΑΦΕ
3. -ροντα, καὶ ὅταν χρόνον	ΡΟΚ . Α
4. εἴθ' ἁ(π)λῶς ἐλάχιστον	ΕΜΧΙϹ
5. εἴτε (τ)ὸν καθ' αὑτόν, κα(ὶ)	ΕΙ¯Ε
6. ὅταν (ἀ)λ̲γηδόν̲(α) κατὰ	ΟΤΑ . . . ΓΗΔ
7. τὸ ὀρ(ιστ)ικὸν(?) (χ)ρ̲ῶμα.	ΤΟΟΡ . . ΙΚΟΝ . . ωΜΑ
8. τῆ(ς δ' ?) ἀκοῆς καταψεύ-	Τ . . . ΑΚ ΨΟΥ
9. -δο(νταί τιν)ες̲̲(?) καὶ ὅ-	ΕΙΚΑΙϹ
10. (-ταν?) – – –	– – –

N. dis.	Pap.
	– – –
1. ΑΙ . . . . . ΑΙΑ . . . Ν	¯Α ΜΟ ∴ΑΙ
2. ΤΑ . ΟΛΟΜΟ . (.?)ΚΑΙΔΙΑΦΕ	ΡΟΝ(¯ \?)
3. ΡΟΝΤΑ	– – –
4. ΛΑΧΙϹ	– – –
5. ΕΙΤΕ	ΟΤΑΝ . \ΓΗΔ
6. ΟΤΑ . . ΤΗΔ	ΤΟΟΡ . . ΙΚΟ'' . ›ωΜΑ
7. ΤΟΟΡ . . ΙΚΟΛ . . (.?)ωΜΑ	¯ . . . . ΑΚ
8. ΤΙ . . . ΑΚ ΨΕΥ	Ε̄(.?)ΚΑΙϹ
9. ΤΕΚΑΙϹ	

Col. 29 = Ox. p. 17.

		Ox
1.	— — —	ЄѠCAN
2.	— — — YNOC ἀν-	. . . . . OΛ . . . YNOCAN
3.	-τιλαμβάν(ε)σθαι, καὶ οὐ-	- — —
4.	-χ ἢ συμβ(έβ)ηκε τούτων	CYMⱵ . . YKЄTOYTѠ
5.	εἶναι, κα(ὶ? κα)θ̱ὸ(?) τοῦδε ἢ	XITOYΔЄH
6.	τοῦδε ἀν(θρώ)που, καὶ ὅ-	·
7.	-ταν Ἕλλη(νο)ς ἢ βαρβά-	—
8.	-ρου̱, καὶ ὅτα(ν τ)ραγῳδοῦ	Δ⌒Y
9.	ἢ κωμῳδ(ο)ῦ, καὶ ὅταν	- —
10.	ζέοντος(?) χ — — —	ZЄONTOЄX . Λ
11.		TL⁻AΓTOI . . NH . . . . .
12.	ἀντ̱ιλήψ̱(ει?)ς, καὶ ὅταν .	AN⁻IΔHY
13.	τὰς̱ τῶν ἐμπείρων ἀ̱-	TA . T PѠN .
14.	-κριβεσ̳τ̳έρα(ς) εἶνα(ι τῷ)	KPIBЄIΠЄPA(.?)ЄINA . . .
15.	τετ̱ρίφθαι, κα̱ὶ ὅταν . .	- - -
16.	⁊ . . (.?) C καὶ Ⱶ	- — —
17.	. . . IHC κριτ̱(ι)κ(ὴν?) - — —	·
18.	— — —	AIHΔЄ

	N. dis.	Pap.
1.	A . . . . ΔIA . . . . . OICΔI	⌣ѠCAN
2.	K . . . . OYC . . CYNOCAN	ΔO \\'NOCLN
3.	ΠΛ N . OΘAI	— — —
4.	CYMЄ . . \\KOTOYTON	CYMⱵ . . ⊣KЄTOYΓѠN
5.	ΘIN NTOYΔЄΠA	ЄIN (Ͻ?)OTOYΔЄH
6.	TOCΔЄѠ . . . TOY	YΔЄAN TOY
7.	HΔAPѠΛ	BAPBA
8.	OC . KAIЄT . (.?)ṆAΓѠΔOY	PO OT PAΓ
9.	KAOTAI	KAIOTAN
10.	ZЄONTOCX . Λ . OYCΘA	ZЄONTOCX . (M . ⌒ⱽ⊃?)
11.	Π . A . Ѡ . . . NMHIΔON	T . (A . Є?) . ‘‘ . \\ . O [dub.]
12.	AN . IAHTO . (.?)CKAIΘѠ	CKA(I?)O(T?) . N
13.	ΠЄTѠNЄNMЄIPION . C	T(A?)ι TѠNЄMTCI(PO?)N.,
14.	KAI . ЄT . A . ЄINAPM .	KPIBC . (T?) . ᵓA(C?)ЄINA
15.	TЄ . (.?)CKAIK . IOTANO .	ΦΘAI
16.	KAI	— — —
17.	. . HCKPI . (.?)HΔ . KAI (. .?)	CKPI⁻ . N
18.	. . NHΛЄ	— — —

Fr. 24 = Ox. p. 3 h.

	Ox.
— — — ΑC *ἀ(ντι?)-*	ΝΗC . . . . ΑCΙ . . . .
-(λ)αμβάνεσθαι, καὶ ὅταν(?)	ΚΑΙCΗΝ
πάντας τῆς αὐτῆς ἀ-	ΠΑΝΤΑCΠΙC
-κούειν ἢ τῆς ὁμοίας,	— — —
οὐδ' εἴ τις ὅ(λω?)ς ἕτε-	. ΥΔЄΙΤΗC . . (.?)CЄΓЄ
-ρος ἀκούει κατα(λ)αμβα-	— — —
-νούσης· καὶ ὅ(τα)ν τὴν	— — —
αὐτὴν κατα . . ΒΟΝ	— — —
ΔΙC — — —	— — —

N. dis.	Pap.
ΝΗC . . ЄC . . CΑΥ . (.?)ΑCΙ	ΝΗC ЄC ΓΑC(Α . . .?)
ΑΜЄΑΝ ΚΑΙC	ΚΑΙC(Η?)Ν
ΠΑΝΤΑCΤΗC	ΤΗC
ΚΟΥC	ΚΟΥЄ
. ΥΔΗΙΤΙCΟ . . . CЄΤЄ	⌐ΥΔЄΙΤ(ΙCΟ?) . . .CЄΤЄ
— — —	. — —
—	. —
ΚΑΤΑ . . . ΟΝ	ЗΟΝ
ΔΙΟ	ΔΙC

Horizontal stroke under first letter of l. 7, and space before *καὶ* to mark a stop.

Col. 30 = Ox. p. 16.

		Ox.
1.	– – –	ΝΗϹΤΙΓϾΡ . . ϾΥΤΟΥ
2.	ψεύδους τε(?) ὀντός, δ̲ιὰ(?)	ΤΟΥΔΟΥϹΤϾΟΝΤΟϹ . . Α
3.	τὸ τὴν προενε̲χθ(εῖ)σαν	– – –
4.	εὐθέως φθείρεσθ(α)ι, καὶ	. ΚΑΙ
5.	ὅ̲ταν μέλος καὶ ῥυ(θ)μ(ὸν)	– – –
6.	καὶ μέτρον κρίνειν καὶ	– – –
7.	πόη̲μ(α) κα(ὶ) λέξιν κα(ὶ)	ΠΟΠΜ
8.	λῆμ̲(α ? κ)αὶ ὥ̲ραν(?) καὶ π̲ρέ-	ΛϤΛ . . ΑΙϹ . ΡΑΝΚΑΙ ΙΡϾ
9.	-π(ο)υσαν καὶ ἀπρεπῆ(?)·	ΑΠΡϾΠϾΙ
10.	¶. τῆς δ' ὀσφρήσε̲(ως, ὅ)ταν	⁻ΑΝ
11.	ὅμοιον εἰπ(όντες ?), (κ)ρ(ί)-	Ρ
12.	ν(ο)υ̲̲(?) ἢ λιβα(νωτοῦ ?) π)ε-	Ν . Ϲ Ϲ
13.	-ριτίθωσιν κ(ρίσιν ?) . . .	– – –
14.	ΟΥΤΟΝ, καὶ ὅ̲(ταν ?)	ΟΥ . ΟΝΚΑΙϹ
15.	ταῖς ἄλλαις Ο – – –	ΤΑΙϹ . ΛΛΑΙϹΟ
16.	– – –	ΤΑϹ(.?)ΤΑΡ
17.	– – –	ΜΑ
18.	– –	ΤΗ

Mark of new paragraph (>) below first letter of l. 10 : and stroke, to mark stop, below first letter of l. 14.

	N. dis.	Pap.
1.	ΝΗϾΞΙΠϾΡΙ . ϾΥΤΟΥ . .	ΝΗϹ⁻Ι(Η?)ϾΡΙ . Ϲ(Υ?) . ⌃
2.	ΨϾΥΔΟΥϹΤϾΟΝΤΟ . ΝΑ	ΥϾΥΔΟΥϹΤϾΟΝΤϽ . . . Α
3.	ΞΑΝ	Ϲ . Ν
4.	ΙΚΑϹ	– – –
5.	ϾΙΑΝΜϾΔΟϹΚ . . . Α . .	ϹΤⱠΝΜϾΛ
6.	ΜϾΙΡΩ	ΜϾ⁻ΡΟ
7.	ΠΟΠΛ	ΠΟΠΜ
8.	ΛΗΝ . . ΑΙϾ . ΡΑΝΚΑΙ . . ΘϾ	Λ . Λ . . Α(Ι?)Ϲ . ΡΑ
9.	ΑΠΡ . ϾΠΗ	ΠΡ . Π . (⁄ ?)
10.	ΦΡΗϹΘ . . ΤΑΝ	– – –
11.	ϤΜ	›
12.	Ν . Ϲ ϾΙΝ	– – –
13.	ΘΩϹΙΝΚϾΙϹ . . . . ΤΟΙ	– – –
14.	ΟΥΤΟΝΚΑΙ ΟΙΝ	ΟΥ(Τ?)
15.	ΤΑΙϹΑΛΛΑΙϹΟ . . . . . ΝΟϹ	– – –
16.	ΤΑ . (.?)ΠΑΡ .ΤΑΙ . . . . .ϾΝΑ	– – –
17.	ΘΑϹ . . ϹΑΙ	(Ͻ?)Α
18.	ΤΗΝΠ	– – –

Fr. 25 = Ox. p. 4 i.

	Ox.
1. — — — τὸ ὄζον πώρρ(ω)θεν	— — —
2. ἕλκεσθαι, καὶ ὅτ(αν τ)οὺς	ΚΑΟ . . ΟΥϹ
3. χρη(σ)τοὺς οἴνους καὶ	— — —
4. μοχθηροὺς (δια)κρίνειν	— — —
5. κα(ὶ τὰς) συμφέ(ρ)ουσας	ϹΥΜΟΥ . (.?)ΟΥϹΑϹ
6. καὶ ἀσυμφόρ(ους ὀ)σμάς·	ΑΟΥ . . ϹΡ . . . (.?)ΜΑϹ
7. ¶. τῆς δὲ γε(ύσε)ως, νομί-	ΤΗϹΔΟΓΕ . . (.?)ΩϹΝΟΜΙ
8. -ζοντ(ες?) . . . ΝΑΡΕΙ — — —	— — —

	N. dis.	Pap.
1.	ΠϹΕΡΡ	ΠΩΡ
2.	ΚΑΙΘ . . . ΟΥϹ	ΚΑΙΟΊ . . (.?)ΟΥϹ
3.	ΧΡΗΤ	ΧΡΗ . Τ
4.	ΜΟΧΟ	— — —
5.	ϹΥΜΦ . . (.?)ΟΥϹΑϹ	ϹΥΜΦ . . ΟΥϹΑϹ
6.	ΑϹΥ . . ΟΓ . . . . ΜΑϹ	ΑϹΥΙ ʹΟΡ . . . ƆΜΑϹ
7.	ΤΗϹΔ(.?)Η(.?)Θ . . Ω . ΝΟΜΙ	ΤΗϹΔ . ΓΕ . . (.?)ΩϹΝΟΜΙ
8.	ΚΟΝΤ . . . . . . Ν . . ΡΕΙ	ΖΟΝΤ Ν . . ΡΕΙ

Mark of new paragraph (>) below first letter of l. 6.

Col. 31 = Ox. p. 15.

		Ox.
1.	– – –	Ν⁊ιΔ . Α . ⸜ΑΞ . . . . .
2.	*τοῦ σώματος* ЄΙϹΙΝ – – –	ΤΟΥϹѠΜ⸗ΤΟϹЄΙϹΙΝ . .
3.	– – –	. . . . ΜЄΝ . ΗΙΧΟΥѠΧ
		Κ
4.	– – –	. . . ΝϹ(.?)ΔΙ . . ⌣ΧΡЄѠΝ .
5.	*(τ?)ῶν ἄλλων, κα(ὶ) τῶν(?)*	ΤΙΙ . ѠΝΑΛΛѠΝΚ λ . . .
6.	*θερμῶν καὶ ψυχρῶ(ν)*	ΙΑΙΟΥΧΙѠ . (.?)
7.	*χυλῶν κατὰ τὸ ἴδ(ιο)ν(?) ἀ(ν)-*	ΤΟΙΔ . ΛΛ .
8.	*-(τι)λαμβάνεται* . . ΟΥ .	– – –
9.	*(π)άσαις τα(ῖ)ς γεύσε(σι)ν ὁ*	– – –
10.	*αὐτὸς κατὰ θερμὸν(?)* ΥΓ	ΘΗΙΜϹ ΝΥΓ
11.	Τ . ΤϹ(.?)⁻Ι *χυλὸς* – – –	Τ.Τ⌣(.?)ΤΙΧ . ΛΟϹ . . (.?)Θ . Ν .
12.	– – –	ΠΑΡΚΑΙΑ
13.	– – –	ЄΙΚ ⁊Ι
14.		ΤΟΝ<Α . . Ϲ
15.	– –	ΙΚΑ
16.	– –	ϹΙΝЄ
17.		ΔΥ
18.	– – –	⁻ЄΥ

	N. dis.	Pap.
1.	ΝΟΝѠΙΝΑϹΓЄΝѠ	–
2.	ΙϹΤΟ . ΓЄϹЄΙϹΙΝѠΝ	– – –
3.	Ϲ . (.?)ΜЄΝ . ΤΑΧΟΧѠϹ	– –
		Κ
4.	ΜЄΝ . ΔЄΝѠΧѠΘΙϹ	⌣Χ
5.	. ѠΝΑΛΛѠΝΚΑΤΟΥ	. . Γ. \ \Λ\ѠΝΚ
6.	ЄΡΜѠΝ . ΔΥΚΟΝѠΑΙϹ	(Ρ ?)Ν . Ν
7.	ΥΛѠΝ . . ΑϹΙΝΔѠΝΑ	Υ \ѠΝ
8.	ΛΑΜΒΑΝЄΤΑΙΝ . (.?)ЄΥΝ	– – –
9.	ΑϹΑΙΠΑϹΙ . ϹЄ . ΝѠϹ . .	ϹΑ . . ΤΑ . Ϲ(Γ?) . ⌐ΓϹ . . ΝϹ
10.	omitted.	ϹΚΑ . Α Υ
11.	ΠΟ . ΧΡ . ΑϹΠΟΤЄ . ΝΑ	Χ \ ΛΟ
12.	ΡΚΑ . . ΝЄΜ . ΝΑΙ . .	– –
13.	. . (.?)ΙϹΙΚΑΙΜЄΝΟϹ . .	– – –
14.	ΑΥΤΟΝΚΑ . . ΟϹ	– – –
15.	ϹΟϹΚΑΤΟΥϹ	– – –
16.	ϹΙΝѠ . ΑΥΤ	–
17.	ЄΥ	– – –

Fr. 26 = Ox. p. 4 k.

	Ox.
1. — — —	ΝЄΙΠЄΙΝΗ
2. — — —	Μ . . . . ΑΤΙΛΑΝ
3. — — — ΟΝΑΙ	Τ . . . ΝЄΜΗ . . ΟΝΑΙ
4. γεύ̱(σ)εις. ¶ (?) ἀκριβεστέραν	ΓЄ . . ЄΙCΑΚΡΙΒЄCΤЄΡΑΙ
5. ΤΗ . . . φήσο(με?)ν Φ — — —	ΤΗ . . . ΦΗCΟ . . ΝΦ . . .
6. — — —	ΤѠ . (.?)ΥΝΟ
7. — — —	ΚΑΙΜ . . . . . ΓΟΙCCΥΝ
8. — — —	. ΟΙC . . ΙΜ . . . ΝΟΝ .

N. dis.	Pap.
1. ΝЄ(.?)ΠЄΙΝΗ	ΝЄ Π
2. Μ ΤЄΑΝΡ	Ι(Λ)ΑΝ
3. ΤΑ Μ ΔЄ	— — —
4. ΓЄΥ . ΔΗCΑΚΡΙΡЄCΤЄΡΑΝ	ΓЄΥ . (ЄΙ?)CΑΚ Ρ/Ν
5. ΤΗ . . . ΦΙ . . CΟ . (.?)ΝΦ . . .	CΟ . . Ν
6. ΤѠΝΟC	— — —
7. ΚΑΙΜ ΟΙCΟΙΝ . .	ΓΟΙCΟ(Ι?) .
8. . . ΝΗ ΝΟΝ	— — —

Mark of new paragraph (>) below first letter of l. 4 : but no space after γεύσεις.

Fr. 27 = Ox. p. 5 l.

		Ox.
1.	— — —	— — —
2.	-*φα(ν)οῦμεν(?)* ΟΠΟ . . -*εσ*-	— — —
3.	-*θαι, καὶ λευκαίνεσθαι*	ΛΟΥΚ
4.	*μὲν καὶ μαλαίνεσθαι*	— — —
5.	ΛΕ . . . CTHNOY . . *λευ*-	— — —
6.	-*κὸ(ν?) δὲ καὶ μέλα(ν?)* . .	— — —
7.	. . . . HTINM . *(ν?)οεῖσ*-	— — —
8.	-*θαι, τὸ δ' ἀνάλογον (κ)αὶ*	— — —
9.	*ἐ(πὶ?) τῶν ἄλλων α(ἰσ)θή*- -*(σεων?)* — — —	— — —

	N. dis.	Pap.
1.	AC . A	ϕ λ . ΟΥΜΕΝΟΠΟ . . (.?)ΕC
2.	ΟΠC . (.?)ΝΕC	— — —
3.	ΛΟΥΚ	ΛΕΥ
4.	— — —	— — —
5.	ΛΕ . . . HCTHNOY . ΜΕΥ	ΛΕ . . . . (C?)THNOY . . (Ν λ?)ΕΥ
6.	ΜΕΛΑ . ΤΟΥ	— — —
7.	. . . . . HTINMC . (.?)ΟΕΙC	H(ʼ I?)NM
8.	ΘΑ(.?)ICOΔ	ΘΑΙ(Τ?)ΟΔ

Fr. 28 = Ox. p. 5 m.

— — — *αἴτιον(?)* — — — *(ἐσ)τηκότω(ν ?)* — — —

Pap. 19. Detached Fragments.

Pap. Three 'Tavole,' marked 12, 14, and 22.

Tav. '12:' (about 6 cols.).

— — — *τοῦ χρόνο(υ)* — — —

Tav. '14:' (about 10 cols.).

— — — *διάνοια* — — — *(ἐ)λάττον* — — — *(ἐ)νάργεια* — — — *καθ' ὃν χωρὶς λόγου(?)* — — — *λαμβανο* — — —

Also, between the last col. on this Tav. and the last but one, a marginal note in small writing, thus :—

N TOCΚΑ ΟΤ
TAΛAM
BANON NΕΙ

i. e. -*τος καταλαμβανον*-.

Tav. '22:' (about 11 cols.).

— — — χρο(νο-) — — — (τ)ον ἠκριβω(μένον ?) — — — -άνοιαν — — — πίπτειν — — — χρο νο-?) — — — N χρο(νο-?) — — — σχημ(α-?) — — — λογισαμε(ν-) — — — λογισμὸν — — — N χρο(νο-?) — — — καταλαμ(βαν-) — — — (φ?)ησι χρο(νο-?) — — —

Pap. 698. Detached Fragments.

Frag. 1. *Nil.*

Frag. 2. — — — ζητεῖ — — —

Frag. 3. N. dis. 'No esiste l' Originale.' *Nil.*

Frag. 4 and 5. *Nil.*

Frag. 6. — — — φερόντων οἱ δ' ἐοίκασιν — — —

Frag. 7 = Ox. p. 7 Γ.

— — τῆς ἡδ(ονῆς ?) — — (ἡ)δονὴ(?) (λα)μβάνεσθαι νομίζει(?). δ(ι)όπ(ερ ?) οὐδὲν διαφ(έρει ?) — — — τὴν ἡδονὴν — — —

(It is doubtful whether the right and left half belong to the same column.)

Frag. 8. — — — ἑαυτῶν — — — πρὸς τὸ γένεσθα(ι) — — — ἐπαισθήσει — — —

Frag. 9. *Nil.*

Frag. 10. — — — (μ ?)ορίου — — — ὑπὸ τοῦ . . . αἰσθητὰς — — — ἀλλα . . . περὶ αὐτὸ τὸ αἰσθη(τή)ριον(?) ὑπάρχον — — — ἑαυτῶν — — —

Fr. 11 = Ox. p. 7 X.

— — — μετέχειν μητ' ἀνα(λο)γίας μητ' εἴδους(?) ἀλλὰ μηδ ΟΛΑΡ(?) οὐκ ἐναργὲ(ς) ὁμοί(ως) ἐστ(ί) — — — ἄλλως — — —

Fr. 12. — — — ἑκατέραν προπίπτει — — — φερον — — — οὐσίας οὐδὲ — — —

Fr. 13. — — — καὶ διὰ τοῦτο — — — τοὐναντί(ον) — — —

Fr. 14. — — — ἐστι — — — ΗϹΕΙϹ κατ' ἀριθμὸν τὸν Α . (.?)ΩΓΕΙΝ οὐθὲν παράλογόν ἐστιν, ὅπε(ρ) καὶ φα(ί)νεται συμπεφρονηκέναι(?) ΤΟ^Υ^Ϲ τὴ(ν?) ὅρ(ασιν?) καὶ — — — σχῆμα. κα(ὶ? ἕ?)τερα (κατ'?) ἀριθμὸν — — —

Fr. 15. — — — γεννη — — — σχῆ(μα-?) — — —

Fr. 16. Lost.

Fr. 17 = N. dis. fr. 16 = Ox. p. I a.

ΒΑΝΕ — — — ΑΝΩΤΕΡΟ . . . . . . (ἀ)ναλογί(α)ν ΙΩΝΝΕϹΤ . . . (τ)ῆς ὁράσεως, ὁ δὲ ΔΗ . . (τ)ῆς φύσεως ΑΚΑ(Μ?) . . . (ἀ)ντιτύπου . . . . ΑΤΗΝ . ΟΥ καὶ τῶν . . . . . (Τ?)ΩΝ (τὴ?)ν κρίσιν — — —

PAPYRUS $\left\{ \begin{matrix} 19 \\ 698 \end{matrix} \right\}$.

NOTES.

In Col. 1–3, the question appears to be whether *one* or *more than one* faculty and system of organs (? κατασκευή = apparatus or machinery) is involved in the action of a given sense, e. g. sight; (possibly, one to perceive the object, and another to perceive the act of perception? See below, col. 6 sq.).

Col. 2, ll. 5–7: probably *δύ̣ο̣ κατ' ἀριθμὸν (ποι?)εῖν κατασκευάς.*

l. 9. What is meant by *τὸ εἶδος εἶναι φάσκοντες γένος*?

l. 12. The letters after ΕΜΠΙΠΤ are evidently due to a *sopraposto.*

Cols. 4 and 5: unintelligible. The subject appears to be the relation between the mind and the bodily organs of sense.

Col. 6, ll. 1–4: the sense was probably something of this kind: (*τὸ τὰς αἰσθήσεις*) *ἀντιλαμβάνεσθαι τῶν ποιοτήτων, ὅτι δ' αὐτῶν ἀντιλαμβάνονται, μὴ καταλαμβάνειν*: 'that the senses perceive the qualities of objects, but do not apprehend the fact that they perceive them.' I see, but I do not *see that I see.*

l. 4 sq. 'We, on the other hand, approve of distinguishing the expressions (what expressions? *ἀντιλαμβάνεσθαι* and *καταλαμβάνειν*?) by the fact of their not applying to a single process' (?): i. e. the process of seeing, and the process of perceiving that we see, are two and not one, and should therefore be described by two different forms of speech.

l. 8 sq. 'And having advised (our readers) to understand to begin with (?) that the question before us is whether the sense-organs perceive these (viz. *qualities*), and also that these organs perceive the objects, (or the subjects of these qualities) ——.' The opposition is between the *ποιότητες*, qualities or attributes, and the *ὑφεστηκότα*, or subjects to which the qualities belong. The word at the end of l. 15 is perhaps *μό̣(νων)*. The plural verb after *τὰ αἰσθητήρια* is strange; but there seems to be no other possible subject.

Col. 7, l. 3 sq.; 'the senses (themselves do not really(?)) apprehend qualities; yet we speak of the qualities as apprehended by

them:' i.e. this is a common form of speech, but not, strictly speaking, an accurate one.

l. 8. *πρὸς ἕτερα*: to what does this refer?

Col. 8, ll. 2–6. In sensation, besides the feeling itself, a second process takes place simultaneously, (viz. the apprehension of the fact that sensation is present). I am doubtful as to the meaning of *αὐτῆς ἐστὶ πάθος* in l. 7. The subject of *καταλαμβάνεται* in l. 8 is probably the *ἄλλο τι* of l. 2.

Does *ἐπαίσθησις* differ in meaning from *αἴσθησις*?

ll. 9–12 need explanation.

ll. 14, 15: perhaps *τὰ πάθη καὶ ἑαυτῶν εἶναι (καταληπτικά.)* or *(ἐπαισθήσεις,)* as in col. 9, l. 9.

Col. 9. The meaning of this col. is clear, and partly explains what precedes.

l. 11: the indications of Ox. suggest *κατατηρήσεις*,—a possible word which might naturally be coupled to *ἐπαισθήσεις* in the sense *observations*, though it does not occur elsewhere.

Col. 10, ll. 2 and 5: *αὐτὰ = τὰ πάθη.*

Col. 13, l. 14: perhaps *οὐ γὰρ ἁ(πλῶς ἡ) γεῦσις ἀντιλαμβάνεται τοῦ χυλοῦ.*

Col. 15. Hitherto Philodemus has been discussing the question 'does the power of apprehending present facts belong to the sense-organs?' He here raises the kindred question, 'does the power of *remembering past* facts belong to them?' Apollophanes' answer to this question was a qualified *yes*; Philodemus' is a decided *no*.

ll. 11, 12. Possibly the reading of Ox. and Nap., *αἰσ*ΘΗΩΝ, is right, and stands for *αἰσθη(τηρί)ων*. As to the following word, represented in Ox. by ΑΥ¯ . . , I can offer no conjecture. The context seems to require some such word as *κατάληψιν*.

ll. 12–15. 'Just as though, in order to preserve one obvious truth, (viz. the truth that memory exists,) it were necessary to reject other obvious truths (such as the truth that the organs of sense are not the organs of memory).'

l. 18: *ἀναιρουσῶν* corrected to *ἀναιρουμένων*.

Col. 16, ll. 1–6: a reductio ad absurdum of the view of Apollophanes. If the senses have a kind of memory, they must also have a kind of reasoning-power, which is absurd.

Col. 17. Probably the beginning of a fresh section, on the distinction between the provinces of the different senses. Sight apprehends colour alone: touch apprehends body alone.

Col. 18. Sight does not apprehend the properties of body, shape, and size.

Col. 19, l. 9: perhaps ἀκολουθε(ῖ)ν, coupled to συνκατατίθεσθαι.

l. 12: who is the subject of σεμνύνεται?

Col. 20, ll. 2–5: τοῦ περὶ τῶν ὁράσεων λόγου: the reference may be either to an earlier part of the present book, or to a separate book.

ll. 9, 10. Possibly ὁμοιομ(όρφ)ων, or some similar compound.

l. 13. χ=χιλίων.

l. 16. The sense requires ἀδύνατον ἂν εἴη or something equivalent for the predicate.

Col. 21. The first half of the sentence must have begun εἰ μὲν γάρ, to balance εἰ δὲ μὴ in l. 14.

l. 1. Probably (τῶν ἔνδον ἀτόμων τὴν) ἀντιτυπίαν συναποτελουσῶν ταῖς ἄλλαις. An opponent is supposed to object that as the atoms within a solid body combine with those on the surface to produce the resistance or hardness of the body, the sense of touch may be said to perceive those within as well as those on the surface. The apodosis begins at λέγωμεν οὕτω in l. 7: 'if that is the case, we may as well say that the sense of touch judges of taste and smell also, because the (atoms) which give rise to taste and smell go to make up the whole resisting body:' a reductio ad absurdum of the opponent's position.

The first five letters of l. 7 must represent some verb; possibly (ν)οήσει (?).

Col. 22 sq.: the question is asked, what qualities are apprehended in common by different senses?

Col. 22. *Shape* and *size* are determined by sight and by touch in common. This appears to contradict col. 18; but there is nothing to show whether the view expressed is that of the writer himself or that of an opponent.

Col. 23 init. Either τῆς ὁράσεως καὶ τῆς ἀκοῆς, or τῆς ἁφῆς καὶ τῆς ἀκοῆς.

l. 5. κατὰ τὸν πρόχειρον τρόπον appears to mean *in the primary sense*, as opposed to 'that which exhibits community in such a way that an analogy might easily be said to exist,'—a curiously clumsy expression for τὸν κατ' ἀναλογίαν τρόπον.

Form may be said to be apprehended in common by (touch?) and hearing in this secondary sense, because sounds have a quality analogous to form in bodies.

l. 15: possibly τ(ῆς) ἐνγραμμάτου φω(νῆς).

Col. 24, l. 1. Perhaps (ἀμφισβητῶν γὰρ) τοῖς, etc.

l. 6. σχήματος corrected to χρώματος.

l. 9. What is the significance of the asterisk here?

l. 12. Some participle seems wanted. ἀφηκώς, for ἀφεικώς, perf.

part. of ἀφίημι, comes nearer to the indications of Ox. and Pap. than any other that I can suggest.

Fr. 19, l. 1. Perhaps λεγόμενα πασῶν. The substantive must be (αἰσθήσεων).

Col. 25, l. 1. The beginning of a fresh section. 'What are the properties, the apprehension of which is *peculiar* to each of the senses, in addition to that property which is the immediate object of each sense?'

l. 13. ἐπαισθανομένην τοῦ μεταξὺ ἑαυτῆς τε κἀκείνων διαστήματος. The theory of Epicurus as to the process by which the distance of objects is perceived is given in detail in Lucr. iv. 244–253.

l. 17. On the analogy of the preceding sentence, we may complete the sense as follows:—(ἡ δ' ἀκοή), χωρὶς τῆ(ς τῶν φων)ῶν καὶ τῶ(ν πρὸς αὐτὰς κρίσεως, ἴδιον ἔχει τὸ [infinitive] εὐ)χερῶς ἐπὶ τὸ φων(οῦν).

Fr. 20, l. 7: καὶ (π)α(ρακ)ειμένων (?). There is hardly room for καὶ (π)α(ρ' αὐτῇ κ)ειμένων, which might have been expected.

Col. 26, l. 1: ἡ δὲ γεῦσις is probably to be supplied as the subject.

l. 3 sq.: the grammatical construction appears to be ἡ δὲ ἁφή, κατὰ μὲν τὸ ἴδιον, (ἴδιον ἔχει) τὸ μηδεμιὰς ἀντιλαμβάνεσθαι ποιότητος: an instance of the writer's carelessness of composition. I do not understand the distinction here drawn between κατὰ τὸ ἴδιον and κατὰ τὸ κοινόν.

Fr. 21. Having given a list of the qualities truly apprehended by the different senses, the writer now proceeds to give a list of the qualities falsely supposed to be apprehended, going through the five senses in the same order as before.

l. 8. The sense is, νομίζουσιν (τὴν ὅρασιν) ὑποβάλλειν αὐτὴν (sc. στερεμνιότητα) καθ' ἁπλῆν προσβολήν: i.e. 'they think that sight suggests the notion of solidity by way of simple application (?), meaning *on being simply applied to* or *fixed on* the object, as opposed to knowledge obtained by *inference* from the data of sense [?], when we see rocks, etc.'

ll. 9 and 13: κρίνουσι is difficult to explain, as the context seems to require καταψεύδονται νομίζοντες τὴν ὅρασιν κρίνειν.

Fr. 22, ll. 1, 2: perhaps (καταψεύδονται? ὅταν τὴν ὅρασιν) λέγ(ωσι) καὶ τὰς ἄλλας φάστις ὁρᾶν.

l. 7: probably κρίνεσθαι λέγωσ(ι τῇ ὁράσει).

l. 8: perhaps (ἀ)λλὰ καὶ τὸ ἐ(ν) τῷ μετὰ ταῦθ'.

Col. 28, l. 3: καὶ ὅταν (λέγωσι τὴν ὅρασιν) must still be supplied.

l. 13: probably τὰ μ(εγ)άλ(α καθ') ὑπερβολὴν [infinitive] σχήματα.

l. 15: possibly καὶ (ὅταν) ἔτι τὰ(ς) μείζου(ς αἰσθ)ήσεις λ(έ)γ(ωσι) . . . N κρίνει(ν). Sight and hearing might be described as the 'greater' senses in opposition to taste or smell, though I know of no authority for the expression.

Fr. 23, ll. 1, 2: perhaps (*καὶ ὅ*)*τα*(*ν*) *δ*' *ὅμο*(*ια κ*)*αὶ διαφέροντα.*

Col. 29, l. 2: possibly (*φθόγγου*) *κυνὸς ἀντιλαμβάνεσθαι.*

l. 10: *ζέοντος* can hardly be right.

l. 11: perhaps *τὰς τοίων ἢ* (*τοίων*) *ἀντιλήψεις.*

Fr. 42, l. 6: *καταλαμβανούσης* (sc. *τῆς ἀκοῆς*).

Col. 30, l. 8. Can *λῆμα* mean the *spirit* or *tone* of a composition?

ὥραν πρέπουσαν καὶ ἀπρεπῆ seems to mean physical beauty and ugliness, which are here spoken of as if they could be inferred from the sound of the voice.

l. 10: *τῆς δ' ὀσφρήσεως* (*καταψεύδονται*).

l. 13: after *κρίσιν*, perhaps (*ἢ τοι*)*ούτων, καὶ ὅ*(*ταν ὅμ*)*οια ταῖς ἄλλαις.*

PAPYRUS 1013.

(περὶ φαινομένων ?).

Fr. 1 = Ox. p. 3. B a.

— — — πρὸς τοὺς ΚΑΘΕ . . . τόπους, κἄπειτα — — — τῶν δι(αστη)μάτων — — —

Fr. 2 (not in Ox.) ὁ μ(ὲ)ν ἥλι(ος?).

Fr. 3, 4 (not in Ox.), nothing intelligible.

Fr. 5 = Ox. p. 1. C a.

		Ox.
1.	Λ — — — ΙΓΡ	— — —
2.	ЄΙ — — — ΔЄΥΟΥΤ	—
3.	CΙ . . . . ΙΝ τῶν δοξῶν	— — —
4.	γένε(σ)ιν. ¶. ἐπεὶ γὰρ αἰεὶ	— — —
5.	τὰ μὲν ἔνγειον προπεί-	— — —
6.	-πτοντα (τ)ρανότερα βλέ-	— — —
7.	-πεται, τὰ δὲ πορρώτερα	ΠЄΤωΤΑ
8.	ΑΤ . Ν(ΑΙ?)ΤΡ . . . ΑΝ · ω (ἀ)-	ΛΤ . Νω‾ Υ
9.	-κολουθ C- . . . . . τοῖς ζῳ-	— — —
10.	-γράφοις . . . . ΤΗΡΗ	— — —
11.	. . . ΠΙ . . . . . . ΔΙΟΤ — — —	— — —

	N. dis.		Pap.	
3.	ЄΙ	ΟΖωΝ	CΙ	ΟΞω or ΟΖω
4.		ΑΙЄΙ		ΑΙЄΙ or ΝЄΙ
6.		ΤЄΡΑΙΧЄ		ЄΡΑΙΛЄ\
7.	ΠЄΤΝΤΑ	ΤЄ . Υ	ΠЄΤΛ‾ \	ΤЄΡ(Α?)
8.	ΑΤ . ΝωΤΡ		ΛΤ . Ν(ΑΙ?)ΤΡ(Λ?)	
9.	ΚΟΛ . . ΙΟC	ΟΙЄΖω		ΟΙCΖω

Fr. 6 = Ox. p. 8. D a.

	Ox.
1. — — — I — — — ΛC .	
2. . . διὸ καὶ τοῦτ' ἀπ̲ολε(ίπε?)-	
3. -τα(ι) τἀπόρημα.	
4. (τ)ῶ̲ν δ' οὖν καταΔΙЄΤ	
5. . . ⋁Α . Τ(ομ?)ένων ΚΑ . .	
6. . . . Α . . . . ᐟЄΙ . ⋁Γ . . .	
7. . . MЄN . N . HΔ — — —	
8. ΚΑΤΑ — — —	

N. dis.	Pap.
3. ΓΤΑ⅂ . ΑΠΟΙΗΜΑ	ΓΤΑ . ¯ΑΠΟ(Ρ?)Η
4. ⊣ΝΔΟΤΝΚΑΤΑΔΥЄΛ	ΙΝΔ ΔΙЄ∖

Nap. dis. adds some letters at the right bottom corner, which probably come from a different col.

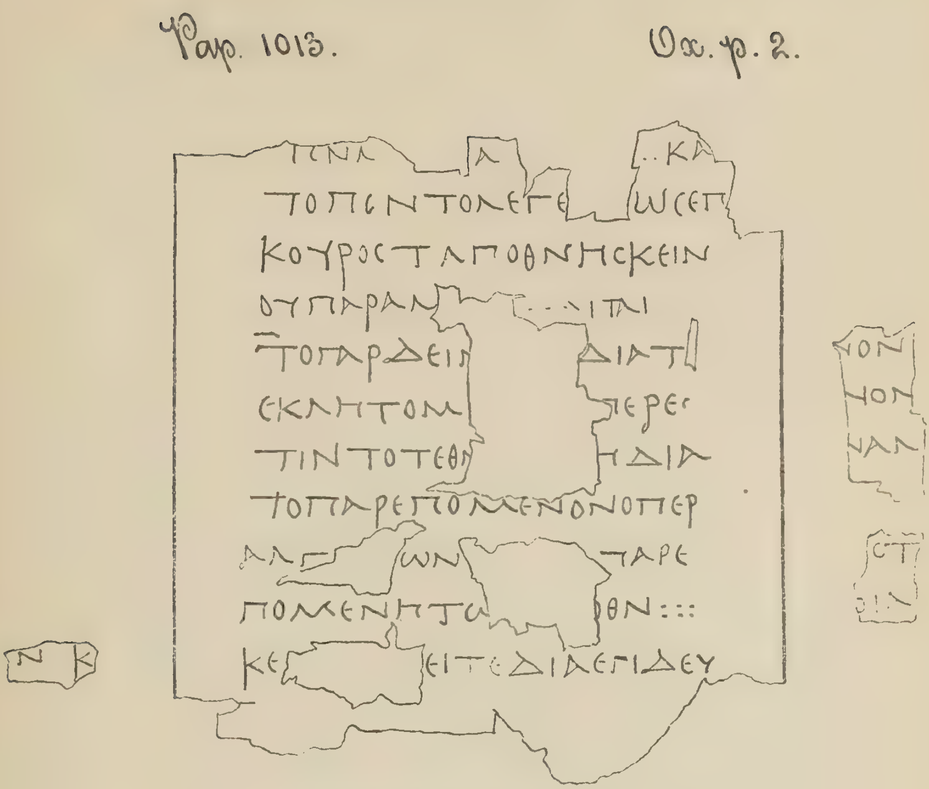
The Γ at the beginning of l. 3 in N. dis. and Pap. is probably part of a marginal mark indicating a new paragraph at l. 4.

Fr. 7 = Ox. p. 4. D b.

	Ox.
1. — — — ON — — —	— — —
2. καθ' ἡμᾶ̲ς τὸ π̲αρεπαίσ-	ΚΑΘΗΜΑΙΤΟΓΑΡ
3. -θημα(?) (κα?)λεῖ ἂν δέ τις	. . ∖ЄΙΑΝ
4. ΑΓΛΝ . . τῶν ЄΙΔΙѠΝΑ	ΑΓ∖Ν
5. λέγομεν . . . (τ)οσοῦτον	— — —
6. ἡμαρτ(ηκέν?)αι βλε-	ΗΜΑΡ-
7. -π̲(έ)τω Ι . . . . . (ἐ)ν τῷ̣ αὐ-	— — —
8. -τ(ῶ)̣ βυβλειδ(ί)ῳ̲̣ καὶ ἐ(ν)	— — —
9. (τῷ̣ γ)ραφομ̲(έν)ῳ ἐνχει-	— — —
10. -ριδίῳ̣ Τ . . . ¯ѠΝ οὐχ ἧτ- -(τον) — — —	¯ . . . ᐟѠΝ

l. 3. Possibly ἂν δέ τισ(ιν) ἀ̲π̲α̲ν(τᾷ̣) τῶν εἰδ[ι]ῶν ἃ λέγομεν (ἐπὶ τ)οσοῦτον ἡμαρ-τ(ηκέν)αι (?)

N. dis.	Pap.
2. ΚΑΘΗΜ . Ι . ΤΟΙ . ΑΡЄΠΑC	ΗΜΑ ΓΑΡ
3. . (Μ?)ЄΙΑΝ	. (Μ?)ЄΙΛΝ
4. ΑΓΛΝ	— — —
5. ΛЄΓΟΜЄΑ	MЄN
6. ΗΜΑΡΤ	— — —
9. ΧЄΙC	⋁ЄΙ
10. Τ . . . ѠΙΝ	¯ѠΝ



Fr. 8 = Ox. p. 2. D c.

		Ox.
1.	IINM . . . A . . . . . . KA	– – –
2.	ΤΟΠΟΝ τὸ λέγε(ιν) ὡς Ἐπ(ί)-	– – –
3.	-κουρος τἀποθνήσκειν	– – –
4.	οὐ παρὰ Λ . . . . ΝΙΤΑΙ	– – –
5.	¶ τὸ γὰρ δεινὸν (ἢ ?) διὰ τ(ὸ)	– – –
6.	ЄΚΛΗΤΟΜ . ΝΟΝ, (ὅ)περ ἐσ-	ЄΚΛΗΤΟΜΝΟΝ . . ΤΕΡΕϹ
7.	-τὶν τὸ τεθνάν(αι,) ἢ διὰ	– – –
8.	τὸ παρεπόμενον, ὅπερ	– – –
9.	ἀλγ(ηδ)ών (ἐ)στ(ι) παρε-	– – –
10.	-πομένη τῷ ἀ(π)οθν(ήσ)-	– – –
11.	-κειν. Κ . ЄΙΤЄΔΙΑЄΤ – – –	ΔΙΑЄΓΙΔЄΥ

l. 5. Perhaps τὸ γὰρ δεινὸν (ἢ) διὰ τ(ὸ) ἐκλῆγον (μό)νον, etc. But the letter in Pap. seems to be clearly Τ, and not Γ.

	N. dis.	Pap.
2.	ΤΟΝЄΓ	ΛЄΓ
4.	ΠΑΡ . ΚΜ	Α(Ρ?) . ΙΜ ΝΤΑΙ
6.	ЄΚΛΗΤΟΝ¯	ЄΚΛΗΤΟΜ
10.	ΓωΜЄΝ	– – –
11.	ΚЄ . . . . ЄΟ¯ . ΔΙΑЄΠΔЄΥ	ΔΙ(Λ?)ЄΓ|ΤΔЄΥ

(The last four letters probably come from a different col.)

Fr. 9. Nothing legible.

Fr. 10 = Ox. p. 6. E b.

		Ox.
		The middle strip, containing about letters 3 to 12 of each line, is lost in Pap. and N. dis., and is placed a line too high in Ox.
1.	— — — τὸ φαι(νό)-	— — —
2.	-με(νον) . . . . , φαίνεται	ΦΑΙΝΕΙ . .
3.	δ' ὁ ἥλι(ος) ἑσ(τηκ)ώς, ἐστὶν	ΔΙ ЄC⁻IN
4.	ἄρα ὁ ἥλιος ἑστ(η)κώς. ¶ φή-	— — —
5.	-σομεν γ(ὰ)ρ ἐπὶ (τ)ούτου τ(ὸ)	— — —
6.	κα(ὶ) πρότερον (ῥη)θέν, (ὅτι)	— — —
5.	ο(ὐ) φαίνεται μ(ὲ)ν ὁ ἥλιο(ς) Α	ΝΟΠΑΙC . Α
6.	ἑσ(τ)ηκώς, δοκεῖ δὲ φαι (. .?)	ΔΟΚ ⁚Ι
7.	Ν . ЄΠΙΔΙΑΤ	
8.	. . ΑΥΤΗ — — —	— — —

	N. dis.	Pap.
2.	ΤΑΙΝЄ . ΑΙ	ΦΑΙ
3.	ΔC ЄΟΥΝ	ЄC(Τ?)Ν
5.	Ο ΝΟΠΝΟ .	ΝΟΗΛΙΟ . (⊬?)
6.	⁚ЄΦΑΙ	— — —
7.	Ν	— — —

l. 6. Probably δοκεῖ δὲ φαί|ν(εσ)θαι, διὰ τ(ὸ?), etc. The Α at the end of l. 5 can hardly be meant to stand.

Fr. 11 = Ox. p. 7. E c.

		Ox.
1.	ϵ(.?)‾ω . . . . . . ΗΛΗΤΙ	ΊΛΗΤΙ
2.	(.?)ΟΝ(.?)ϵΛͰ.ΠΑΙͰΟΤΙΚΑΙ	ΤΑΙͰΟΤ \
3.	. . . ΤΟΝ *τοῖς* Ι/ ‾ΛΙC(?) *ἀπο-*	– – –
4.	*-δίδοται* (λ)*όγοις εἰκότως,*	– – –
5.	*οἷον* ΑΥΤΗΝ *κρίνει τὸ φάν-*	ΑΥΤΗΝΚϵΙΝϵΙ
6.	*-τασμα τὸ ἡλιακόν, τοι-*	– – –
7.	*-οῦτο κα(ὶ? λεί?)πεται καὶ ὑ-*	ΟΥΤΟΚΙ . . . ΊϵΤΑΙ
8.	*-ποκεῖται πρὸς τὴν ὄψιν.*	ΠΟΚϵΙ . \Ι ϵΨΙΝ
9.	*τὸ γὰρ ἡλια(κὸν εἴ)δωλον*	ΤΟΓΑΡ . ΛΙΑ
10.	*φερόμενο(ν ἐ)κ τῶν με-*	– – –
11.	*-τεώρων (κ)αὶ προσκ(είμενον?)* –	ΤϵΛΡωΝ

	N. dis.	Pap.
1	ω – – – Ί – – – ΗΛΙ . . .	⊣ΛΙ
2	ΤΑΙͰΟΤΙ	ΠΑΙͰCΤΙ
3.	ΊΝΤΟΙCΙ/ . . ΝΙC	Τ(C?)Ν Ι, . (Ο?)Ι(C?)
5.	ΑΥΤΟΝΛϵΙΝϵΙ	(⊣?)Ν(Κ?)FΙ (the letter before Ι might be either ϵ or Ρ.)
6.	ΤΑΟΜΑΤΟΗΑΙΑΚΟΝ	– – –
7.	ΟΥΤΟΛ . . . . . ΊΙΊ . .	– – –
8.	ΠΟΚϵΤΑ . ΠΛΟCΖ . ΝCΨΙΝ	. Ί|ΟC‾ . Ν(Ο?)ΨΙΝ
9.	ΤΟΓΑͰΑ ⅃ωΝΟΓ .	⅃ωΝΟΝ
11.	Τϵ . ΦΑ . . ΜΙΠΡϵ . . ΚΑ	ΤϵC ΡωΝ

Fr. 12 = Ox. p. 5. F a.

		Ox.
1.	καὶ κατα(?)λαμβάνει. ¶. ΤΑΙ	ΚΑΙΚΑCΤΑ
2.	ΤΗΝΑΠΕΡΕCΧΕΛΑCΑ . C(?)	– – –
3.	ΘΕΝΤΟC μοι τοῦ συντό-	– – –
4.	-μως περιοδεῦσαι τὴν ἀ-	– – –
5.	-πολογίαν τὴν πρὸς τὰ	– – –
6.	λεγόμενα κατὰ τῶν αὐ-	– – –
7.	-ξήσεων(?), (ἐ)πελήσαντο(?)	ΤΗCΕΩΝ ΤΕ
8.	δὲ σοῦ φίλ(ε?) . . . Τ εἰς πᾶν	– – –
9.	τό σοι (σ)ύνηθες συνΠΛ	– – –
10.	– – – ΔΕΝΠ .	– – –
11.	Ν¯ΩΝΕΙΝ . . Α	– – –

N. dis.	Pap.
1. ΚΑΝCΝΤΑΜΙΜΑΝΕΙ	Α . ΑΤΑΛΑΙΛΙ ΑΝΕΙ
2. ΤΗΝΑΠΕΡ . CΕΧΒΚΑCΑ . Κ	ΤΗΝΑΠΕΡCCΧΕΛΑεΝ . ⌐
6. ΑΕΠΟ ΚΑΤΧΤΩΝΑ	ΚΑΤΑ . . . Α
7. . ˥CΕΩΝ . . Ε	(¯?)˥CΕΩΝ . . Ε
8. ΔΕΘΟΥΦΙΛ	ΔΕ(ΟΟ?)ᵛΦΙΛ
9. ΤΟCΟ . . ΤΝΠΟΕΘCΥΩΠΑ . . .	(C?)ΥΝ˥(Θ?)ΕC

This is the last col. of the roll.

l. 2. Probably some form of ἐρεσχελέω or ἐρεσχελία.

l. 3. Perhaps a verb in 3rd pers plur., -θεντο ἐμοί, answered by ἐπελήσαντο δὲ σοῦ.

PAPYRUS 862.

(*περὶ μαθήσεως?*).

Nap. dis. p. 1, 2, 3, col. 1, contains nothing intelligible.

Col. 2.

1. — — — PITHCω — — —
2. — — —ϽHCA *φιλοδόξως* UI ϽN
3. . . I ЧCACIU *κεκραγὼς* ACΓ.
4. ˉε *τοῖς συνφιλοσοφοῦσιν*
5. . . *ἀντὶ γὰρ Ἐπικούρο(υ)* . ATA
6. — — ϽNIT . . . . ΛωN
7. — — O

— — —

— — —

8. — — — ΔΘH — — —
9. *πραγ(μ)ατείας το(ὺς ἀπερ)-*
10. *-ριμμένους(?) ἀναγαγών,*
11. *καὶ καθάπερ ὁ Λυγκ(ε)ὺς ἀν-*
12. *-θρώπο(υ?)ς ἐξετίθει (τῶ?)ν ἄλ-*
13. *-λων ἐπιγραφομένων*
14. *παντ(ο)ίας ἀγωγὰς πάλιν*

N. dis.	Pap.
5. — — —	ANTIΓAPϹ . . ƘƖ᾽
10. — — —	. MMЄNOYϹ
11. ΘPωΠOϹ	OΛYΓK . YϹAI
12. — — —	ΠO| |Ϲ (room for a letter between O and Ϲ).

Col. 3.

— — — ΑΦΗΝ — — —
προσ(α)γορεύειν Ι . ˥ . *τὸν*
Μητρόδωρον. ¶ ΟΔΙ . . ΡΡЄ
Ο . ΤΟCΗ . ΗΤΟΥ *πρὸς αὐτὸν*
Π ϽΝC . *καὶ τῆς φιλο(σ)οφίας*
ΑΝ . C — — — — — — ΑΤΡΙ
ΧΟΜЄΙ — — —
— — —
ΤΡΟΠ . ꓘΑΔ — — —
ΤΙΝ *εἰπεῖν ἐξέδωκα(?)* C . Ν
διακούων καὶ ἀναγινώ(σ)-
-κων τὰ τἀνδρὸς ὑπεμνη-
-ματι(σ)άμην ЄѠCⱵΝ *αὐ-*
τὸς εἶχον(?) εἶτα(?) παντοδα(π?)-

N. dis.	Pap.
ΠΡΑΙΝ . ⁻ΟΡ	ΠΡΟ . Α⁻Ο
— — —	ΜΗΤΡΟΔѠΡΟΝ(space)ΟΔ . . (ΡΡ?).
— — —	Ο . ΤΟC˥ . ҺΤΟΥΠΡΟC ⱴΥΤΟΝ
— — —	Π ϽΝC(Κ (might be either ΠΟΝ or ΓѠΝ)
ЄΞЄΔѠ⁝ΚΑC . Ν	ЄΞЄΔC . ΚΑ
ΔΙΑΚΟΥ . . . ΚΑΙΑΛ . ⱴΓΙΝΟ	ΔΙΑΚΟΥ(. . ΙΚΑΙΑΝ . ⱴΓΙ . Ѡ .
ΖѠΝ⁻ⱴΤΑΙ . ΡΟCΥΠЄΜΝΗ	ΚѠΝΤΑΤΑΝΔΡΟC(Υ?)˥ЄΜΝΗ
ΜΑΤΙ . ΑΜΗΝЄѠCⱵЄΝ	ΜΑΤ(Α?)ΑΜΗΝЄѠC ⱴCΝ

l. 3. Perhaps, *ὁ δι(α)ρρέο(ν)τος ἤ(δ)η τοῦ πρὸς αὐτὸν πόνου καί.*
l. 12. Perhaps, *ἕως μὲν αὐτός.*

Col. 4.

1. — — — ƆN — — —
2. — — — καὶ τὴν Δ . . CKAC . .
3. — — ƆN . . τινων καὶ ΠΑ . .
4. — — — CAYTOYTωNN ΗΛЄΗ . .
5. — — — YC ἅπαντας ΛЄN . .

— — —

— — —

6. — — — NTωϵ — — —
7. MH . ΓЄNAITOICC . . . ωCKЄ
8. περὶ (τ)ῶν ἐν τῇ Ι . (.?) δεικνυ-
9. AIΠ . \ΛΑΔЄAYTO . ΛΟΧΗΝΔЄ
10. ΔЄΙ . . ΑΙ τρόπον Є . . . .
11. XЄΙ . κατηγορίας οὐκ ἐπι-
12. -δεικτικὸν ὡς ἀπεδοκιμα-

N. dis.	Pap.
4. — —	CAYTOYTωN
11. XЄΙ . CAT	⟨AT
12. — — —	ΑΠ

l. 2. τὴν δ(ιδα)σκαλ(ίαν) (?).
l. 9. δέδει(κτ)αι (?).

Col. 5 (lower part only).

1. — — — ΝΠΑΡΑΝΕΙ — — —
2. — — — ΟΛΛΑC . CEΓ — — —
3. — — — OCTEINTEKA — — —
4. — — — ΥΝΑΝΕΟΜC — — —
5. διαπαντὸς Η . . . . CA . . .
6. χ(ρε?)ιωδεστέρων βυβλίων — — —

	N. dis.	Pap.
6. Χ . ΙωΔ	ΕΥΒλΙωΝ	ΧΓΙωΔ

Col. 6 (lower part only).

1. Ⅼ . . λΟΠ . . . ΟΙCΟΥΤω . . . .
2. CΙ μετὰ τῆς λιθινότητος
3. . . . ΝΕΠΑ . ΤΟΥC εἶναι . . Ι
4. θηριωδῶς λυμαντ(ηρ-?) . .
5. κἀκεῖνο(ς) καὶ τῶν ς . . .
6. ΘωΝ ἰδ(ίω?)ς, μᾶλλον δὲ
7. καὶ πάν(τω?)ν ἁπλῶς τῶν

	N. dis.	Pap. (Upper part, παρέβαλον).
2.	Τ . ΧΑΙΘΙΝΟΤΗΤΟC	ΤΗCΑΙΘΙΝΟΤΗΤΟC
4.	ωΔωΓΛΥΜΑΝΤ	ωΔω:ΛΥΜΑΝ
6.	ΘωΝΙⅬ	— — —

Col. 7.

1. — — — N
2. — — — *καὶ* ΚΑ — — — ΥΡΟ
3. Α . . . . ΗΨΕΙϹΠϹ — — — ΛΕ
4. *ἐτρέπετο* ΚΑ — — — ΛΕΥ
5. ΡΟϹ *τοῦ χρόνου* — — — ΕΙ
6. — — — ΥΤΟ — — — ΙΝΑΙ

— — —

— — —

7. ΗΝ . . . . (ΙΛ?)ΗϹΑΝ . . ΤΗ *ἐπε-*
8. *-νεγκ(ε)ῖν ἀνθρώπω⟨ι⟩* ΜΗ
9. ΊΑΜΙ . . ΙΑϹ . Υ *κακίαν* ΟΝ
10. . . . . . ΙΞΟΥΤΟΙϹ, *οἷοι γὰρ*
11. ΗΡ/ Λ . ΥΘΗϹΑΝ *ὅσας ἅ-*
12. *-παντες ἔσχον οἱ συνε-*
13. *-λασθέντες ὑπὸ τῆς μυθο-*

-(λογίας)

	N. dis.	Pap.
7.	ΙΛΗϹΑ	/ . ΗϹΑ
8.	ΑΝΘΑϹΤΟΥΜΗ	ΑΝΘΡΩ . ΩΜΗ
9.	— — —	ΊΑΛΙ . . ΙΑϹΥ
10.	ΟΙΟΙΠΕΡ	ΟΥΤΟΙϹΟΙΟΙΓΑΡ
11.	ΗΊ . Λ . ΥΘΗϹΑΝ	ΗΡ/ Λ . ΥΘΗϹΑΝ

l. 11. ἠκ(ο)λ(ο)ύθησαν (?)

Col. 8.

1. *τρόπ(ο)ν τοῦτον, ὡς Ἐπι-*
2. *-κούρου τὰς ἑαυτοῦ διεξό-*
3. *-(δο)υς οὐ καλοῦντ(ο)ς, οὐ μᾶλ-*
4. *-λον Ἐπικούρῳ συνειπ-*
5. *-οῦσιν(?) ἢ τῶν ἁπασῶν* ΑΙ
6. — — — *διό(π?)ερ* ΟΥΜΕΝΕΙ
7. — — — ΝΑΞΙΩΝ — — —
8. — — — *χρωμε* — — —

— — —

— —

9. — — — ΜΕΝΑ — — —
10. Ε . . . ΗϹΝΙΠϹΕ — — —
11. Ϲ . . ϹΕΙ ˌ ΕΙΑϹΗϹΕΙ — — —
12. Κ . . Ι⌒ΑΦΗΝΙΧΟΜΕ — — —
13. Ω . ΙʟΑΙ . ΡΟΦ — — — ΛΟΙ
14. *δ(ι)εξερχόμεθα, τούτω⟨ν ?⟩*
15. *δ' (ο)ὐδὲ εἷς οὐδέποτε π(ά)-*
16. *-ροντός τινος τῶν* ΕΙΜΗ

N. dis.	Pap.
1. — — —	ՍϹΕΠΙ
2. — — —	ΡΟ(ƴ?)
3. ΥϹΟΥΚΑΛΟΥΝΤ . Ϲ	ΥϹ(ϹΥ?)ΚΑΛΟΥ⌣ . . Ϲ
4. ϹΙΝΕΙΤΙ	ϹΥΝΕΙΠ
5. ΚΟΥϹΛ(.?)ΝΗ	(≃?)ΟΥϹΙ . ΝΗ
14. — — —	ΕΞΕΡΧΟΜΕΘΑ

The mark at the beginning of l. 5, wrongly given in Nap. as Κ, is probably the top of a marginal flourish, marking a new paragraph at l. 6.

l. 4; possibly *συνεργοῦσιν* (?)

Col. 9 = Ox. p. 5. E a.

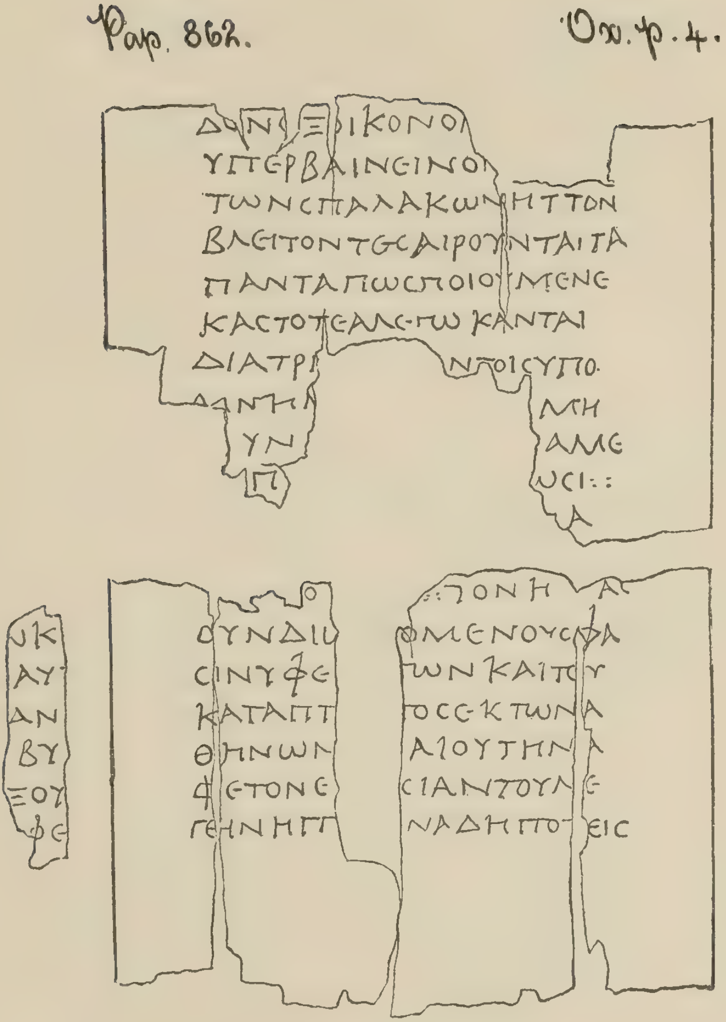
		Ox.
1.	Η *πάσης ἀνεννόη(τοι?)*	– – –
2.	*παιδείας συνίασι τὰ (ἐν)*	– – –
3.	*τοῖς βυβλίοις καὶ πάντα*	– – –
4.	*καὶ ἀφ' ἑαυτῶν καὶ καθ' ὃν*	– –
5.	*ἂν χρόνον πρώτως ἐπ(αί)-*	ΧΡΟΝΟΝ
6.	*-(σθ?)ωνται, καὶ τόσα δέρμα-*	ΩΝ . ΑΙ
7.	-(*τα*?)ΟΩΝΛΑΡ – – –	– – –
8.	– – – ΚΤ – – –	– – –
9.	– – – Α – – –	– – –
	– – –	
	– – –	
10.	– – – ϕΗCΑΙΙϵ – – –	– – –
11.	– – – *(κα)θ' ἅπαντο(ς π)ροτει-*	– – –
12.	*-νόμενον, ὅσον μὴ μό-*	– –
13.	*-νοις ἐφικτόν ἐστ(ι) τοῖς*	ϵ. ιΚΤΟΝ
14.	*τελειωθεῖσιν, ϵ(ἰώ)θη(?) νὴ*	ϵ(. .?)ΘΗΝΗ
15.	*Δία χωρὶς ἀσκήσεως*	– – –
16.	*καὶ συ(γ)γυμνασίας ἀπά-*	ΚΑΙΟΥ . ΤΥΜ
17.	*-σης ἕτοιμον ἡμῖν γί-* *(γνεσθαι?)*	– –

	N. dis.	Pap.
5.	ΧΡϹ-ΙΝ	– – –
6.	⁻ΑΙ ΔϵΡΛ .	ΩΝΓΑΙ ΔϵΡΝ Α
10.	ϕΗCΑΤΟΙ	– – –
13.	ϵ . ΙΚΤΟΜ	ϵϹ ι ΙΚΤΟΝ
14.	ϵ . . ΟΗΝΗ	ϵ . . (ⁿ?)ΗΝΗ
16.	ΚΑΙϹΤ . . ΥΜ	ΚΑΙϹ/ . ⁻ΥΜ

Col. 10 = Ox. p. 4. E b.

		Ox.
1.	ΔϹΝ ἐξ οἰκονομ(ίας ?)	———
2.	ὑπερβαίνειν ΟΙ	———
3.	τῶν σπαλάκων ἧττον	———
4.	βλέποντες αἱροῦνται τὰ	ΒΛЄΙΤΟΝΤ
5.	πάντα πῶς ποιοῦμεν ἑ-	———
6.	-κάστοτε ἃ λέγω κἀν ταῖς	ΤΑΙ
7.	διατρι(βαῖς κ)ἀν τοῖς ὑπο-	. Ν¯ΟΙϹΥΠΟ
8.	-μνήμ(ασι) . . . . ΜΗ	———
9.	. ΥΝ ——— ———ΑΜЄ	———
10.	. . Π ——— ——— ωϹΙ	———
	——— Α	———
	———	———
	———	———
11.	——— Ο ——— ΤΟΝΗ . . ΑϹ	———
12.	ΟΥΝ διωκομένους φα-	———
13.	-σιν ὑφ' ἑαυτῶν καὶ τοῦ	———
14.	καταπτάντος ἐκ τῶν 'Α-	———
15.	-θηνῶν βυ(β)λίου τὴν ἄ-	ΒΥ . ΑΙΟΥ
16.	-φετον ἐξουσίαν τοῦ λέ-	———
17.	-γειν ἢ γρ(ά)φε(ι)ν ἃ δή ποτ' εἰς (νοῦν ἔρχεται ?)	ΓΓ . ΦЄ(.?)Ν

	N. dis.	Pap.
1.	———	Ξ . ΙΚ
2.	ΠΟЄΡΒ	ΠЄΡ
3.	ΗΠΑΙ	ΗΤΤ(Ν
4.	ΒΛЄΠΟΗΤ	———
6.	ΤΑΙϹ	ΤΑΙ⌐
7.	ωΝ . . . .ΥΠΟ	———
9.	. . ΝΑΙ	———
11.	ΊΟΝΗ . . Α	———
12.	ϹΥΝ	Ϲ(ʃ?)Ν
14.	ΚΑΤΑΠΥ	ΑΠΤ
15.	. . . ΑΙΟΥ	. . . ΛΙΟΥ
17.	ϽΗ ΤΟ¯ЄΙϹ	ΓΡ


Pap. 862.
Ox. p. 4.

Col. 11 = Ox. p. 3. E c.

		Ox.
1.	*ἔφαμεν . .* Α — —	— — —
2.	*ἡμῖν εἶνα(ι) καὶ λέγειν τι*	— — —
3.	*καὶ συγγράφειν, τινὲς μὲν*	— — —
4.	*καὶ αὐτοί φασιν ἔνια ποι-*	— — —
5.	*-εῖν καὶ δύνασθαι, τινὲς*	ΟΥΓΑϹΘΑΙ
6.	*δὲ κατ' ὀλίγον προαγό-*	— — —
7.	*μ(ε)νο(ι?) κα(τὰ?) πάντας . .*	. . . . .
8.	. . . ΝΠ . . . ¯ΜЄΝΤΙ — — —	— — —
9.	— — — ЄΙΙΙΟΙ — — —	— — —
10.	— — — ΑΝЄ — — —	— — —
	— -	
	— - .	
11.	ΟΥΔ — — —	— — —
12.	ΡΟΝ . . . . . . Ν *ἀλλὰ μετα-*	— — —
13.	*-νοοῦντας ἢ καὶ πρότε-*	ΝΟϹΥΝ ΚΗ
14.	*-ρον ἔτι συμφωνοῦντας*	— — —
15.	*ἡμῖν ἢ κατὰ πᾶν ἢ κατα*	— — —
16.	*ποσὸν οὐκ ἂν ἐπιμεμ-*	— — —
17.	*-φοίμην, οὐδ' ἐφ' ὅσον* Ο	— — —

	N. dis.	Pap.
2.	ΤϹ	— — —
3.	ΛΙЄΝ	ΜЄΛ
5.	ΔΥϹΑϹΘ	ΔΥ . ΑϹ
6.	ΟΛΗΟΝ	— — —
7.	ΙΝ⅃ ΤΑΝΤΑϹ . Є	Ι . Ν . .
8.	Δ . . ΝΠ	— — —
12.	ΜЄΤᴗ	— — —
13.	ΝΟΘ . Ν ΚΑΙ	ΝΟϹ/Ν Κ\Ι
15.	ΚΑΤϹ	ΚΑΤΛ
16.	˥ΙΑϹЄΜ	ΠΙΜ

Col. 12 = Ox. p. 2. E d.

		Ox.
1.	C......AIKA(K?)⌐ΠΑΡΑΙ(.?)	ΚΑ(.?)C⌐ΠΑΡΑ(.?)
2.	ΠΡΗ..ЄΝ(Α?) ΙΠЄΡ.(Ι?)ΤΩΝ	ЄΙΝΑΙΠЄΡ.ΙΤΩΝ
3.	*ἀκηκοέναι, διότι δὲ οὐ-*	– – –
4.	*-δὲν δύναν(τ)αι ποιεῖν τῶν*	– – –
5.	*ἐκκειμένων· οἱ δὲ καὶ*	– – –
6.	*(συ?)γγρύζοντες ἐκ τ̲ῶν*	. . . ΓΓΡΥΖ
7.	. . . . . *θέντω(ν)·* ΤΩCΔ	– – –
8.	– – – ΟΙC – – –	– – –
9.	– – – Α – – –	– – –
	– – –	– – –
	– – –	– – –
10.	– – – ΝΗ . . . . ΛΑΝ – – –	– – –
11.	*κατέστησε καὶ δ(ιε)κήρυ-*	– – –
12.	*-ξεν ἀσεβὲς εἶναι τὸ ποιεῖν*	– – –
13.	*ἄλλως, καὶ φανήσ̲εται συγ-*	– – –
14.	*-γεγραφὼς οὐδὲν ἁπλῶς*	– – –
15.	*ἔξω τῶν ὑποδεδειγμέ-*	– – –
16.	*-νων εἰδῶν. ἡμεῖς τε* – – –	– – –

	N. dis.	Pap.
1.	ΚΑΚΟΠΑΡΑΙ	ΚΑ(Κ?)⌐ΤΑΡΑΙ
2.	ΝΠЄΡ . . ΤΩΝ	Ν(.?)ΠЄΡ . (⁻Ι?)ΤΩΝ
4.	ΤΟΝ	ΤΩΝ
5.	ΝΟΙΝ	Ν( )Ν
6.	. . . ΓΓΡΥΖC . Τ‹Є	ΓΓΡΥΖΟΝ Τ
13.	ΟΥΓ	– – –
14.	ΤΛΩC	– – –
	Space before *ἡμεῖς*	– – –

l. 2. fin. *περ(ι)τ̲των* ?

Col. 13 = Ox. p. 1. E e.

		Ox.
1.	ΜΕΝ . . ΝΙ∠ – – –	– – –
2.	*μᾶλλον διακρι(β)ωθησ(ό)-*	– – –
3.	*-μενον οὕτω κεφαλαιω-*	– – –
4.	*-δῶς ἐπισεσημάνθω* ¶. *δι-*	– – –
5.	*-ότι δὲ οὐχὶ νῦν διὰ τὰ*	– – –
6.	*βάρη τῶν παπυριτῶν καὶ*	ΒΑΙΗ
7.	*τὴν γε(γ)ονυ(ῖ)αν αὐτο(ῦ? 'Ε)-*	ΤΗΝΓΕ . . ΝΤΙΑΝΑΥΤ(. .
8.	*-πικούρ(ου?)* ΑΝΓ . . . ΗΝ	– – –
9.	ΤΩCΠC – – –	– – –
10.	– – – ΟΝ – – –	– – –
	– – –	– – –
	– – –	– – –
11.	◡ ǀ ◡ – – –	– – –
12.	ΑC *καὶ τ(οί?)ας ἄλλας προσ-*	– – –
13.	*-οίσεται διαφορὰς οὐδὲν*	– – –
14.	*ἐφελκομένας τῶν ὀνει-*	– – –
15.	*-διζομένων* Ν*ικάνορι*	– – –
16.	*καὶ τοῖς ὁμοίοις· ὅθεν ὁ*	– – –
17.	*τὰ παρὰ τοῖς ἀνδράσιν* Α	– – –

	N. dis.	Pap.
1.	ΠΑ	– – –
2.	– – –	ΚΙ . . ΩΘΗC
5.	ΜΑΤΑ	∠ΙΑΤΑ
6.	ΒΑ . ΗΤΩΝΤΑΟΥ . ΙΤΩΝ	ΒΑ . Η ΠΑΠΥΙ ΙΤΩΝ
7.	ΤΗΝΤΕ . ΕΝΠΑΝΑΥΤΙ	ΤΗΝΓΕ . ΟΝ(Ι?) . ΑΝΑΥΤ(
8.	ΑΝCΝ . . ΗC . . .	– – –
11.	ΩΙΟ	– – –
12.	Τ . . (.?)ΑC	– – –
15.	ΛΩΝΝΙΚ ΟΝΟΡΟ	ΩΝΝΙΚ(Λ?)ΝΟΡΙ
16.	ΤΩC	ΤΟΙC
17.	ΓΩC	ΤΟΙC

Col. 14 = Ox. p. 6. E f.

(Wanting in Pap. and N. dis.)

1. ϵΙ – – –
2. ἐπιτίμη̲σιν . . . . . . ΑΡ
3. δὴ τῶν ἄλλων συ(να)γωγὴν
4. Τ ἐπ(επ?)ίεξε τὸ γέν(ος?) τῶν
5. ἐπιτροχ̲ασμῶν, καὶ τῶν
6. παρὰ τοῖς ἀνάρ(α)σιν ἐξη-
7. (γήσ?)εις, καί τ(ι)νων ὕστερον
8. ἐναπο(τε)θέντω(ν) ϵΓ – – –
9. – – – ΑΜ – – – ΤΩ – – –

As the lower part of the col. is blank, this must be the last page of the roll.

APPENDIX.

Pap. 1050 (Philodemus *περὶ θανάτου*).

Pap. 817 (Carmen Latinum de Bello Actiaco).

NOTE.

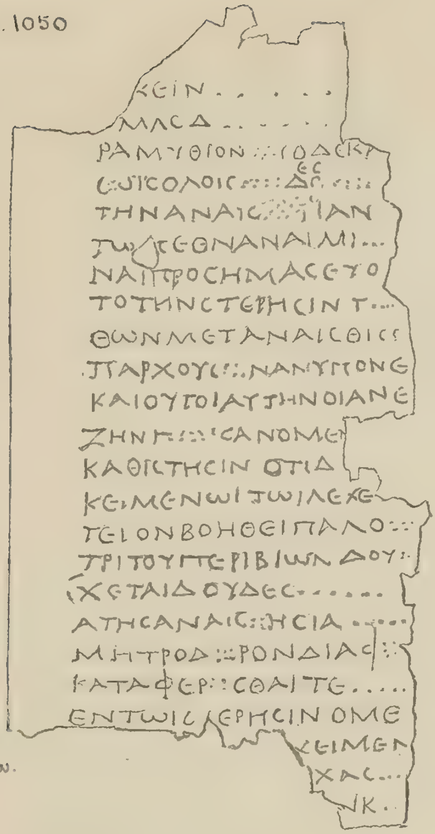
This Appendix contains reproductions of the copperplates engraved from the lead-pencil facsimiles (Ox.) under Hayter's directions, with a view to his intended edition, but not hitherto published. (See Introduction, p. 5, and Catalogue.)

Of the 40 pages of 1050, 31 only were thus engraved. The remaining 9 pages of Ox. have now been reproduced by the same process as the other facsimiles published in the present volume, and are here inserted among the plates in their proper order. They are the pages marked A a, b; B a; C a, b, c; D a; E a; F b.

Of pap. 817, several mutilated fragments remain in addition to the eight pages engraved and here published.

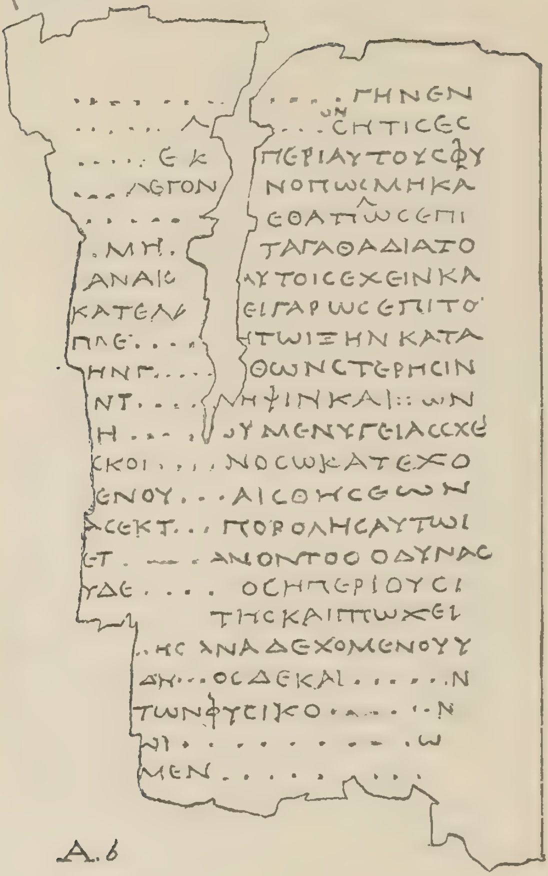
Pap. 1050

Ox. p. 11



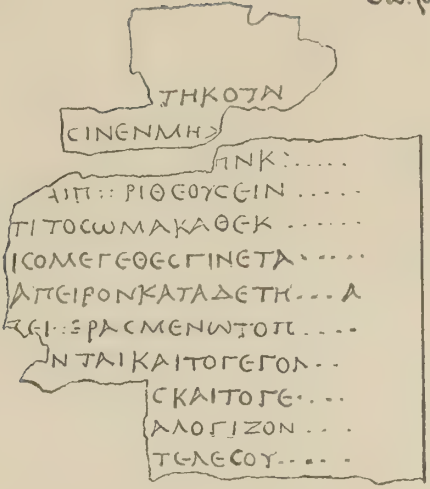
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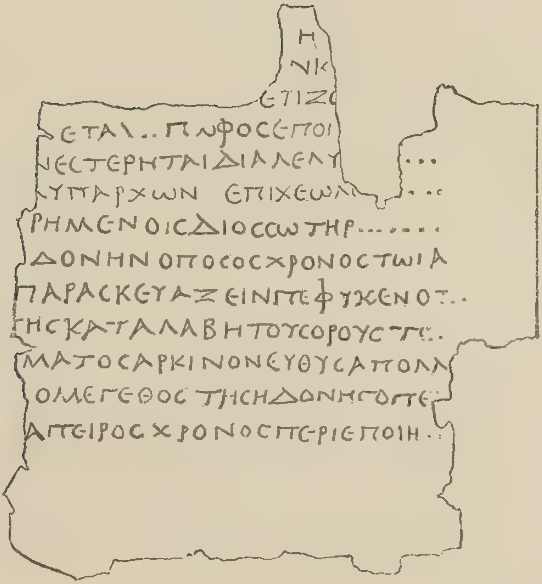
Pap. 1050 Oxf. p. 1



A. 6

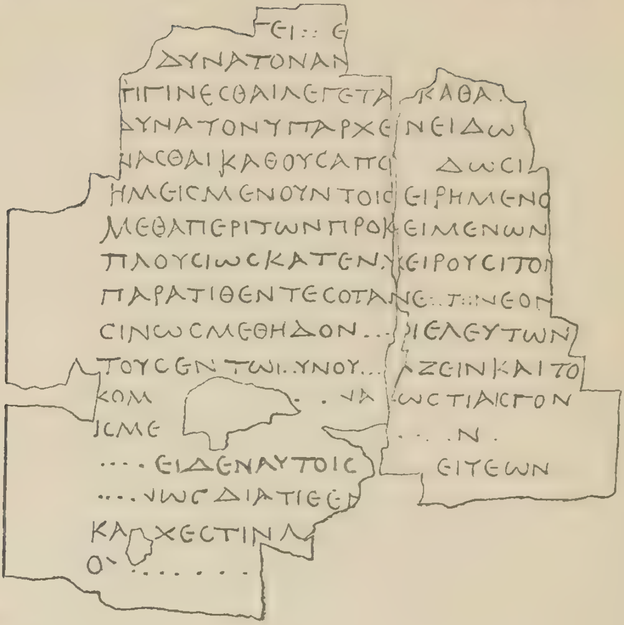
Pap. 1050 Ox. p. 2





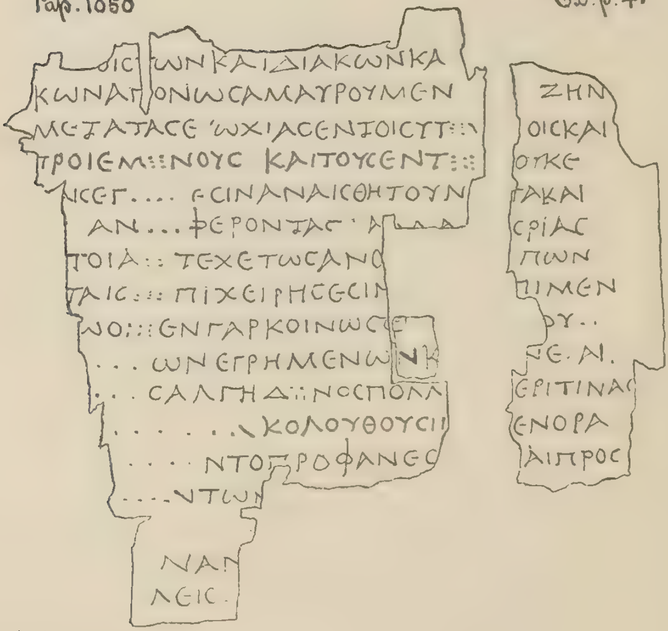
B. a.

Pap. 1050 Ox. p. 3



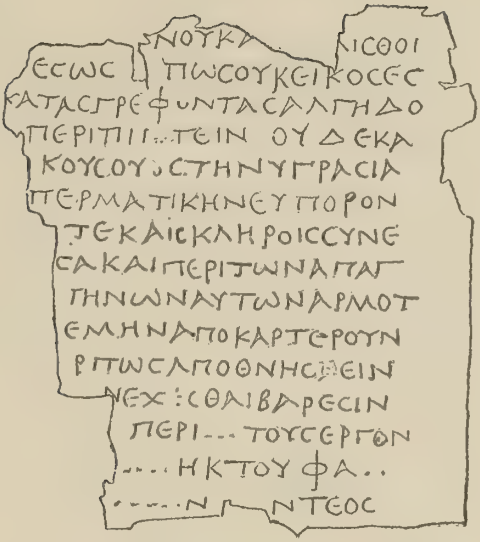
C. a.

Pap. 1050 Ox. p. 4.



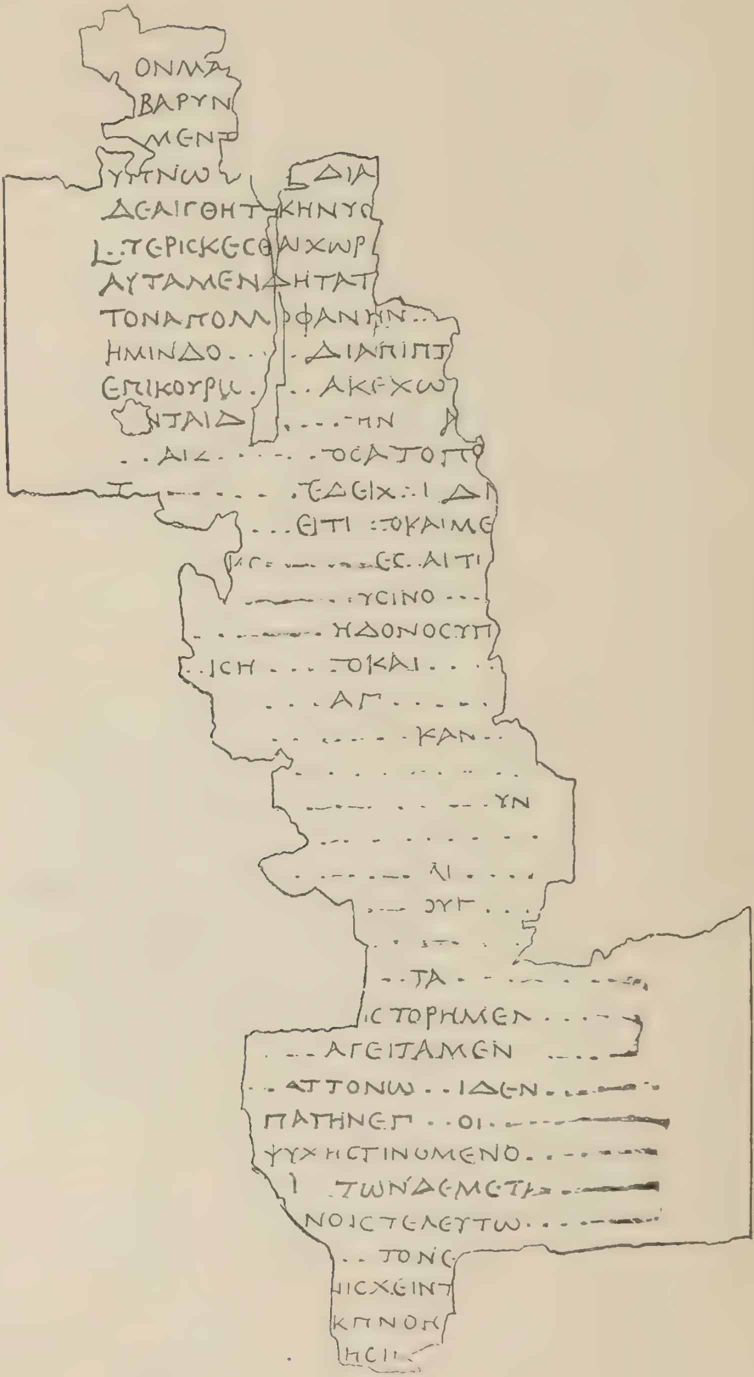
C. b.

Pap. 1050. Ox. p. 6.

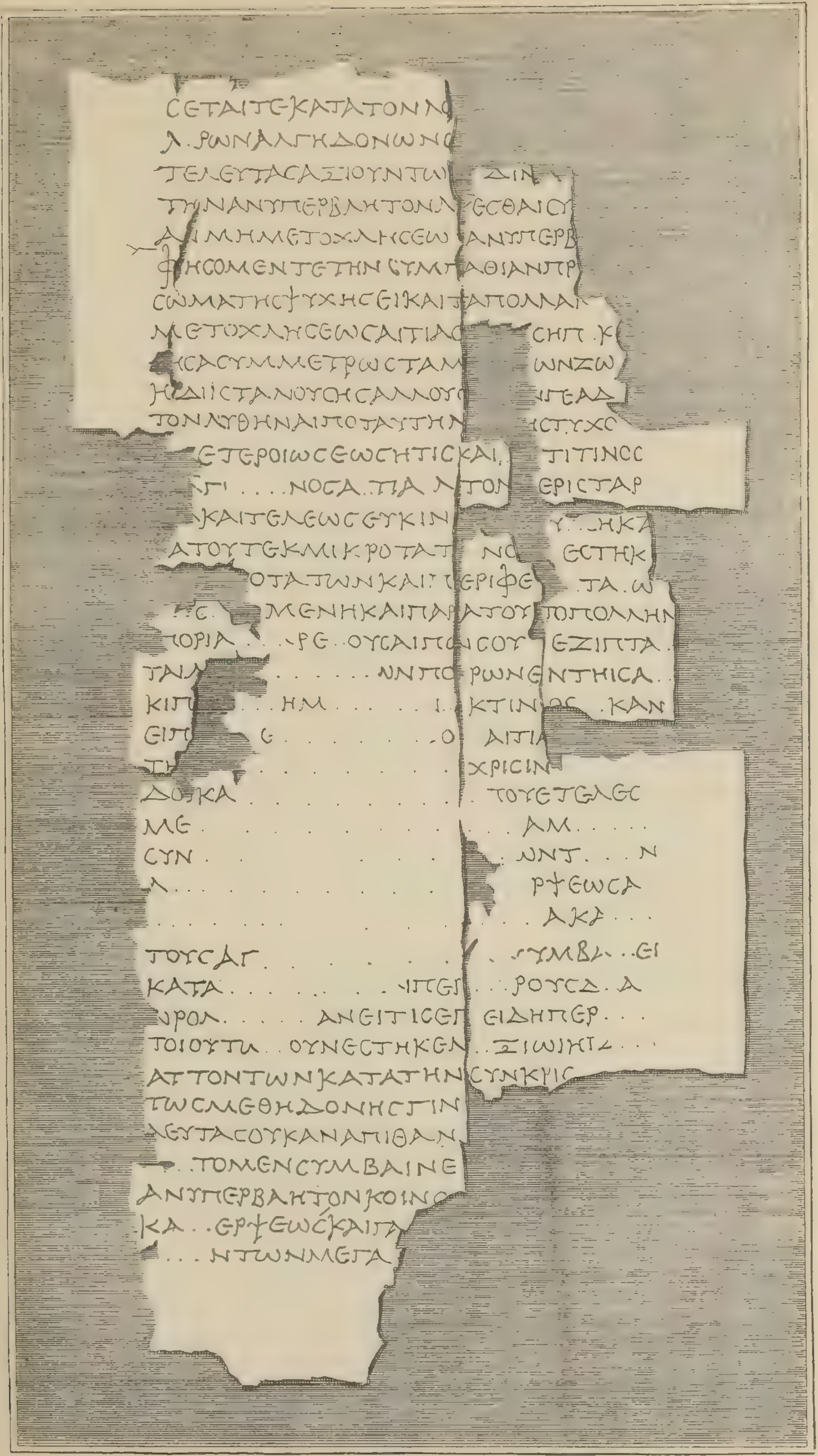


C.c.

Pap 1050 Ox. p. 59

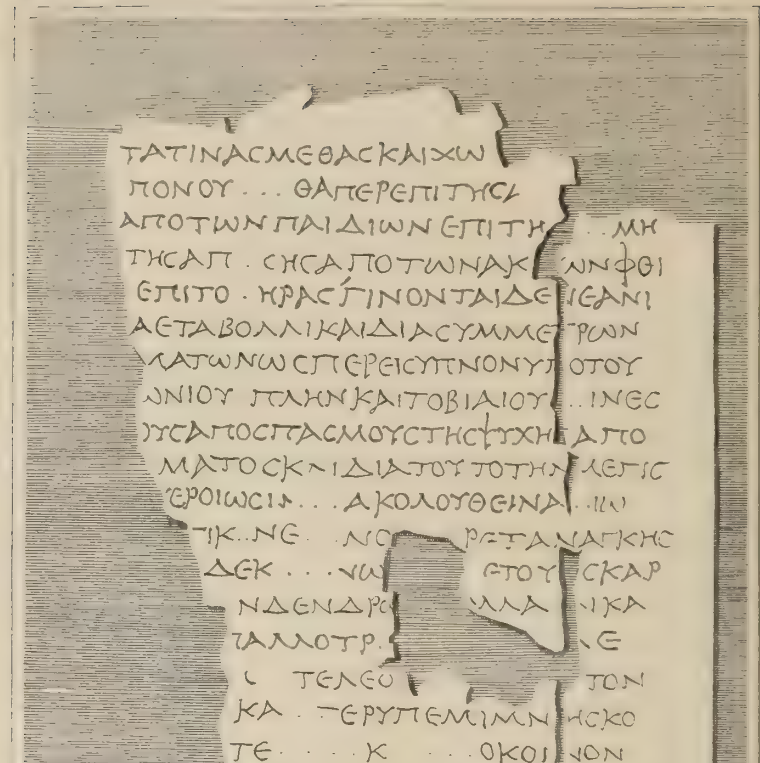


D. a.



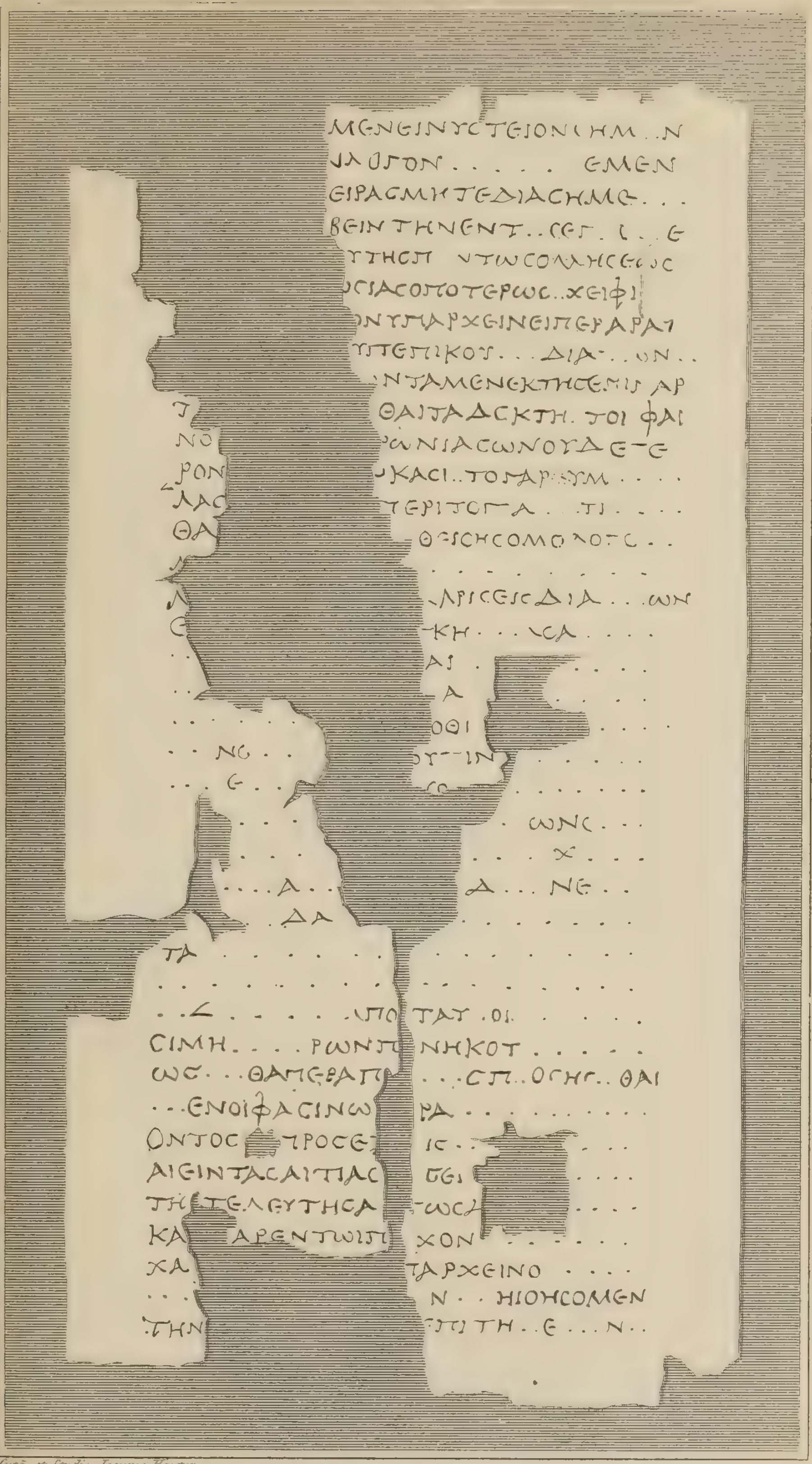
Curâ et Studio Joannis Hayter. *Pietro Vasinchet inc.*

FRAG. 2.



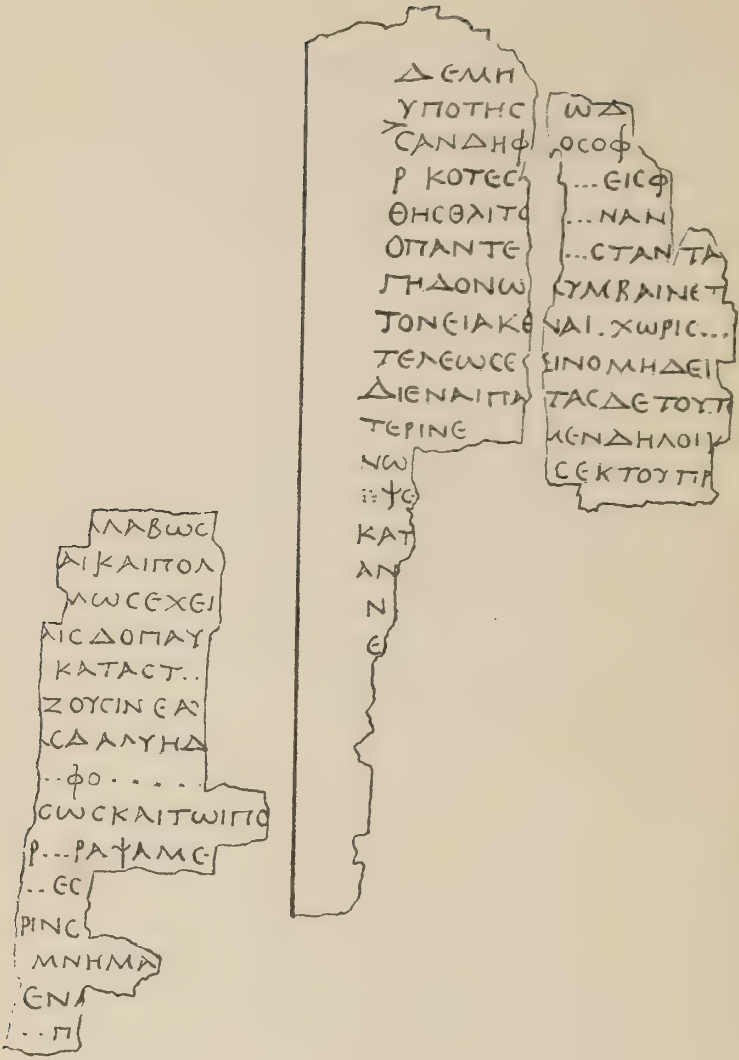
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ΠΟΝΟΥ . . . ΘΑΠΕΡΕΠΙΤΗϹ
ΑΠΟΤΩΝΠΑΙΔΙΩΝΕΠΙΤΗ . . . ΜΗ
ΤΗϹΑΠ . ϹΗϹΑΠΟΤΩΝΑΚ ΩΝΦΘΙ
ΕΠΙΤΟ . ΚΡΑϹΓΙΝΟΝΤΑΙΔΕ ΙΕΑΝΙ
ΑΕΤΑΒΟΛΛΙΚΑΙΔΙΑϹΥΜΜΕ ΤΡΩΝ
ΛΑΤΩΝΩϹΠΕΡΕΙϹΥΠΝΟΝΥ ΟΤΟΥ
ΩΝΙΟΥ ΠΛΗΝΚΑΙΤΟΒΙΑΙΟΥ . . ΙΝΕϹ
ΥϹΑΠΟϹΠΑϹΜΟΥϹΤΗϹΨΥΧΗ ΑΠΟ
ΜΑΤΟϹΚΑΙΔΙΑΤΟΥΤΟΤΗΝ ΛΕΓΙϹ
ΕΡΟΙΩϹΙΝ . . . ΑΚΟΛΟΥΘΕΙΝΑ . . ΙΩ
ΤΙΚ . . ΝΕ ΝΟ ΡΕΤΑΝΑΓΚΗϹ
ΔΕΚ . . . ΝΩ ΕΤΟΥ ϹΚΑΡ
ΝΔΕΝΔΡ ΛΛΑ ΙΚΑ
ΤΑΛΛΟΤΡ . ΛΕ
Ι ΤΕΛΕΟ ΤΟΝ
ΚΑ . ΤΕΡΥΠΕΜΙΜΝ ΗϹΚΟ
ΤΕ . . . Κ . . . ΟΚΟΙ ΝΟΝ
ΑΝΙ . . . . ΕΧΕΙ ΤΗΝ
ΦΕΙ ΤΟϹΙ ΚϹΜΟΙϹ
ΟΝΩΙ . . . . ΟΙ
Δ

Cura et Studio Joannis Hayter

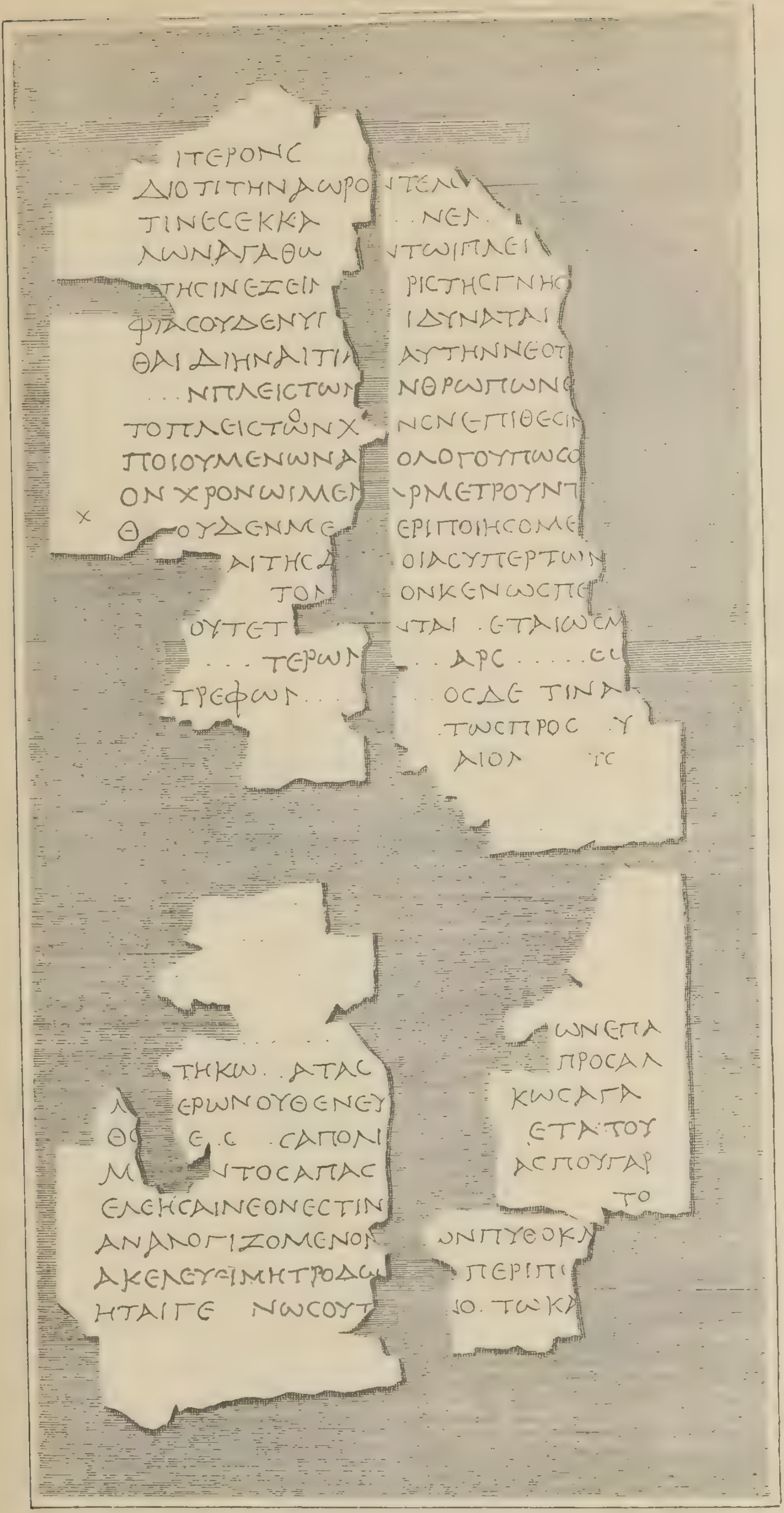


Curâ et Studio Joannis Hayter

Pap. 1050. Ox. p. 5.

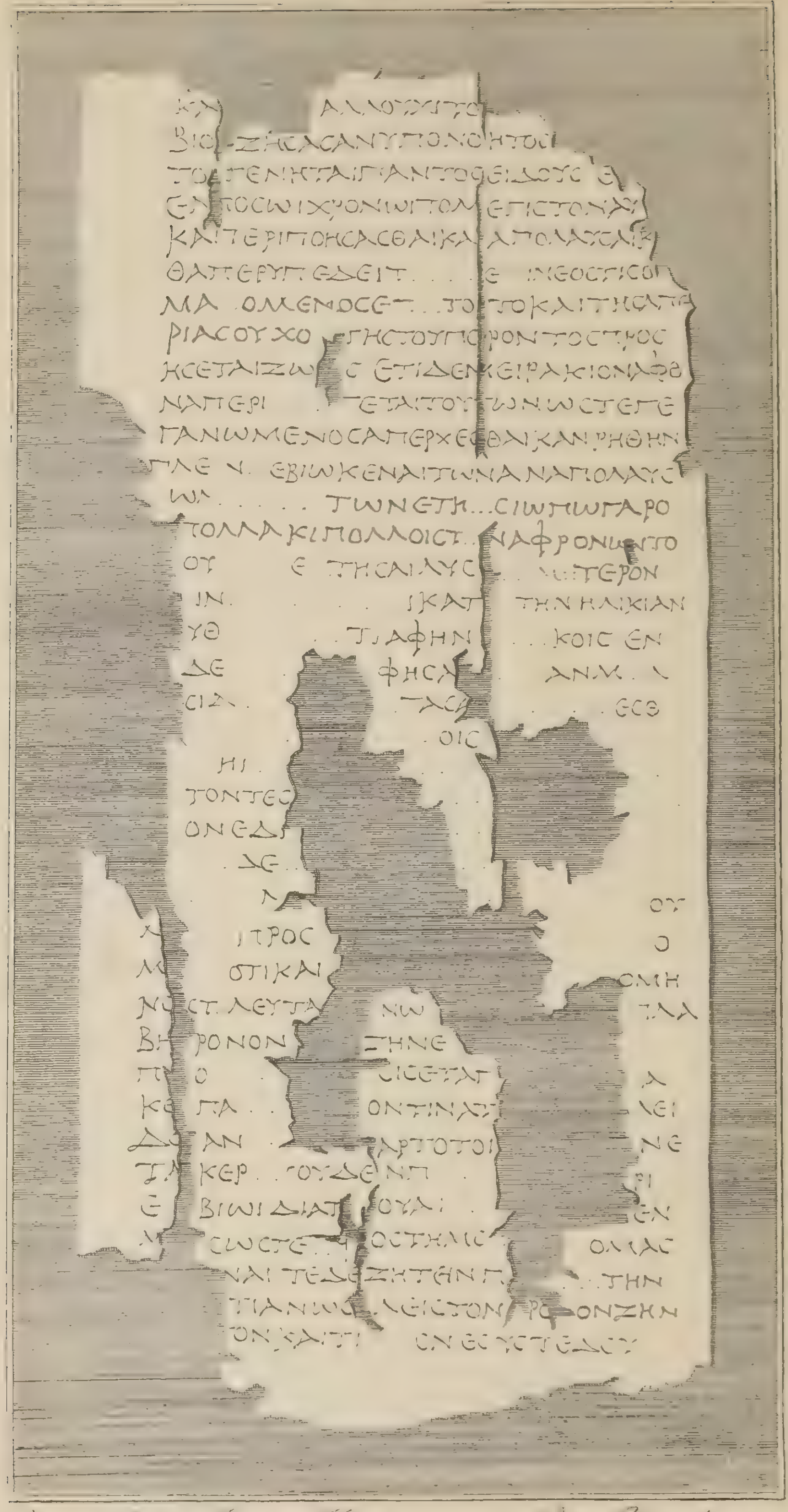


E. a.

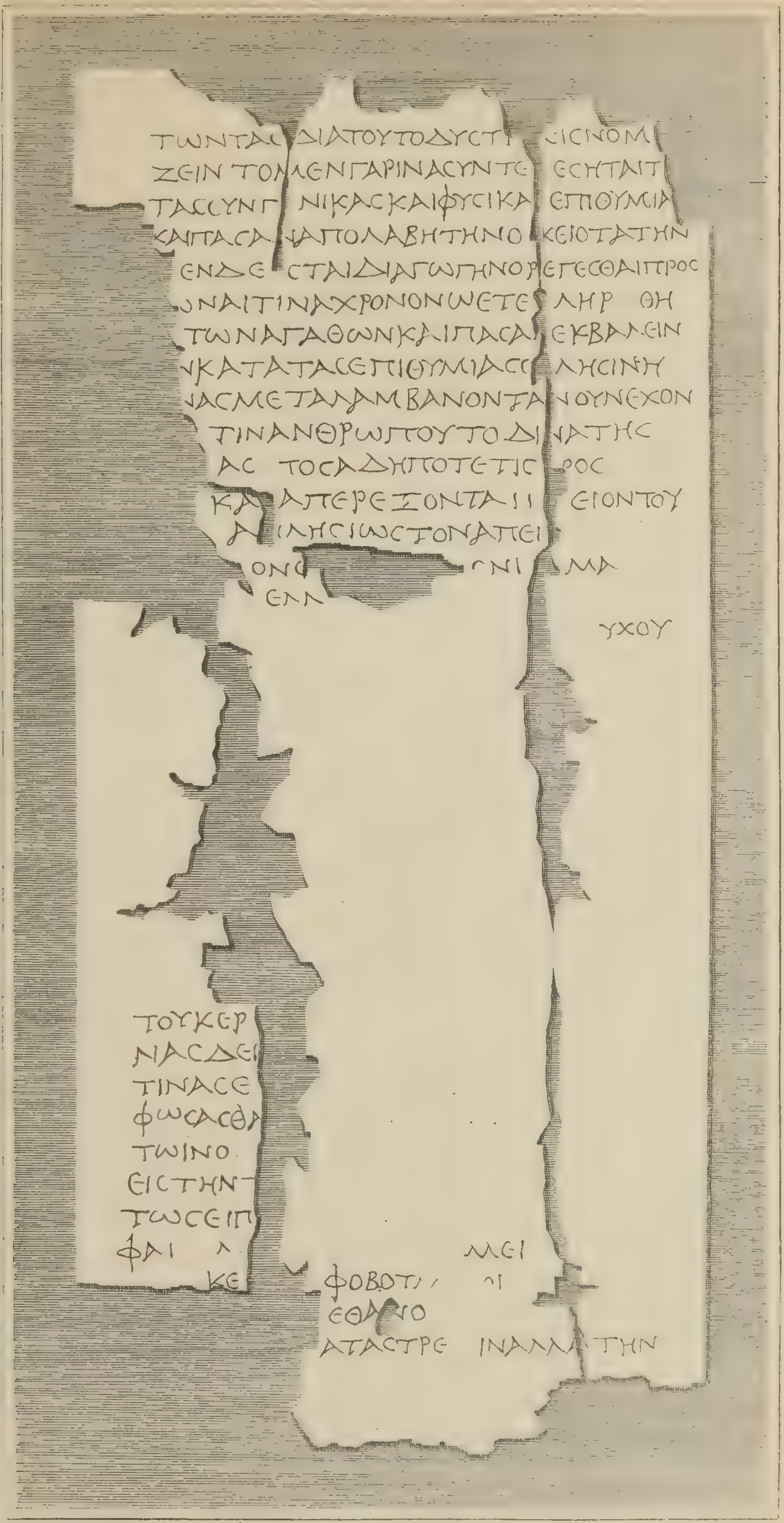


Ognibene inc

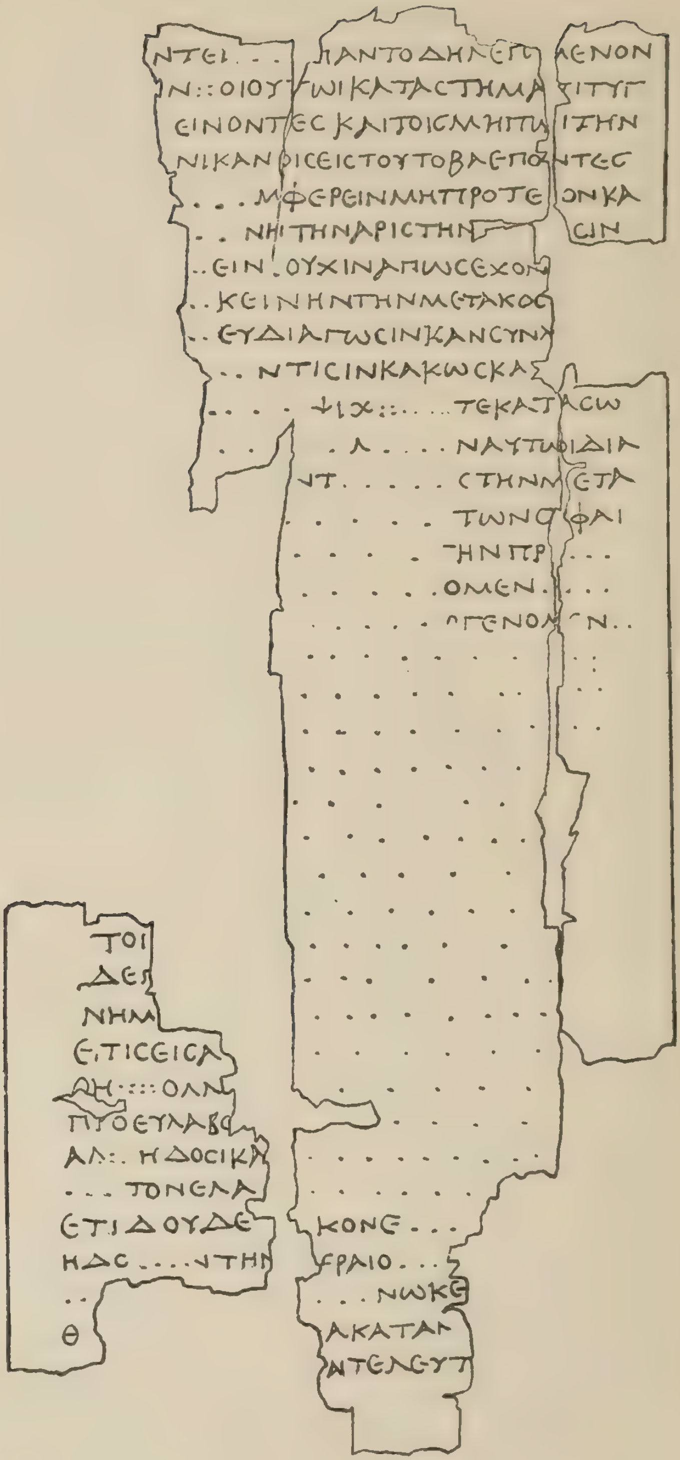
FRAG. 4.



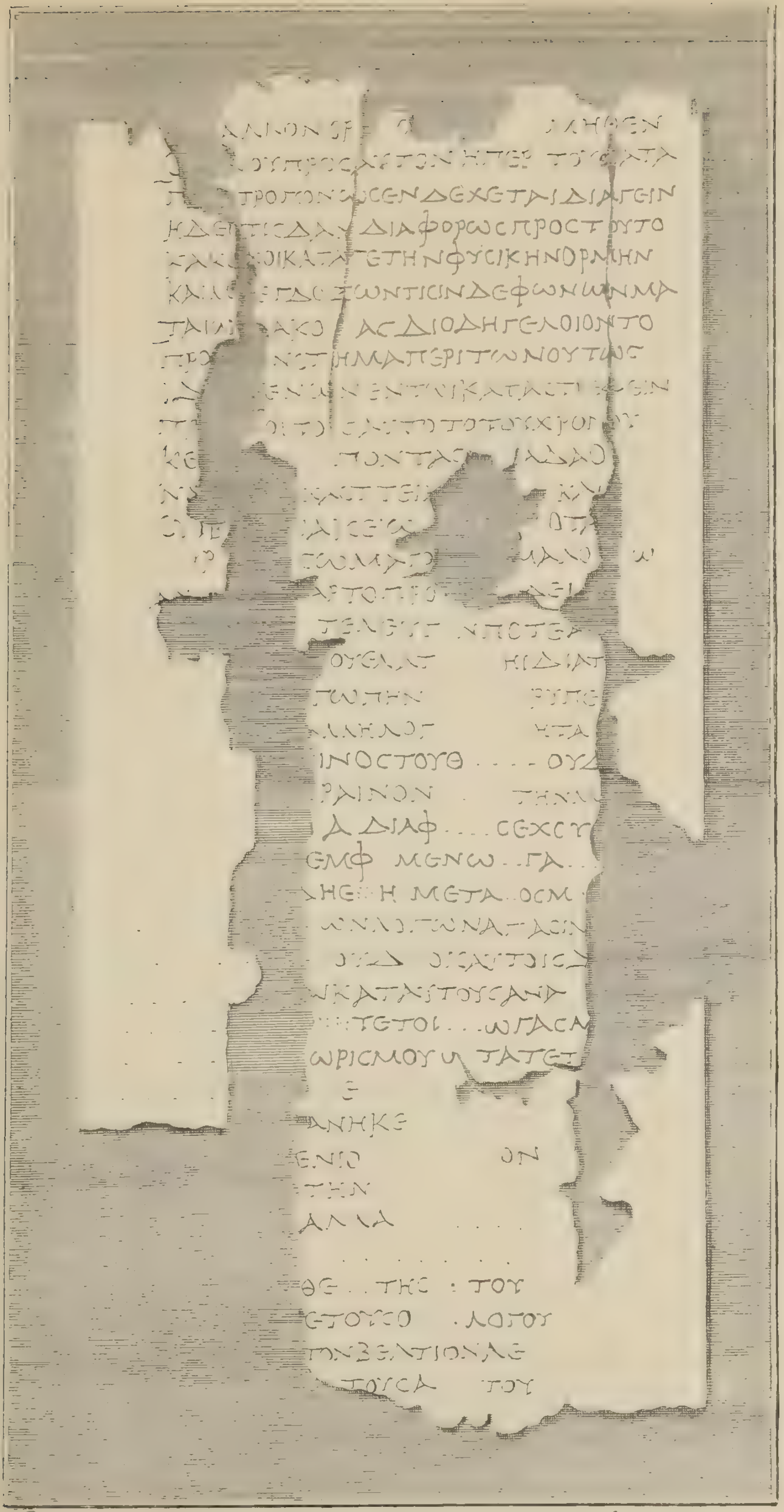
Curâ et Studio Joannis Hayter — Pietro Zancher inc.



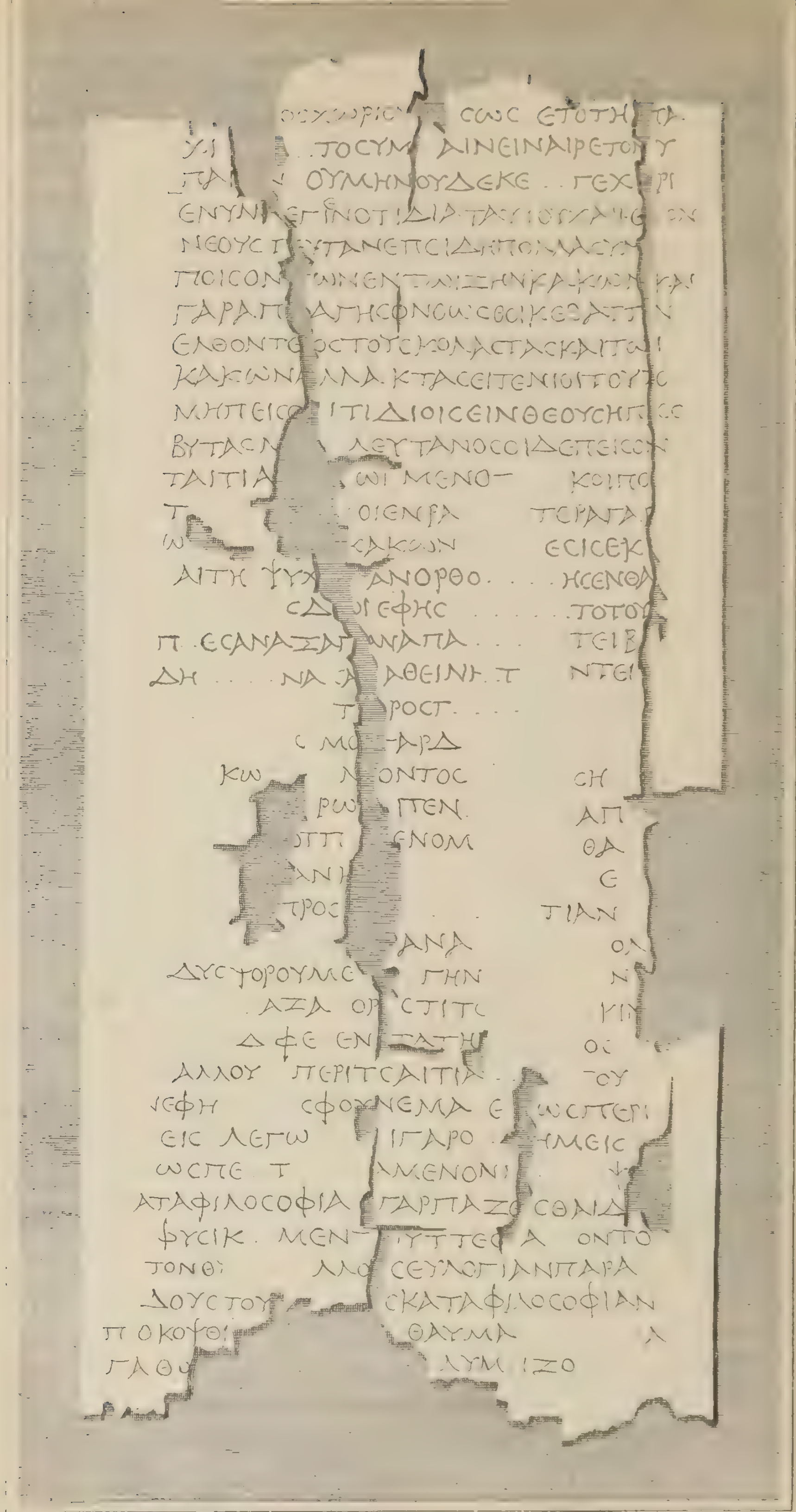
Curâ et Studio Joannis Hayter.



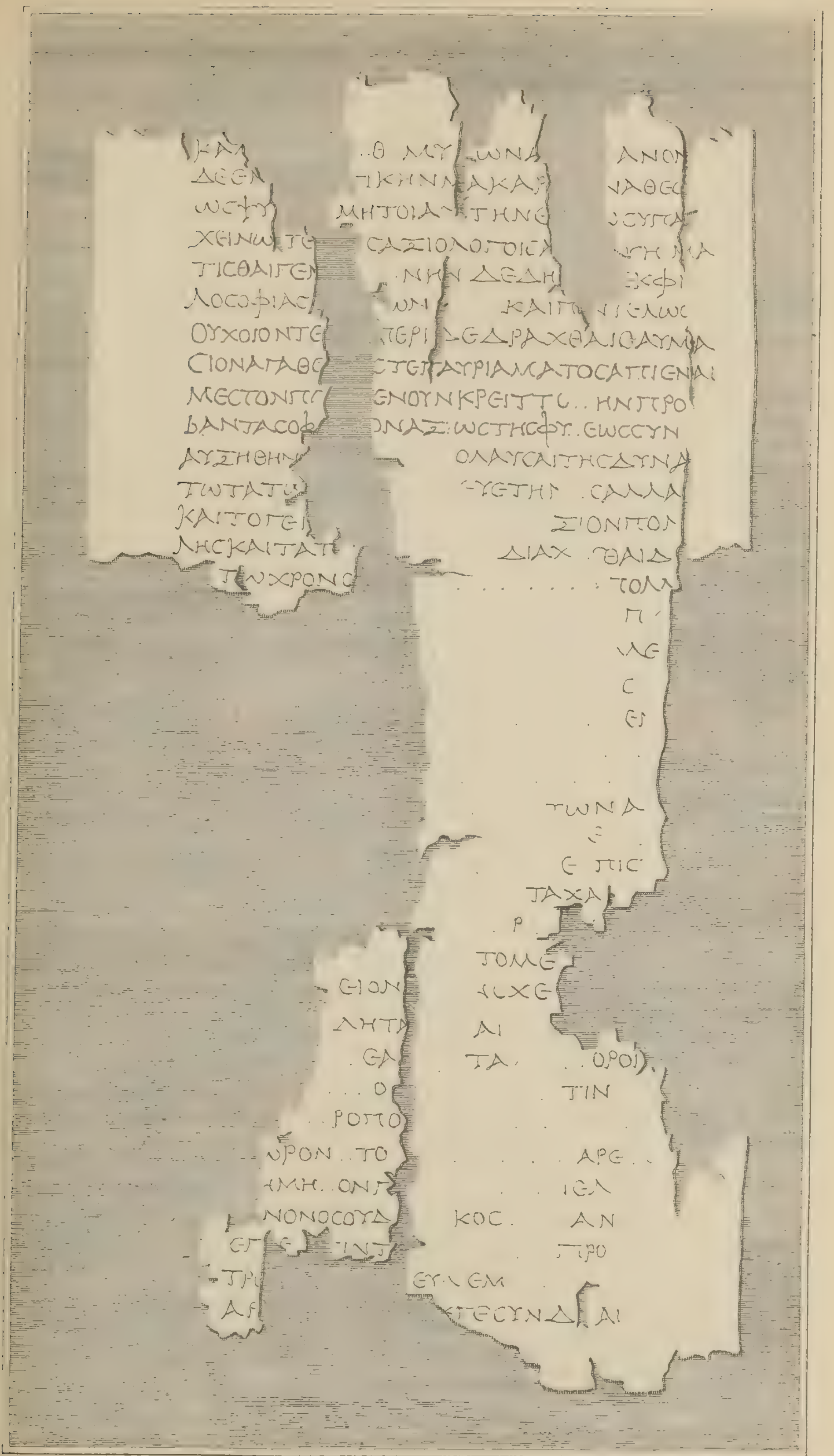
F. 6.



Curâ et Studio Joannis Hayter *Ant.° di Bella in*

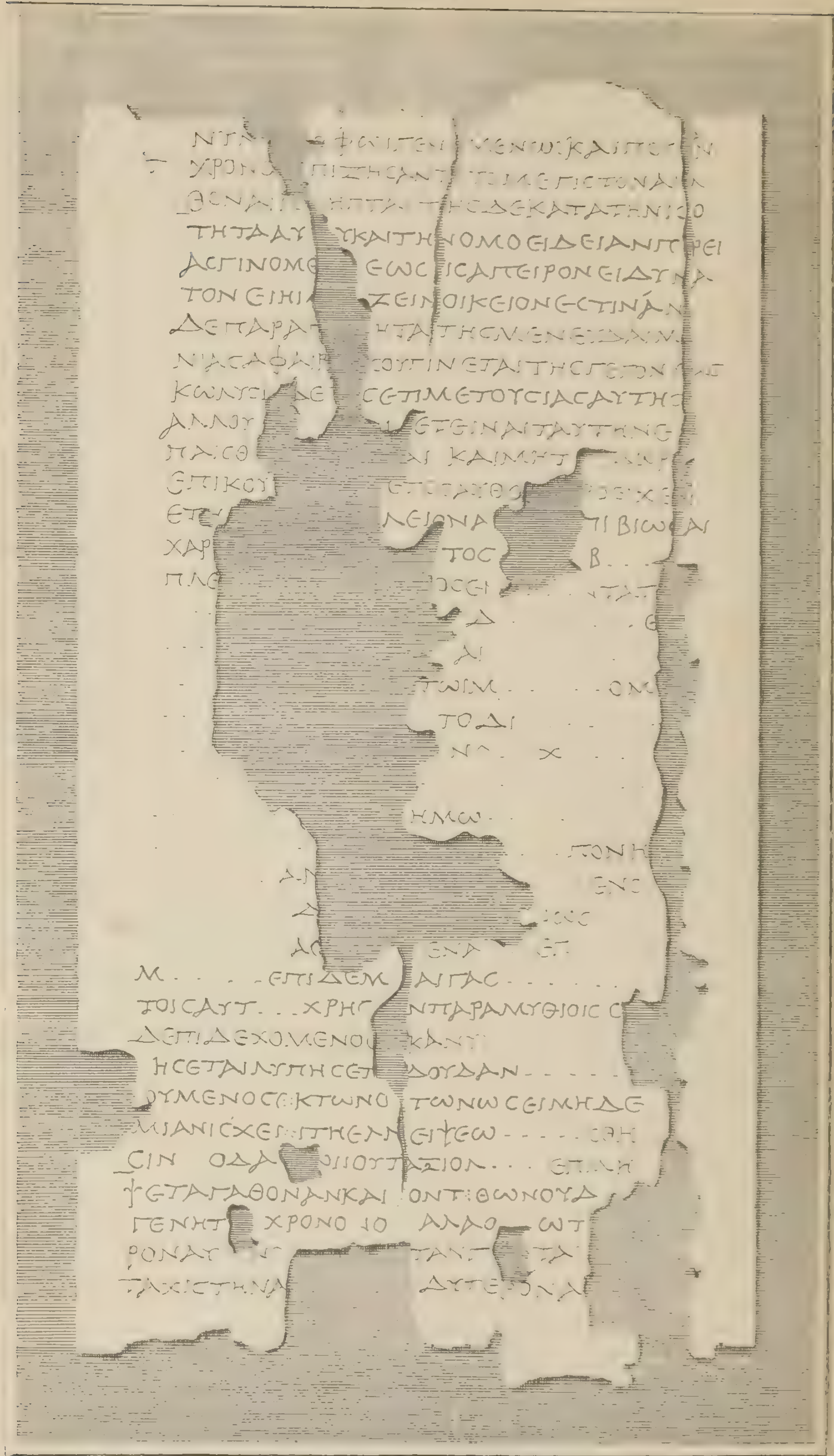


Cura et Studio Ioannis Hayter — *Cynibene inc.*

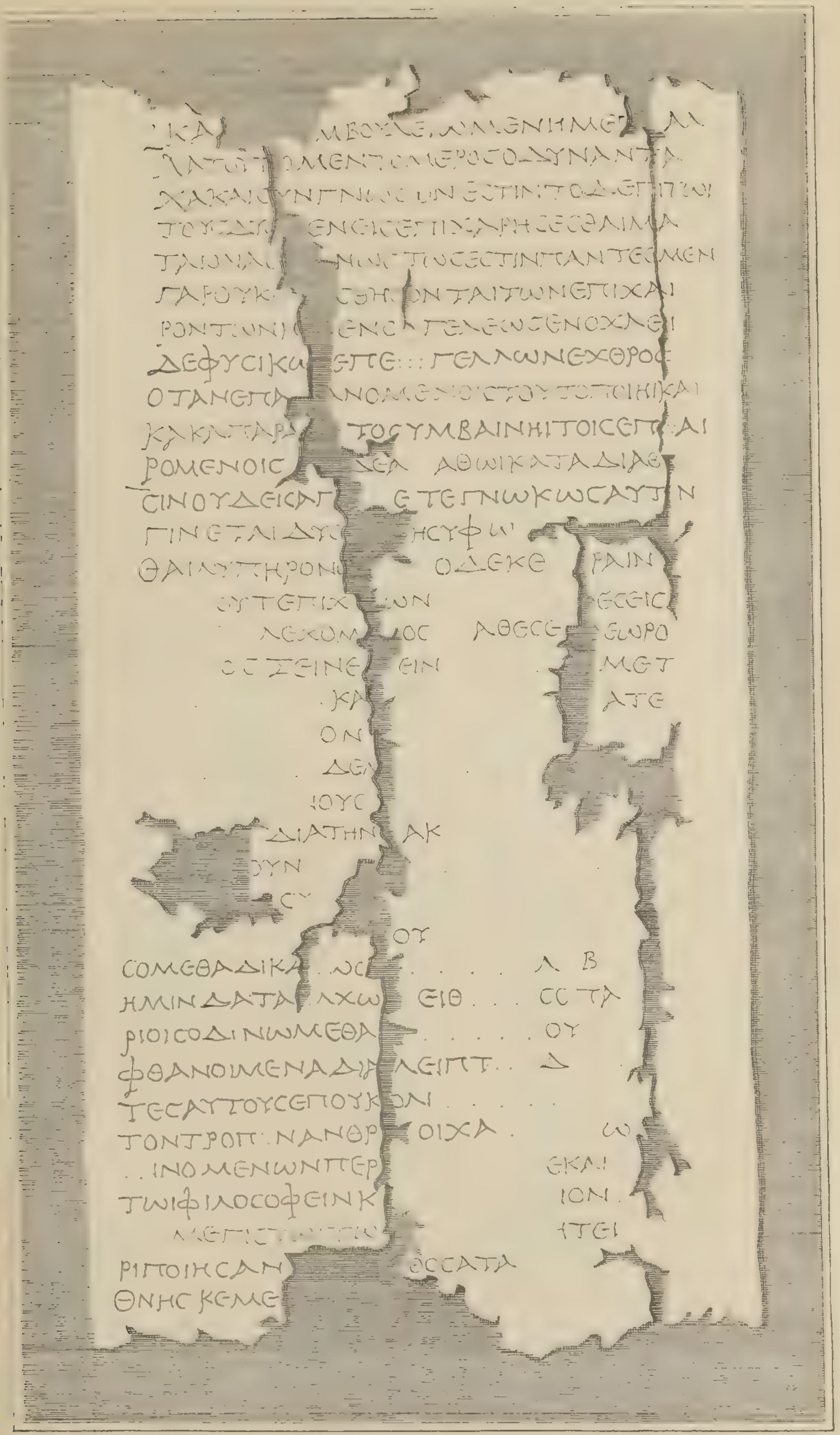


Curâ et Studio Joannis Hayter. *Pietro Vaincher inc.*

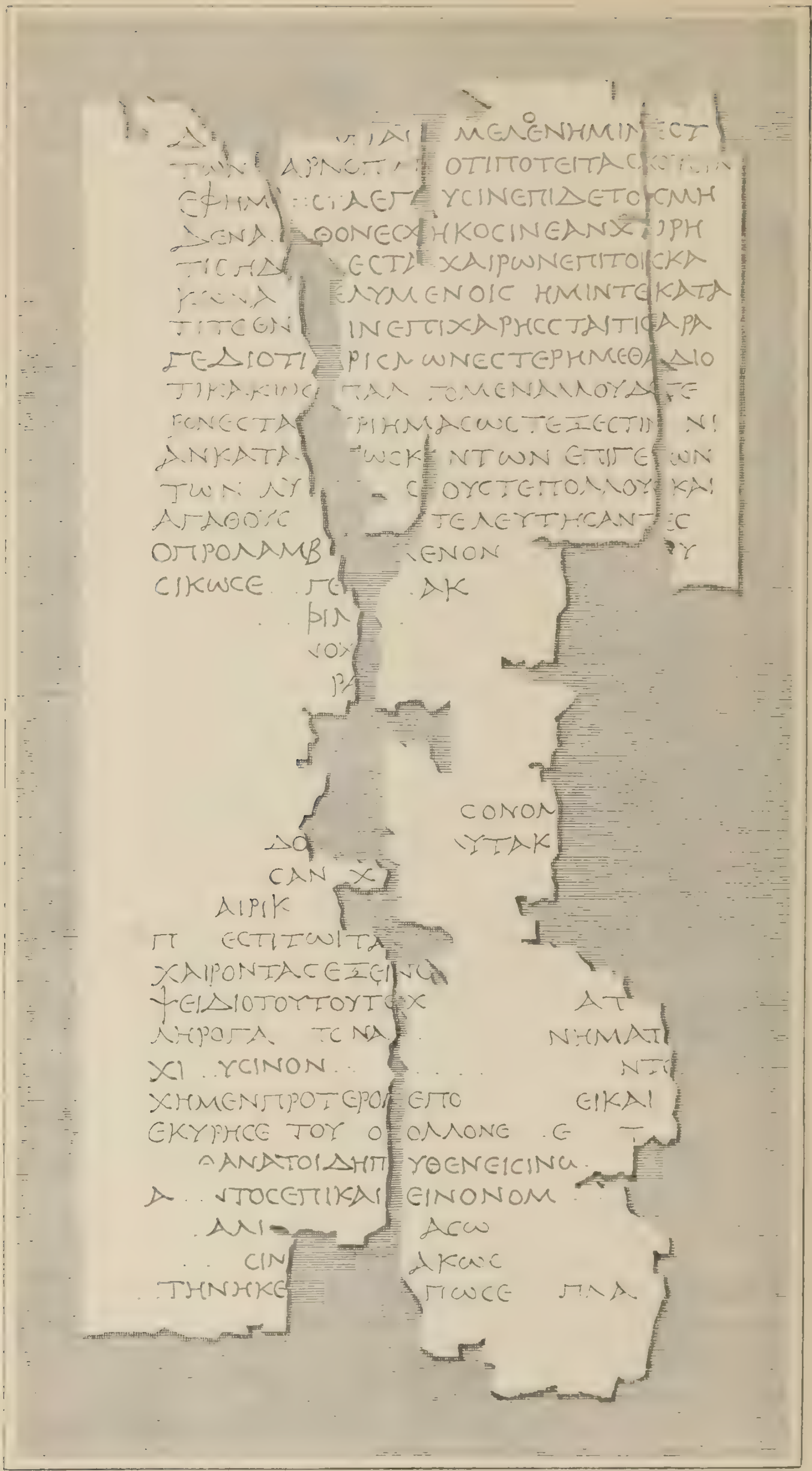
FRAG. 9.



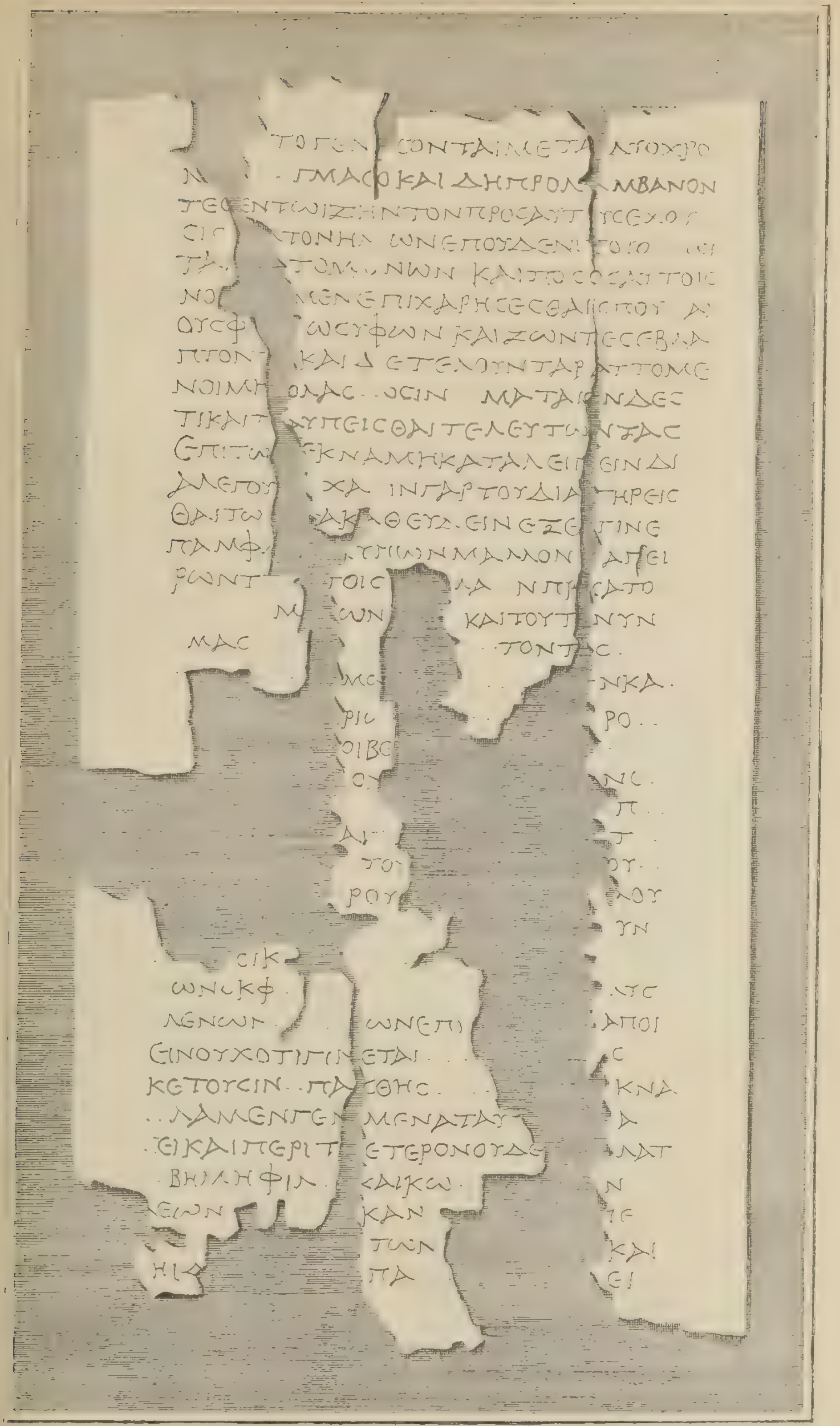
Cura et studio Ioannis Hayter *Ant. de Bella inc.*



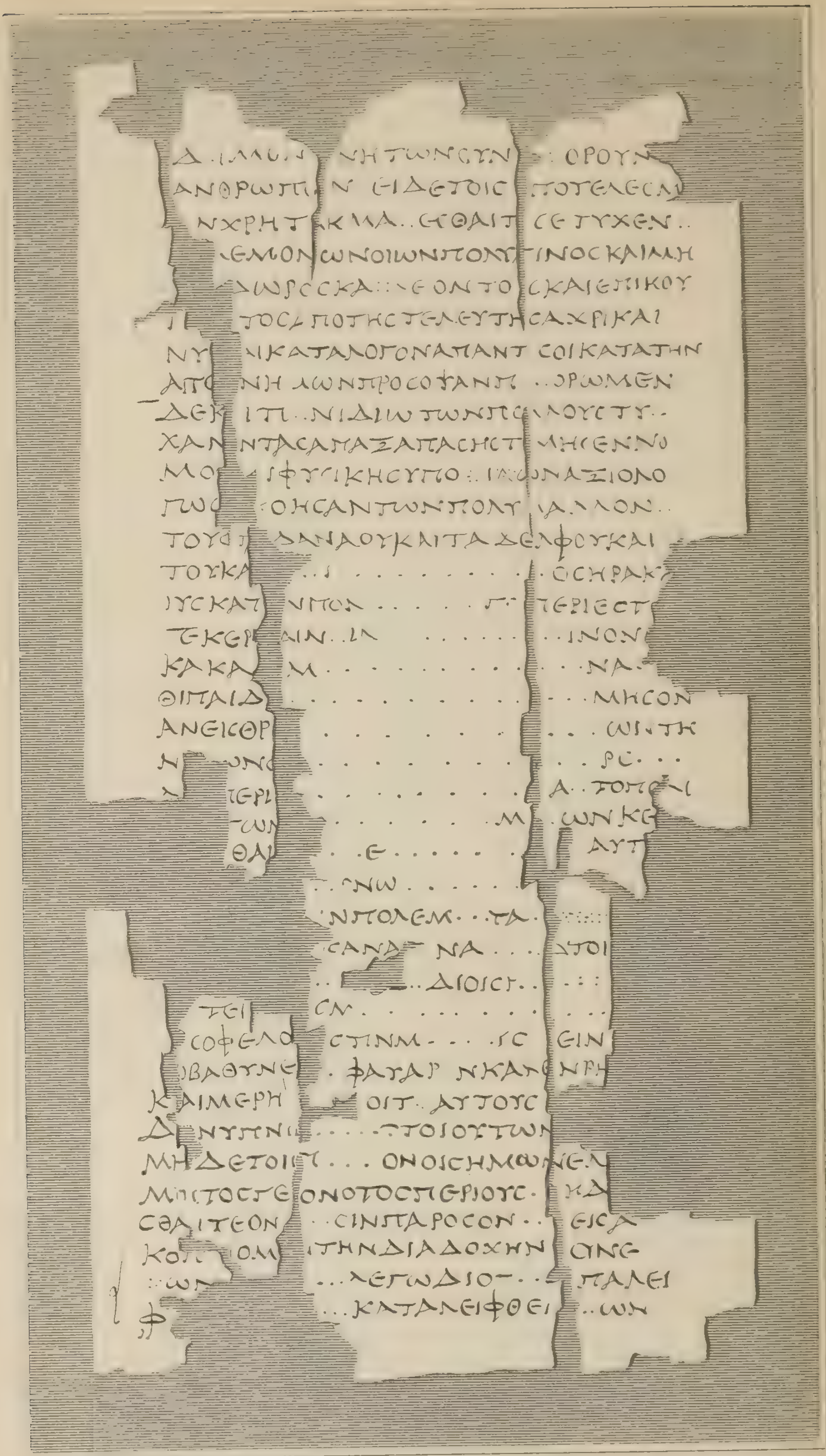
Curâ et Studio Ioannis Hayter. *Pietro Vaincher inc.*

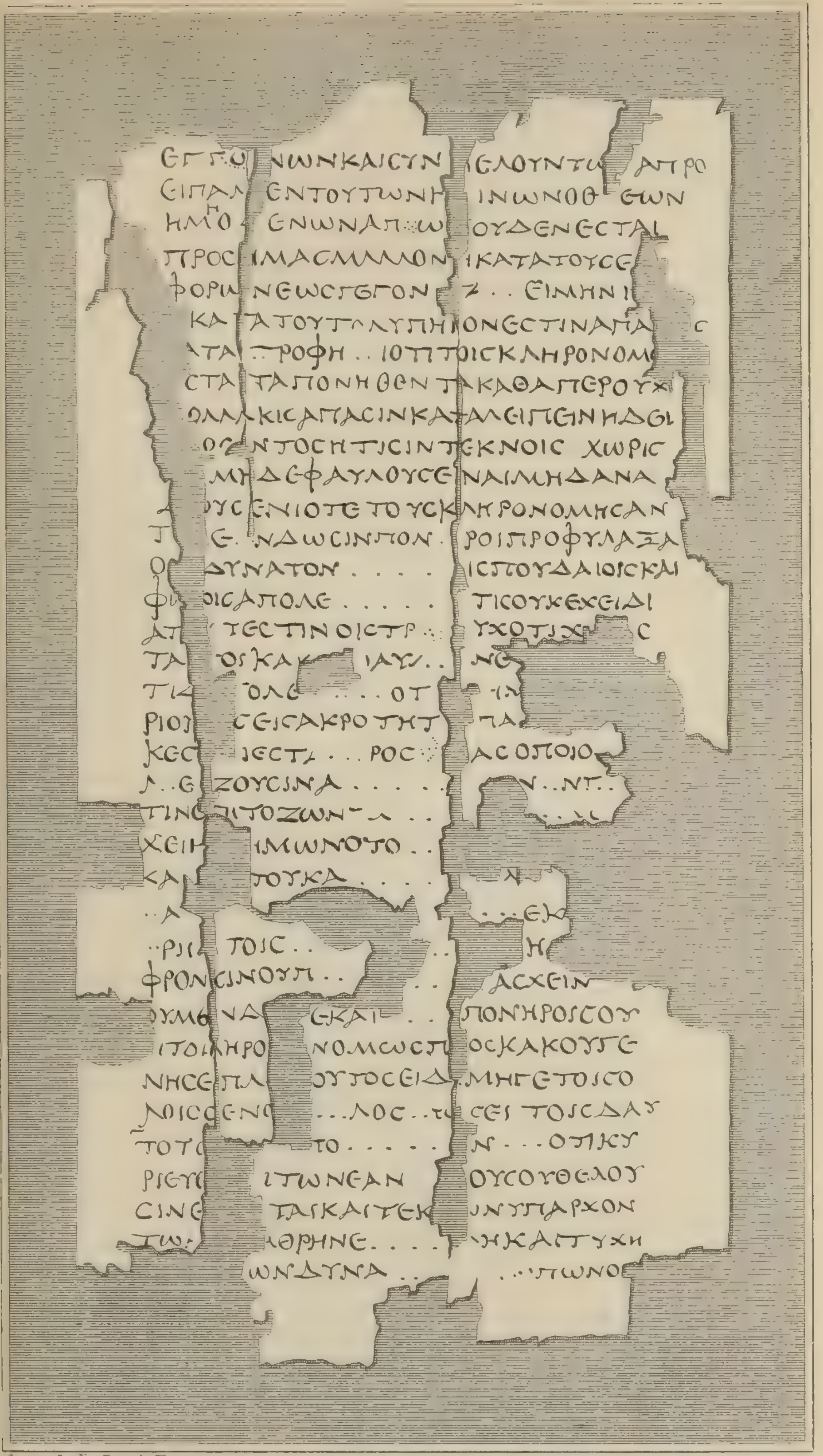


Cura et Studio Joannis Hayter. *Ognibene inc*

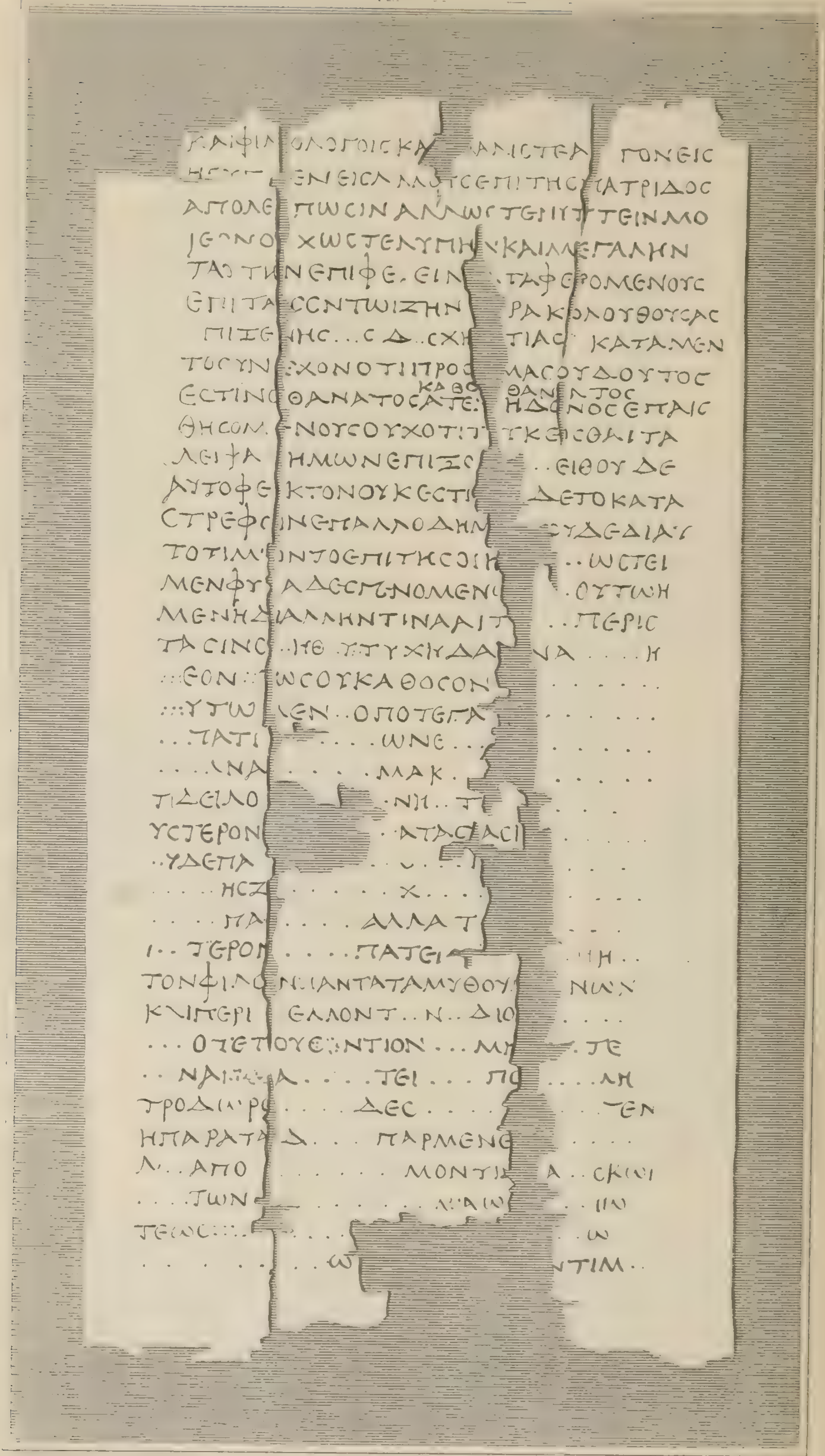


Curâ et Studio Joannis Hayter — *Antᵒ. di Bella inc*

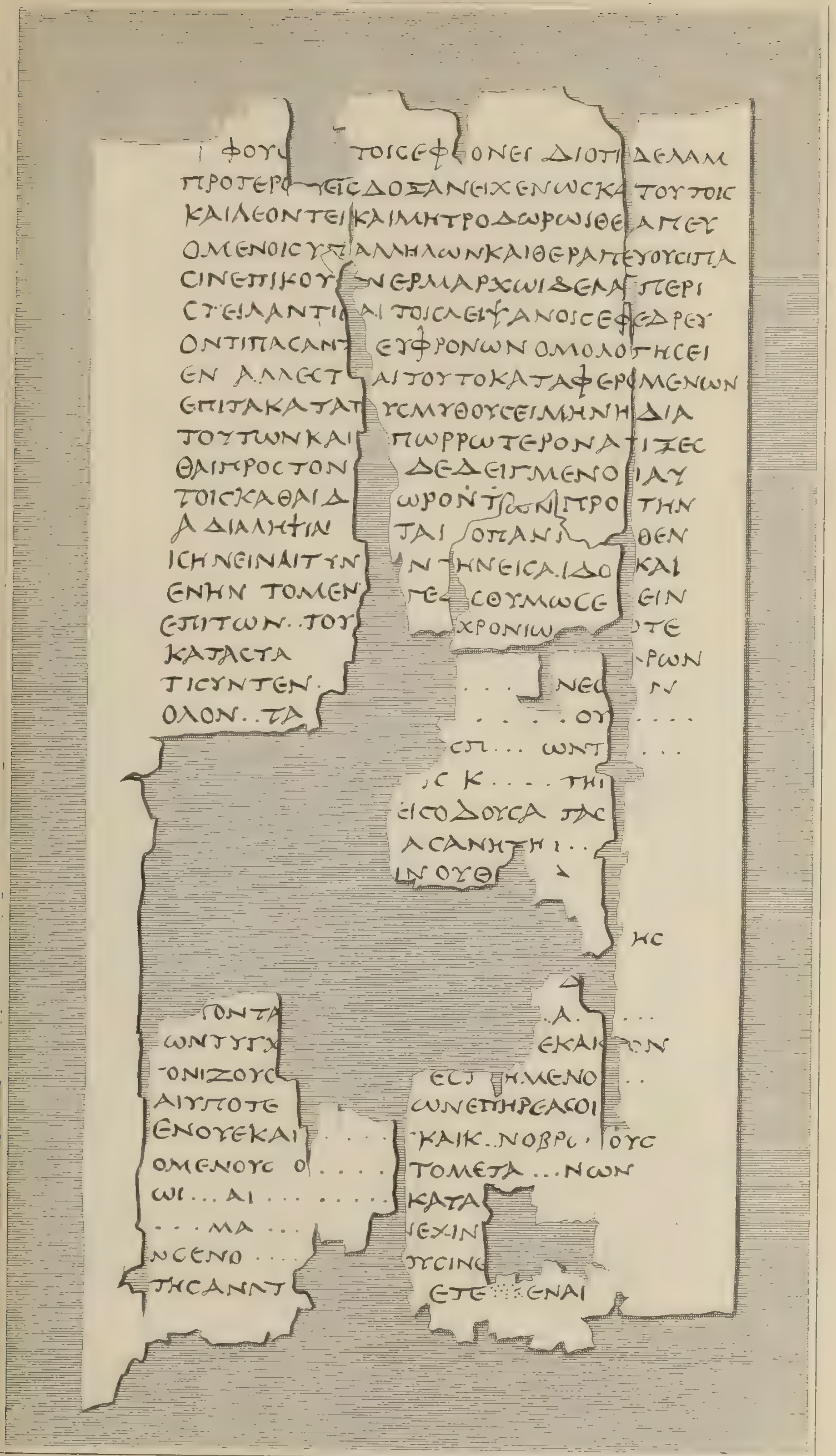




Cura et Studio Joannis Hayter



ΚΑΙΦΙΛ ΟΛΟΓΟΙCΚΑ ΑΝΙCΤΕΑ ΓΟΝΕΙC
ΗΕ ΕΝΕΙCΑΜΟΥCΕΠΙΤΗC ΑΤΡΙΔΟC
ΑΠΟΛΕ ΠΩCΙΝΑΝΑΝΩCΤΕΙΝ ΤΕΙΝΜΟ
ΝΟ ΧΩCΤΕΛΥΜΗ ΚΑΙΜΕΓΑΛΗΝ
ΤΑ ΤΙ ΝΕΠΙΦΕ ΕΙΝ ΤΑΦΕΡΟΜΕΝΟΥC
ΕΠΙΤΑ CCΝΤΩΙΖΗΝ ΡΑΚ ΛΟΥΘΟΥCΑC
ΠΙΞΕ ΗC...CΔ..CΧ ΤΙΑC ΚΑΤΑΜΕΝ
ΤΟCΥΝ ΧΟΝΟΤΙΠΡΟC ΜΑCΟΥΔΟΥΤΟC
ΕCΤΙΝ ΘΑΝΑΤΟCΑΤΕ ΘΑΝ ΤΟC ΗΔ ΝΟCΕΠΑΙC
ΘΗCΟΜ ΝΟΥCΟΥΧΟΤΙ ΤΚ CΘΑΙΤΑ
ΛΕΙΨΑ ΗΜΩΝΕΠΙΞ ..ΕΙΘΟΥΔΕ
ΑΥΤΟΦΕ ΚΤΟΝΟΥΚΕCΤΙ ΔΕΤΟΚΑΤΑ
CΤΡΕΦ ΙΝΕΠΑΛΛΟΔΗΜ ΥΔΕΔΙΑ
ΤΟΤΙΜ ΙΝΤΟΕΠΙΤΗCΟΙΚ ..ΩCΤΕΙ
ΜΕΝΦΥ ΑΔΕCΓΕΝΟΜΕΝ .ΟΥΤΩΗ
ΜΕΝΗΔ ΑΛΛΗΝΤΙΝΑΑΙΤ ..ΠΕΡΙC
ΤΑCΙΝ ..ΗΘ ΤΥΧΗΔΑ ΝΑ ....Η
..ΕΟΝ ΩCΟΥΚΑΘΟCΟΝ
..ΥΤΩ ΕΝ..ΟΠΟΤΕΓΑ
...ΑΤΙ ....ΩΝΕ...
...ΝΑ .....ΜΑΚ.
ΤΙΔΕΙΛΟ ..ΝΗ..Τ
ΥCΤΕΡΟΝ .ΑΤΑCΤΑCΙ
..ΥΔΕΠΑ
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ΤΟΝΦΙΛ ΝΙΑΝΤΑΤΑΜΥΘΟΥ ΝΩΝ
ΚΝΙΠΕΡΙ ΕΛΛΟΝΤ..Ν..ΔΙΟ
...ΟΤΕΤ ΟΥΕΝΤΙΟΝ...Μ ΤΕ
..ΝΑΙ Α....ΤΕΙ...Π ....ΛΗ
ΤΡΟΔΙ ....ΔΕC.... ΤΕΝ
ΗΠΑΡΑΤΑ Δ... ΠΑΡΜΕΝ
Ν..ΑΠΟ ......ΜΟΝΤΙ Α..CΚΙΝ
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ΤΕΩC ..Ω
.......Ω ΝΤΙΜ..



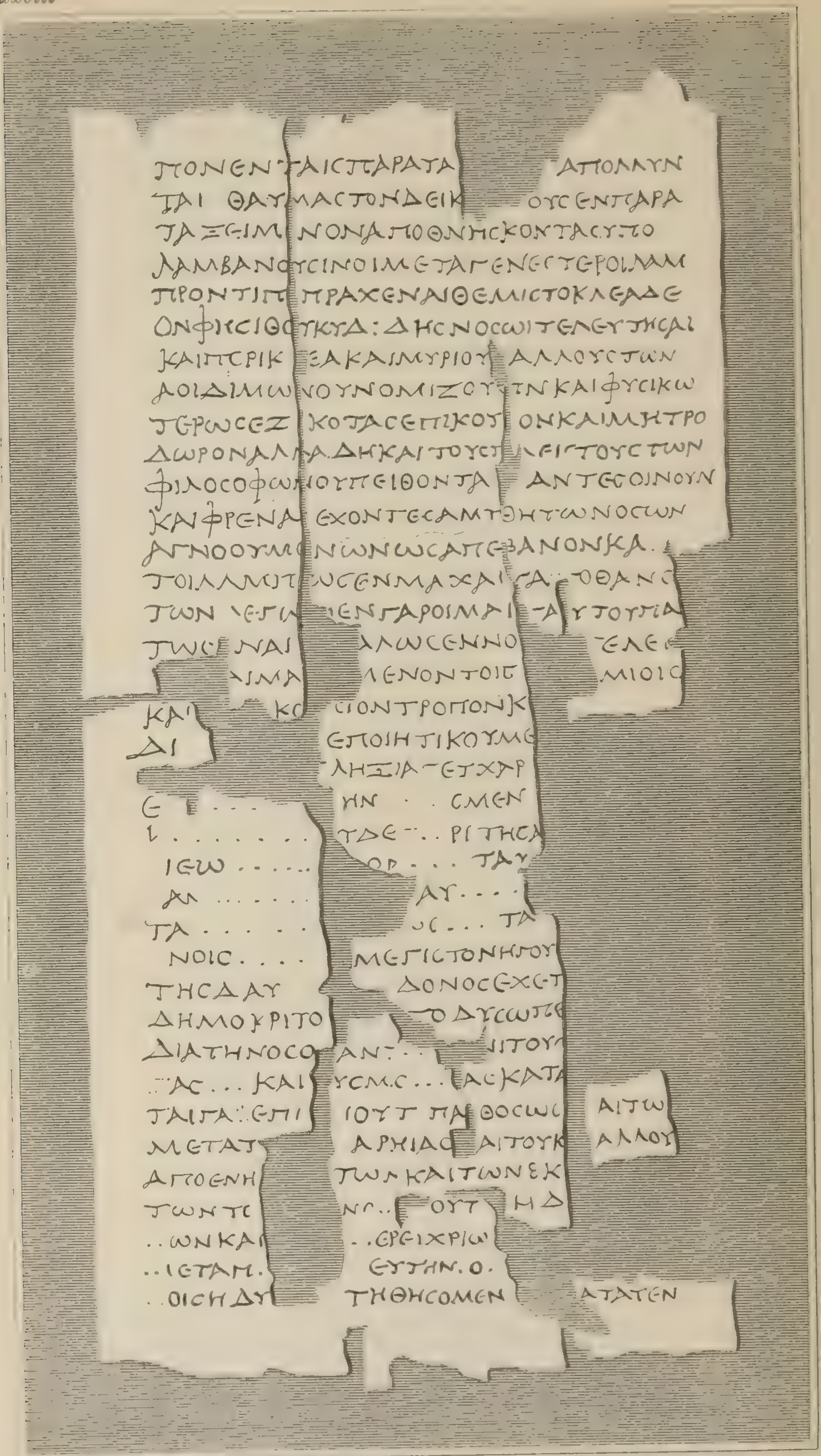
ΦΟΥ
ΠΡΟΤΕΡΟ
ΚΑΙΛΕΟΝΤΕΙ
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ΣΙΝΕΠΙΚΟΥ
ΣΤΕΙΛΑΝΤΙ
ΟΝΤΙΠΑΣΑΝ
ΕΝ ΑΛΛΕΣΤ
ΕΠΙΤΑΚΑΤΑΤ
ΤΟΥΤΩΝΚΑΙ
ΘΑΙΠΡΟΣΤΟΝ
ΤΟΙΣΚΑΘΑΙΔ
Λ ΔΙΑΛΗΤΙΝ
ΙΣΗΝΕΙΝΑΙΤΥΝ
ΕΝΗΝ ΤΟΜΕΝ
ΕΠΙΤΩΝ..ΤΟΥ
ΚΑΤΑΣΤΑ
ΤΙΣΥΝΤΕΝ.
ΟΛΟΝ..ΤΑ

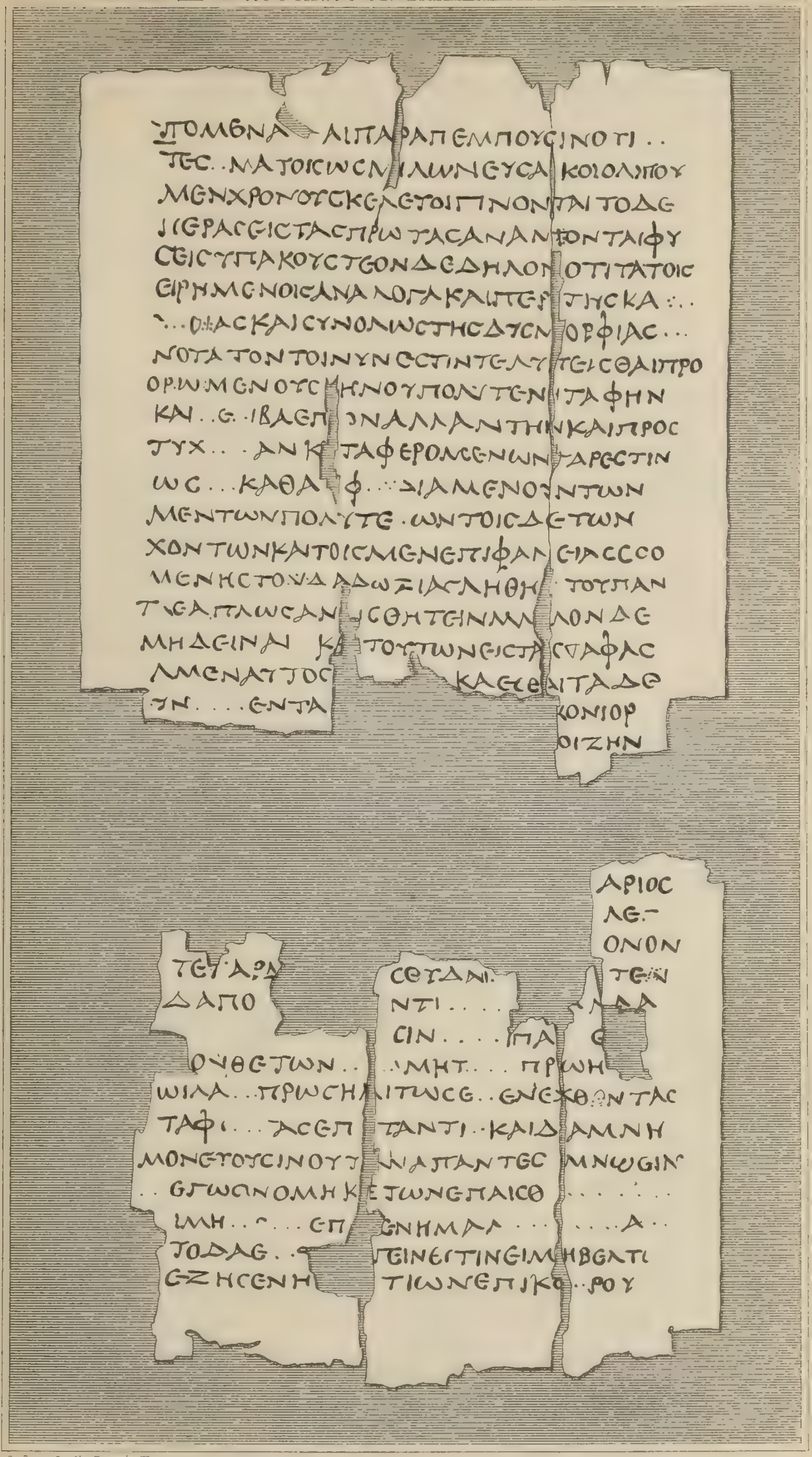
ΤΟΙΣΕΦ ΟΝΕΙ ΔΙΟΤΙ ΔΕΛΑΜ
ΤΕΙΣΔΟΞΑΝΕΙΧΕΝΩΣΚΑ ΤΟΥΤΟΙΣ
ΚΑΙΜΗΤΡΟΔΩΡΩΙΘΕ ΑΠΕΥ
ΑΛΛΗΛΩΝΚΑΙΘΕΡΑΠΕΥΟΥΣΙΠΑ
ΝΕΡΜΑΡΧΩΙΔΕΚΑ ΠΕΡΙ
ΑΙ ΤΟΙΣΛΕΙΨΑΝΟΙΣΕΦΕΔΡΕΥ
ΕΥΦΡΟΝΩΝ ΟΜΟΛΟ ΤΗΣΕΙ
ΑΙΤΟΥΤΟΚΑΤΑΦΕΡΟΜΕΝΩΝ
ΥΣΜΥΘΟΥΣΕΙΜΗΝΗ ΔΙΑ
ΠΩΡΡΩΤΕΡΟΝΑ ΙΖΕΣ
ΔΕΔΕΙΓΜΕΝΟ ΙΑΥ
ΩΡΟΝΤ..ΝΠΡΟ ΤΗΝ
ΤΑΙ ΟΠΑΝ ΘΕΝ
Ν ΗΝΕΙΣΑ.ΙΔΟ ΚΑΙ
ΓΕ ΣΟΥΜΩΣΕ ΕΙΝ
ΧΡΟΝΙΩ ΤΕ
ΡΩΝ
. . . . ΝΕΣ Ν
. . . . . ΟΥ . . . .
ΣΠ . . . ΩΝΤ . . .
ΙΣ Κ . . . ΤΗΙ
ΕΙΣΟΔΟΥΣΑ ΤΑΣ
ΑΣΑΝΗΤΗΙ . .
ΙΝ ΟΥΘ Λ
ΗΣ

ΟΝΤΑ
ΩΝΤΥΓΧ
ΤΟΝΙΖΟΥΣ
ΑΙΥΠΟΤΕ
ΕΝΟΥΣΚΑΙ . . . .
ΟΜΕΝΟΥΣ Ο . . . .
ΩΙ . . . ΑΙ . . . .
. . . ΜΑ . . .
ΝΣΕΝΟ . . . .
ΤΗΣΑΝΝΤ

Λ
. Α . . . .
ΕΚΑΙ ΤΟΝ
ΕΣΤ ΗΜΕΝΟ . .
ΩΝΕΤΤΗΡΕΣΑΣΟΙ
ΚΑΙΚ..ΝΟΒΡΟ . ΟΥΣ
ΤΟΜΕΤΑ . . . ΝΩΝ
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ΥΣΙΝ
ΕΤΕ . . . ΕΝΑΙ

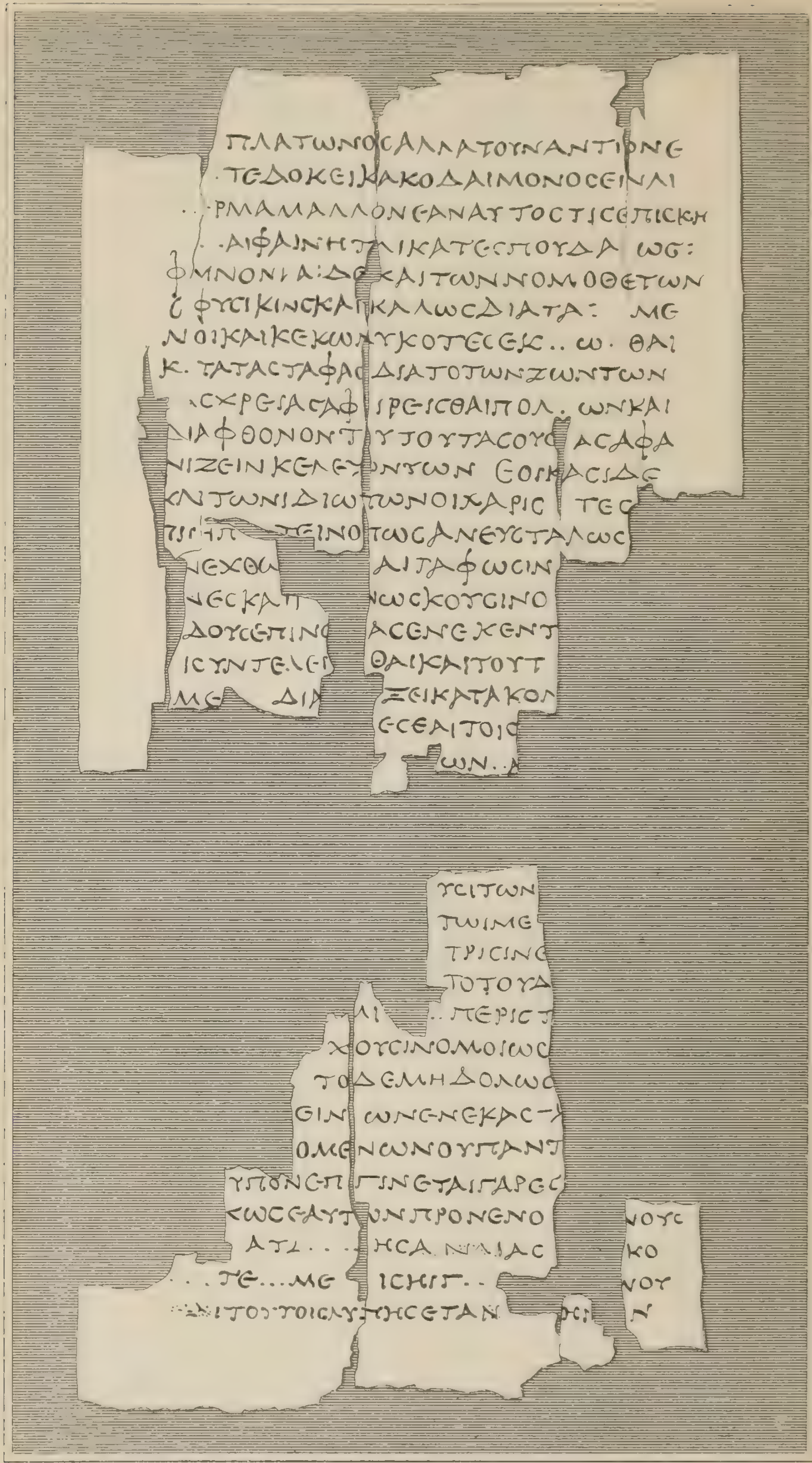
Curâ et Studio Joannis Hayter


ΠΟΝΕΝΤΑΙΣΠΑΡΑΤΑ ΑΠΟΛΛΥΝ
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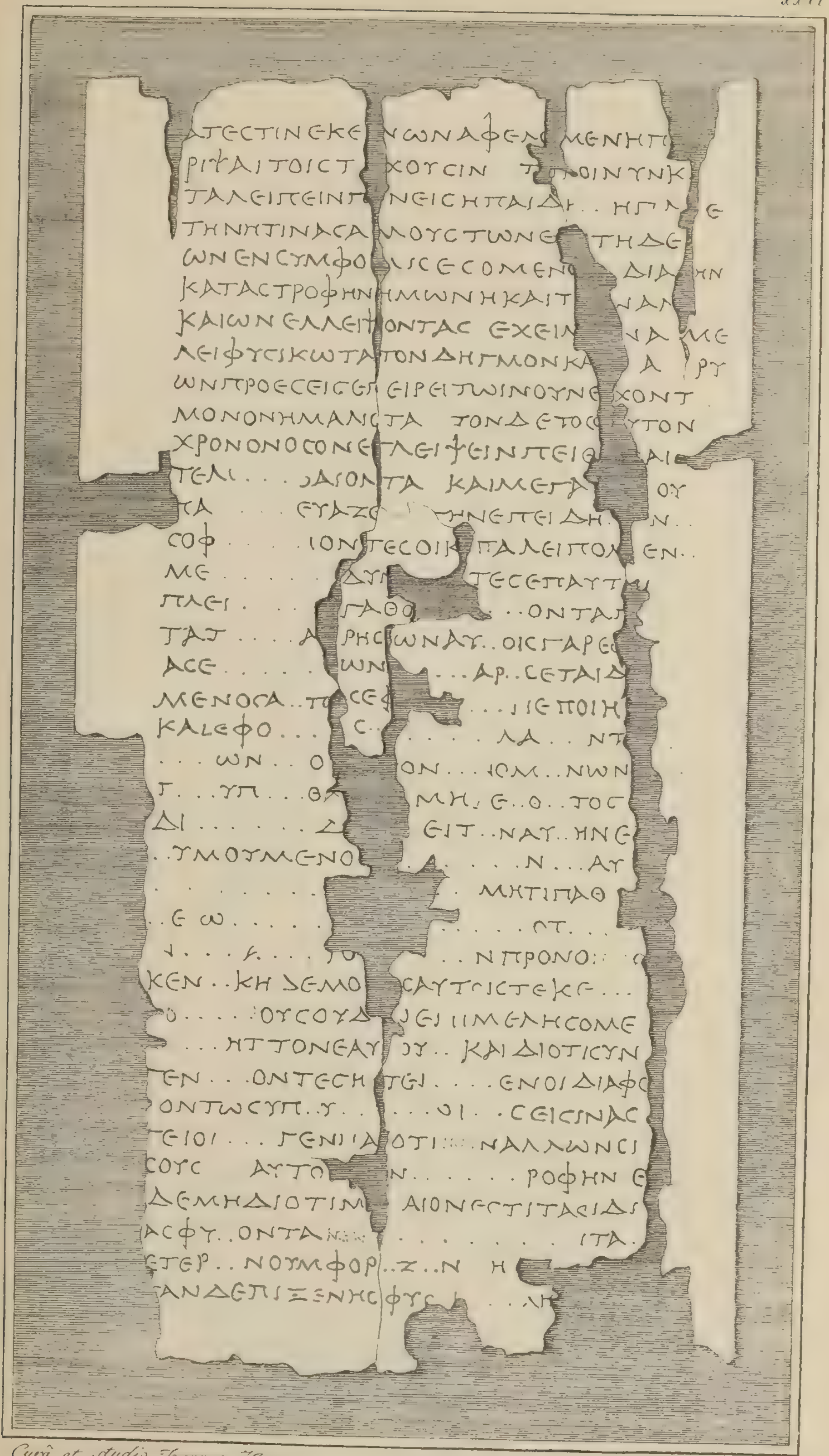


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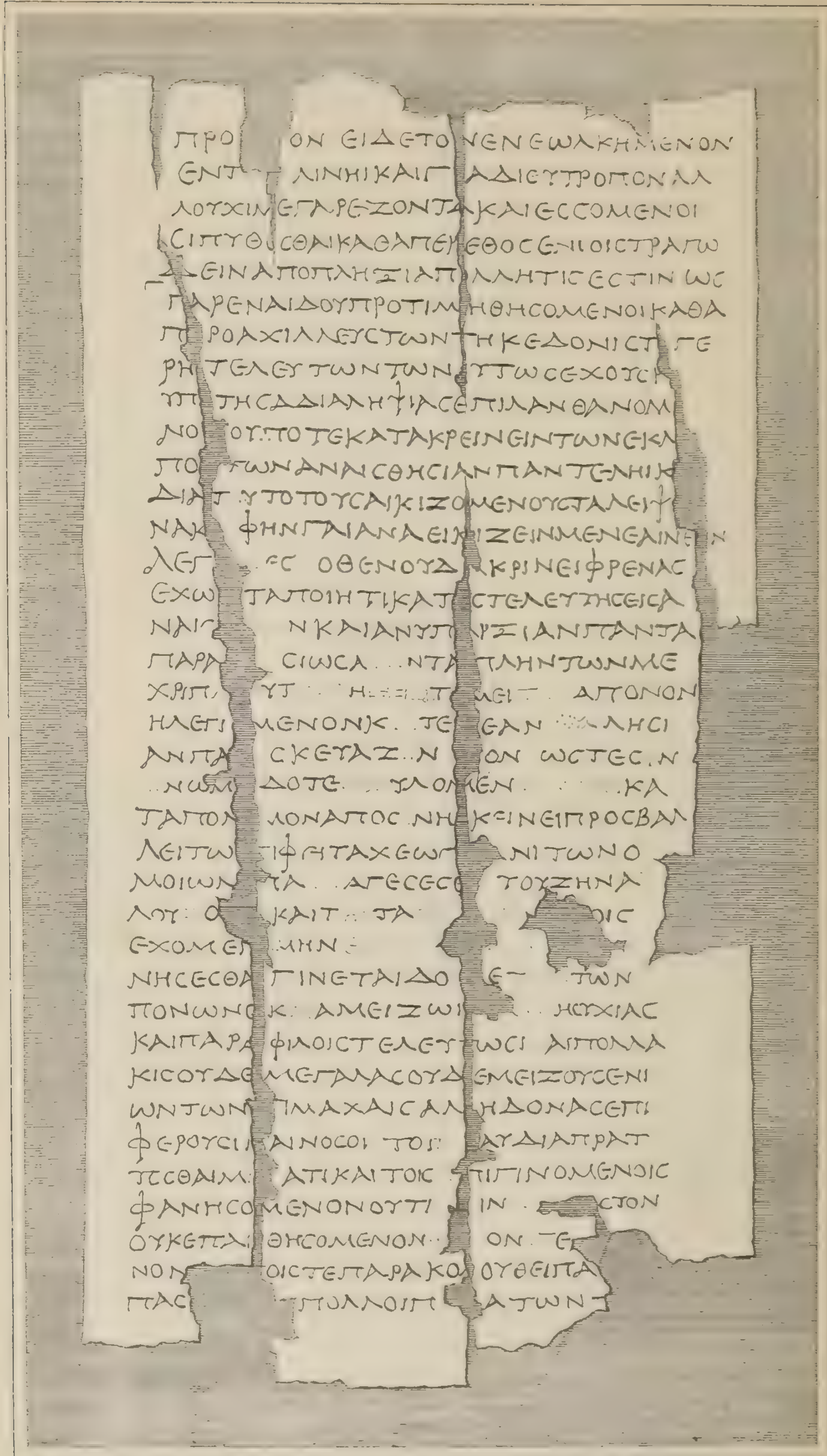

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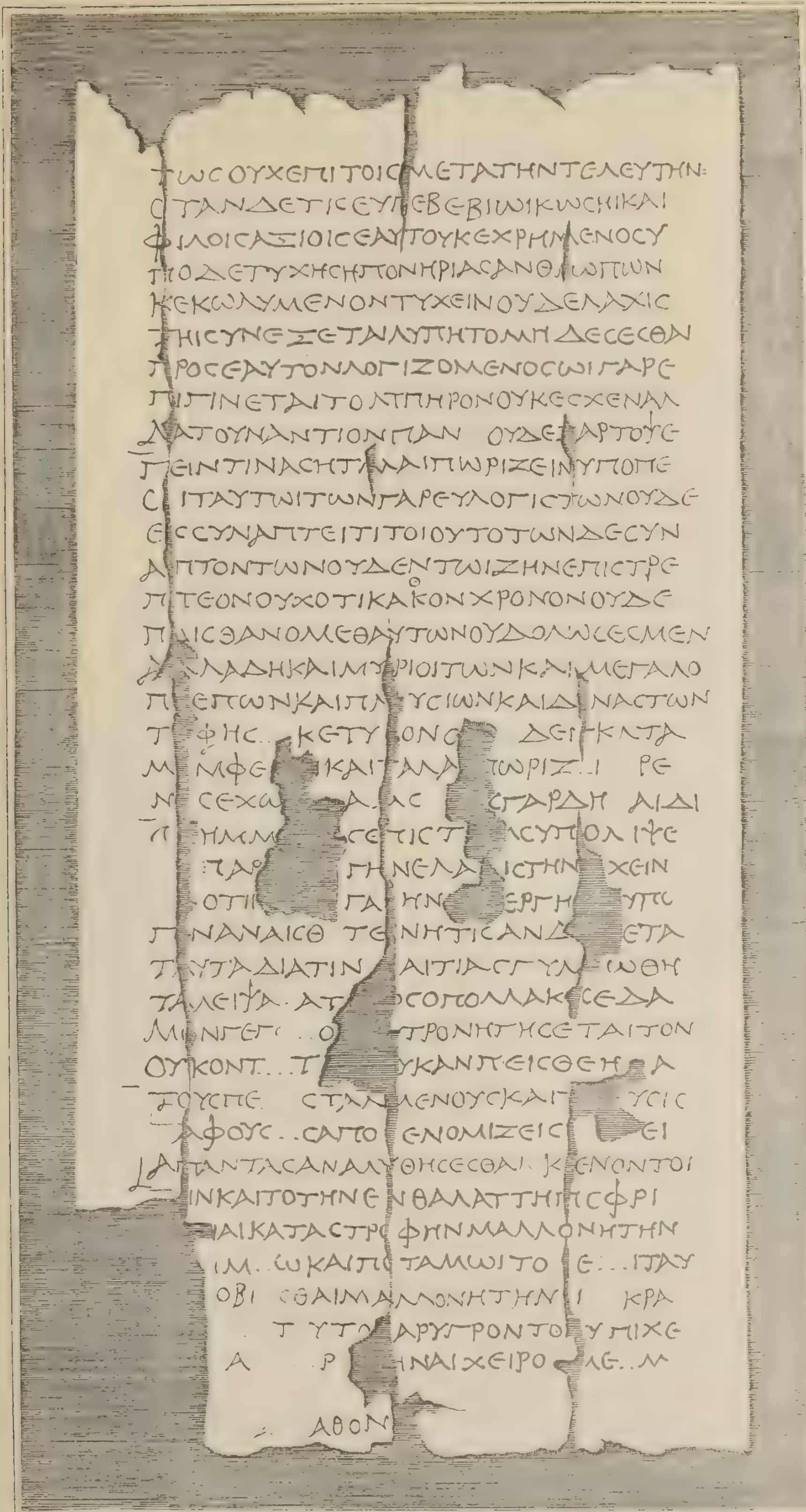
Curâ, et studio Joannis Hayter.

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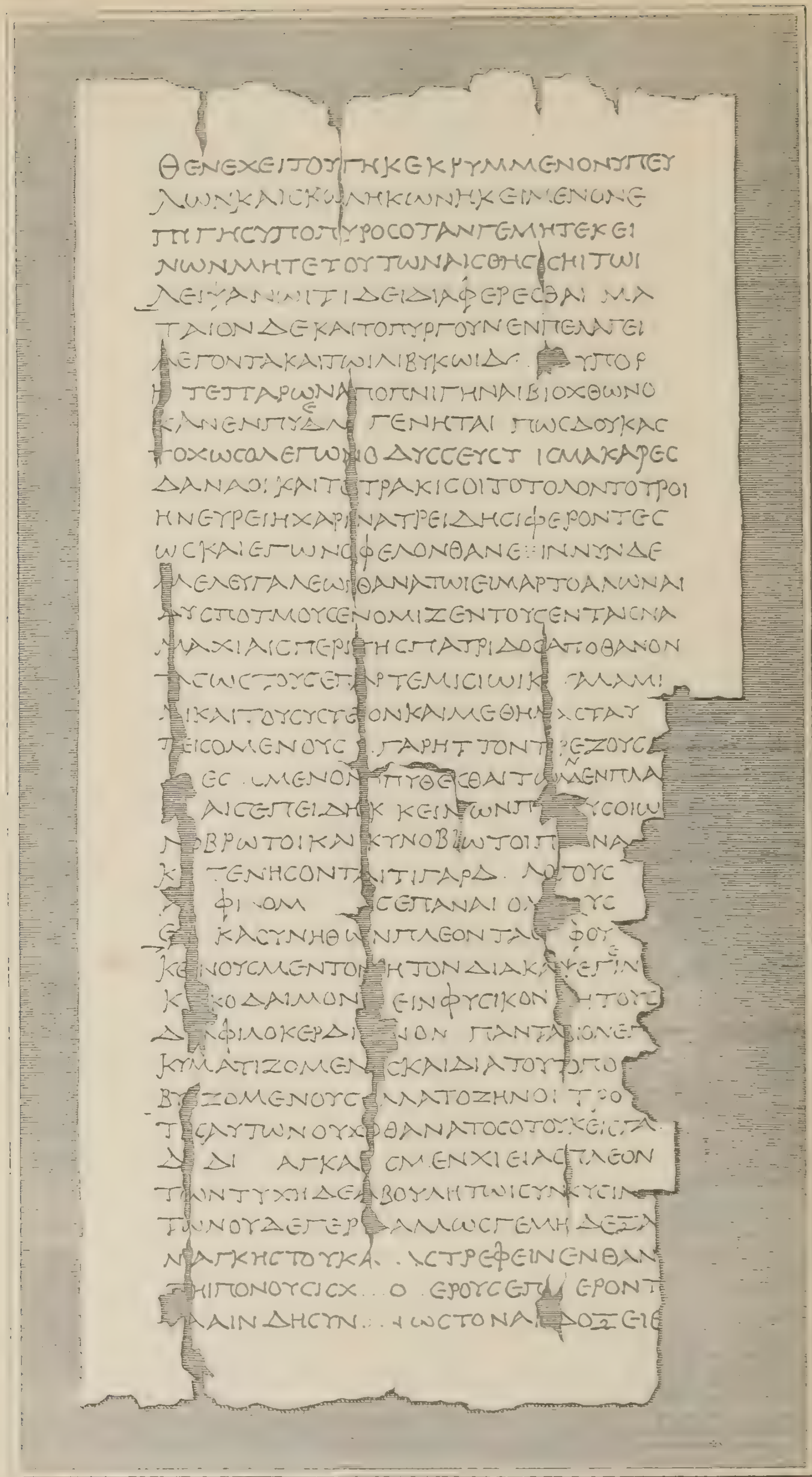


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Cura et Studio Joannis Hayter. *Pietro Ursinchei inc.*

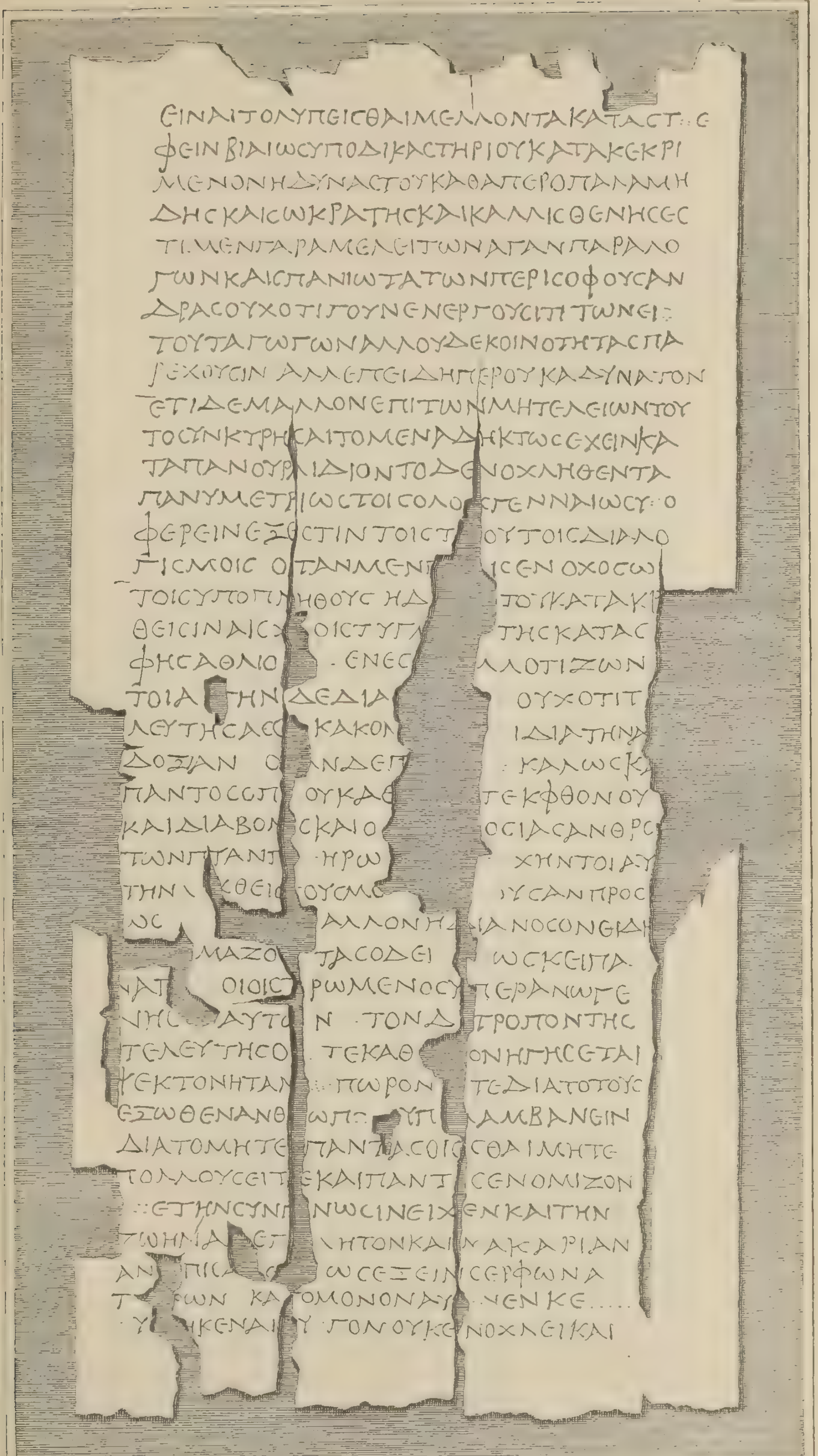


Cura et Studio Joannis Hayter *Fran. ... inc.*

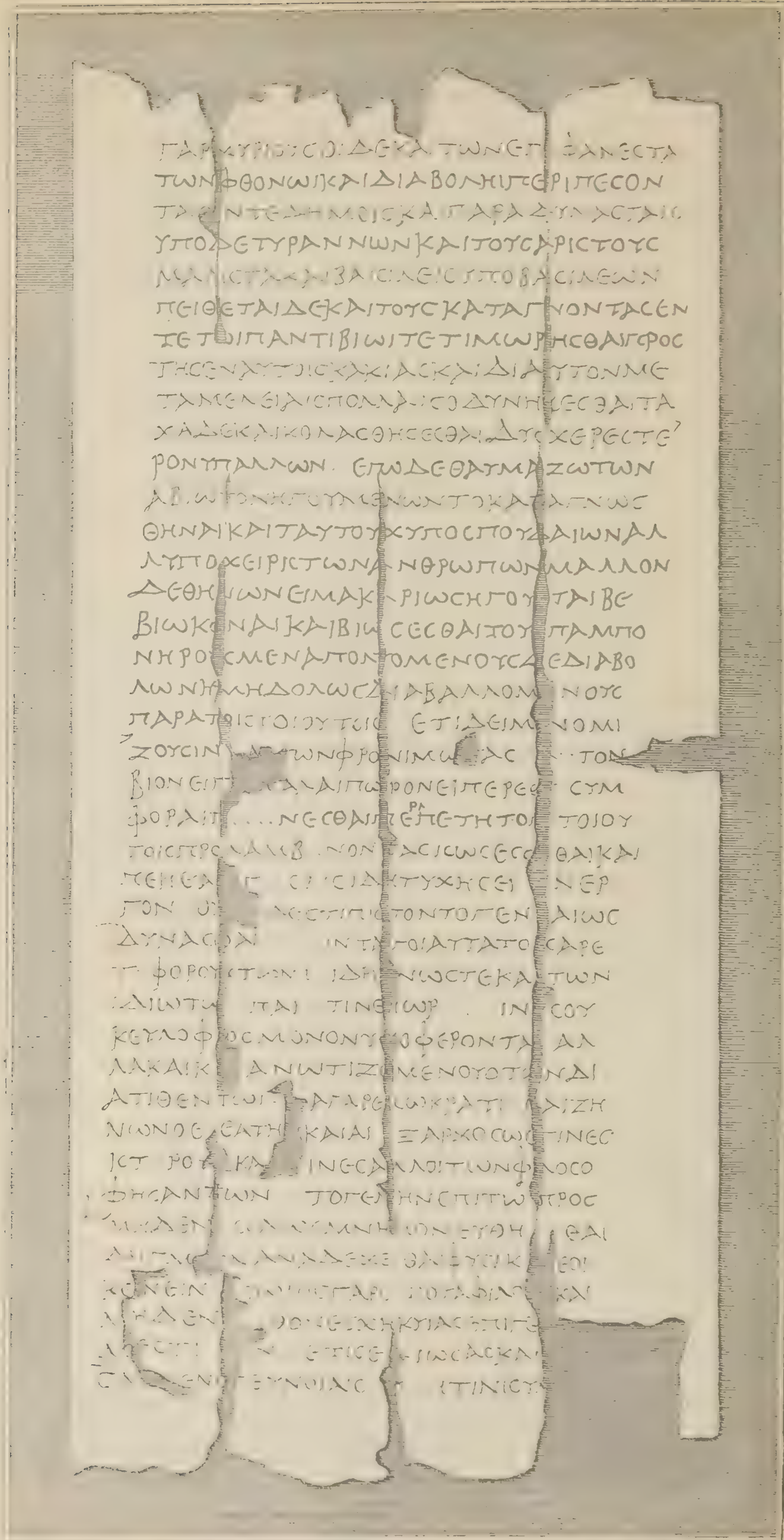


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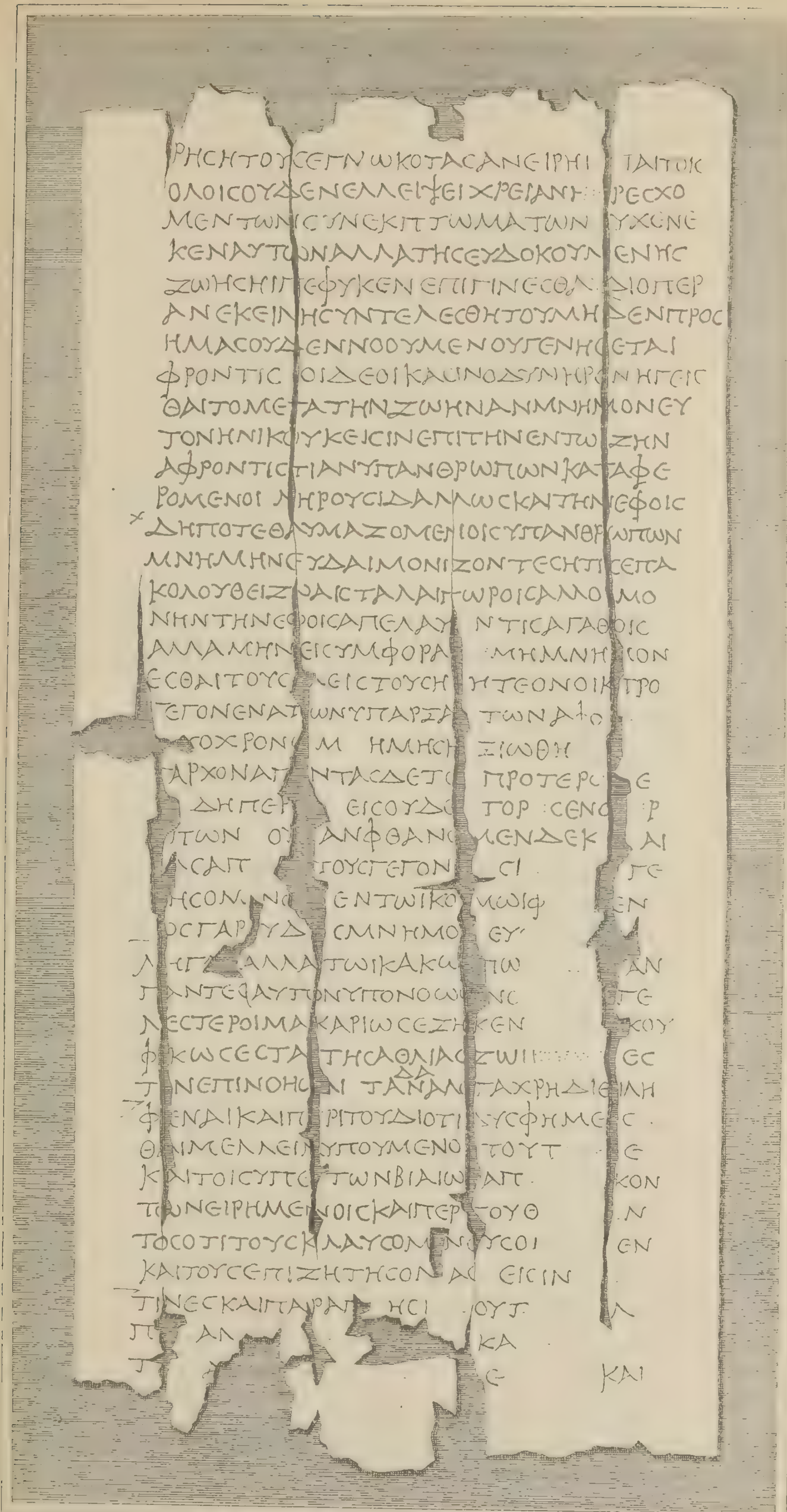
Curâ et Studio Joannis Hayter *Pietro Camber inc.*


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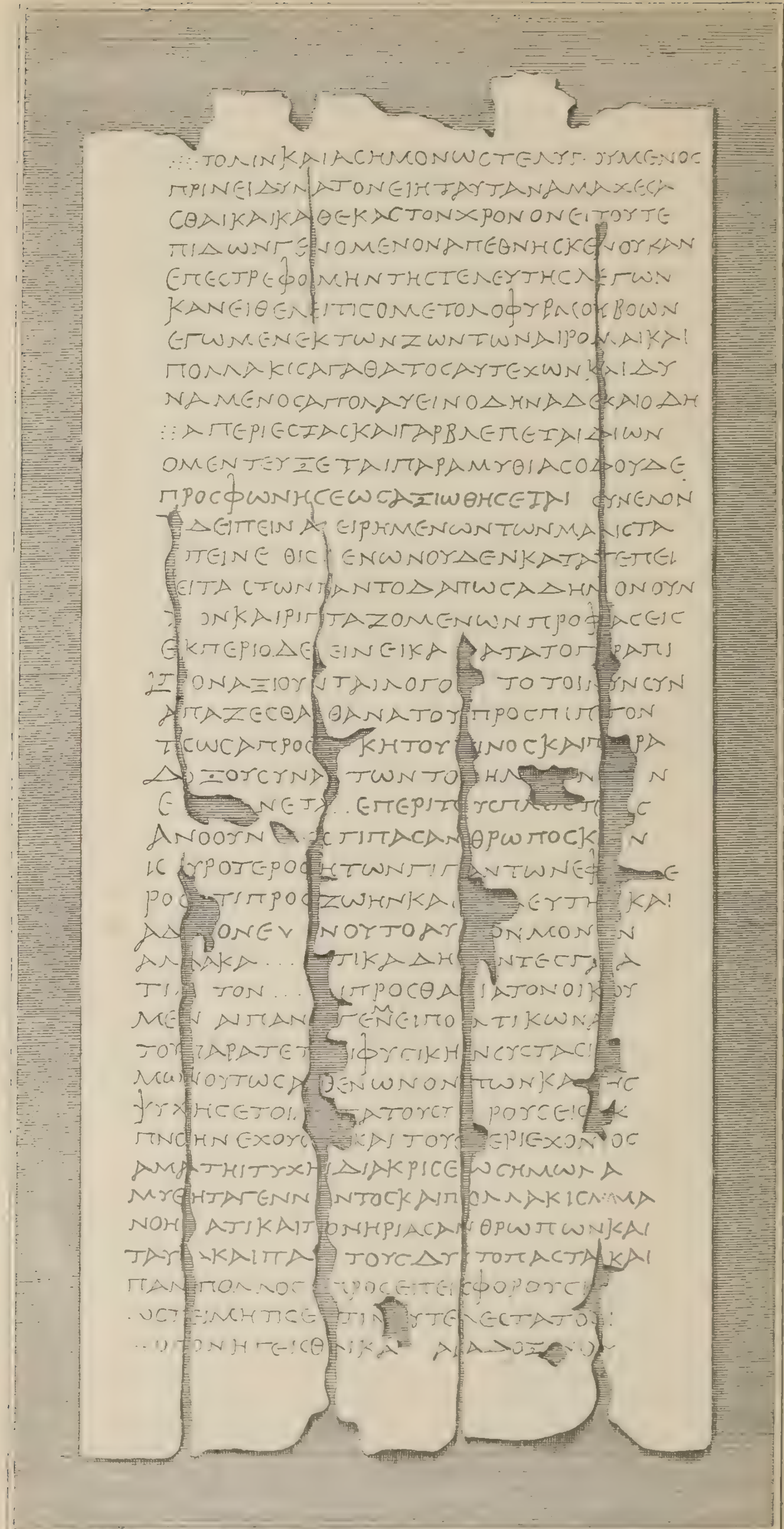
Curâ et Studio Joannis Hayter. *Fran. Ognibene inc.*

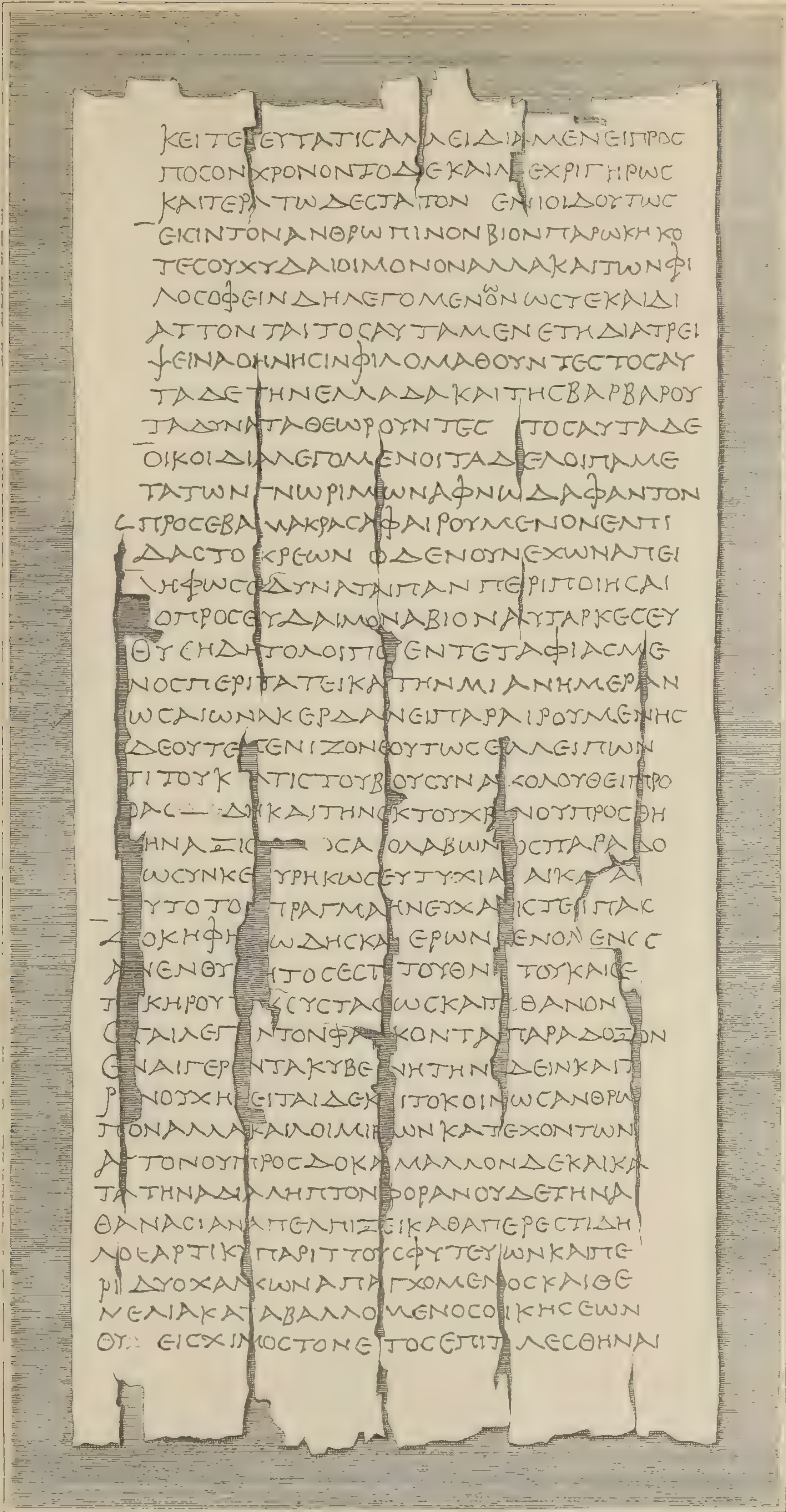

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Cura et Studio Joannis Hayter — *Ant.° di bella inc.*



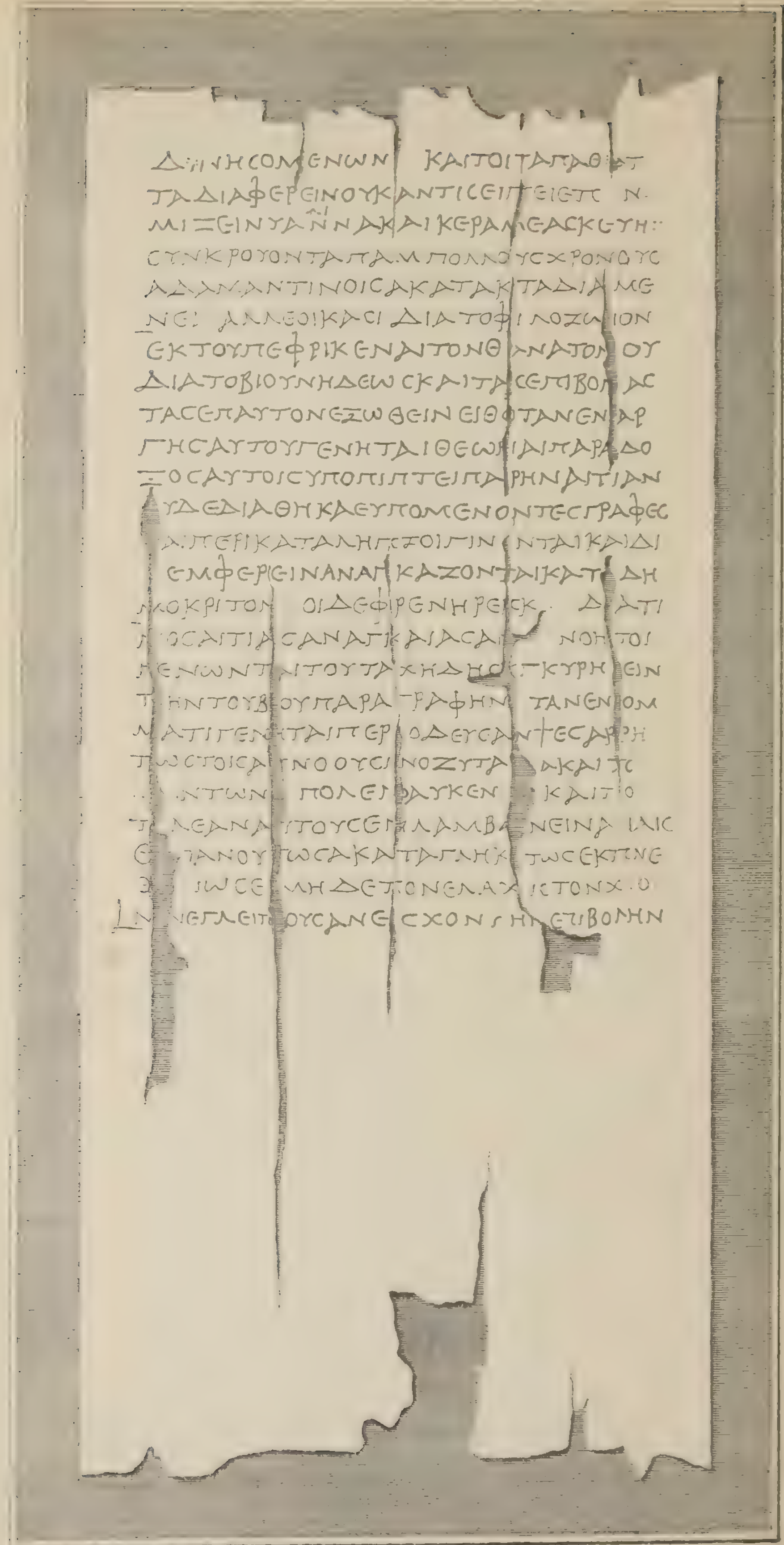
Curâ et Studio Joannis Hayter. *Fran. Ognibene*


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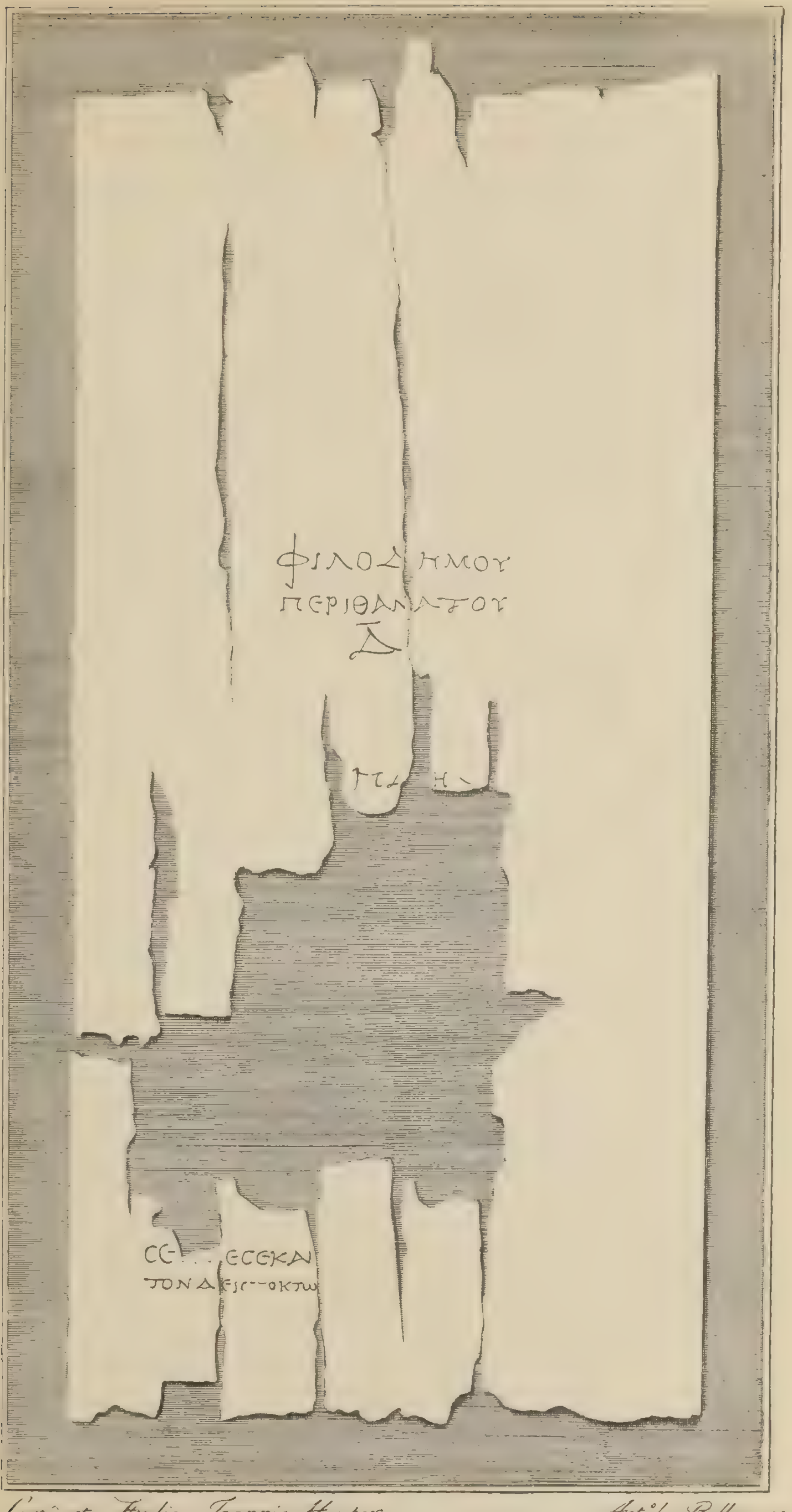
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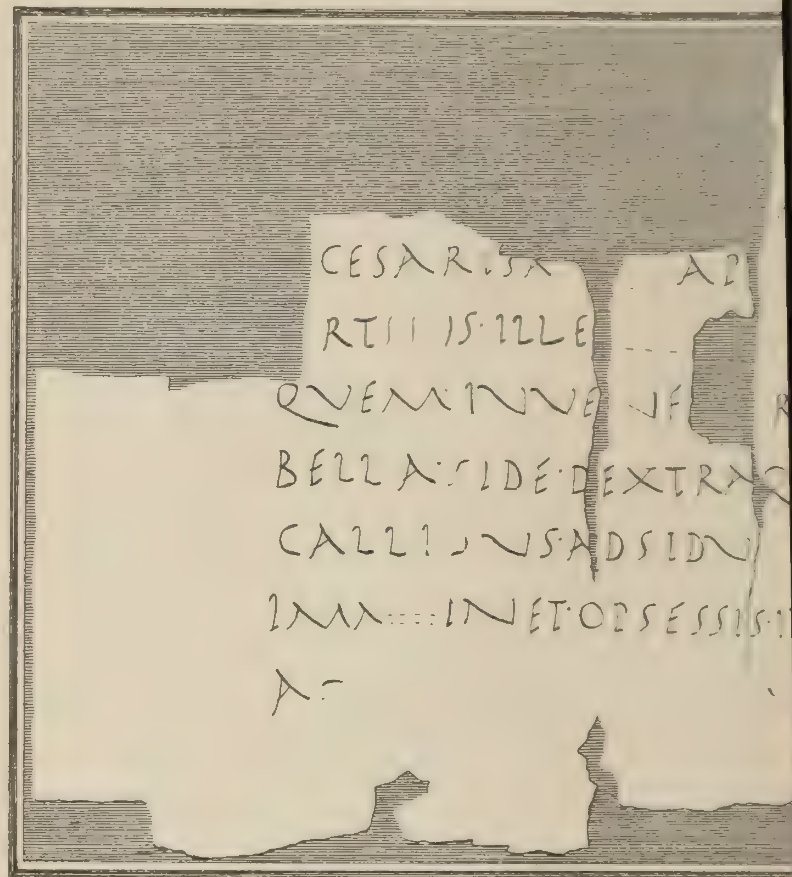
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Curâ et Studio Joannis Hayter. *Ant' di Scila in.*



Curâ et Studio Ioannis Hayter. *Ant.° de Bella inc.*

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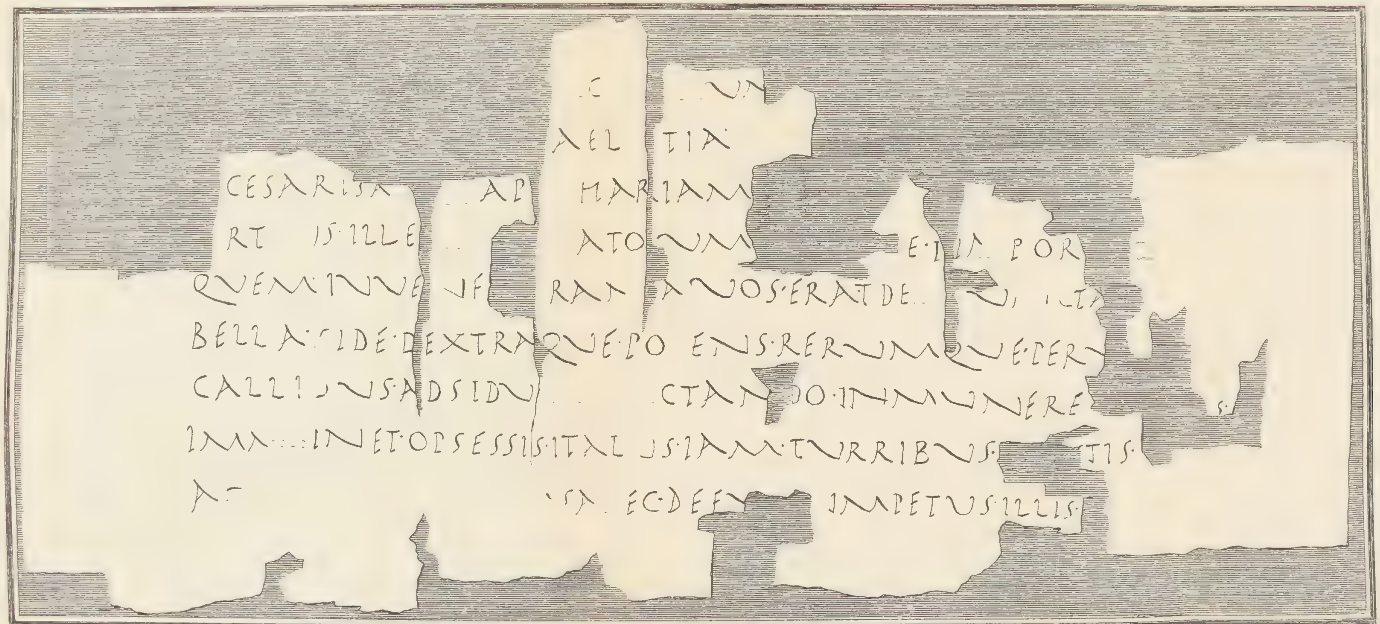
Curâ et studio Ioannes Hayter.

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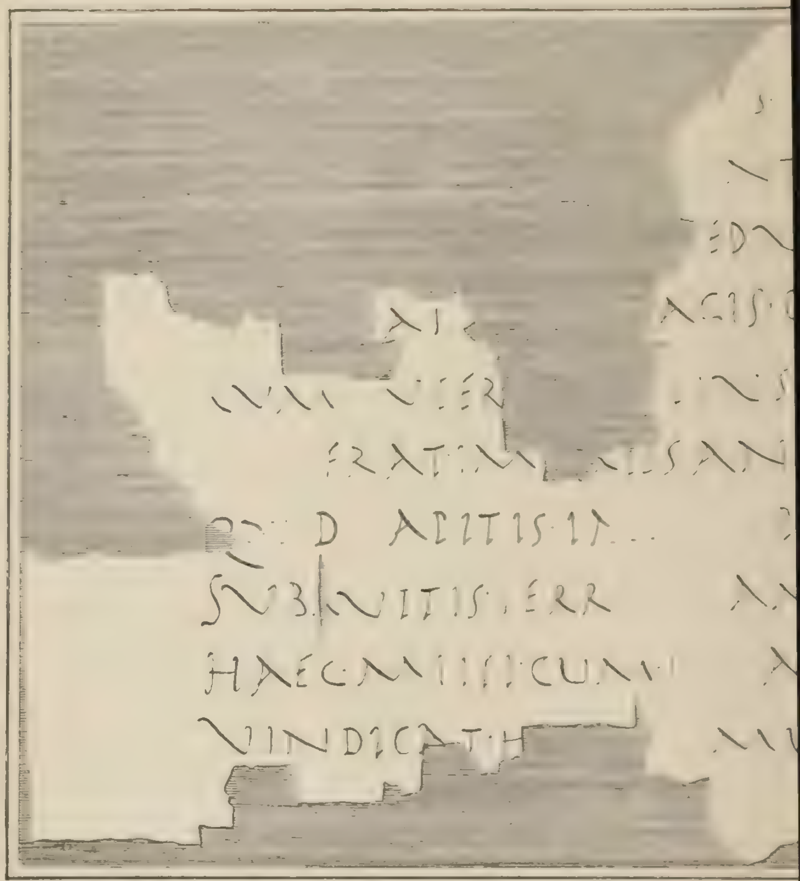
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Curâ et studio Ioannis Hayter. *C. Argento Sculp.*

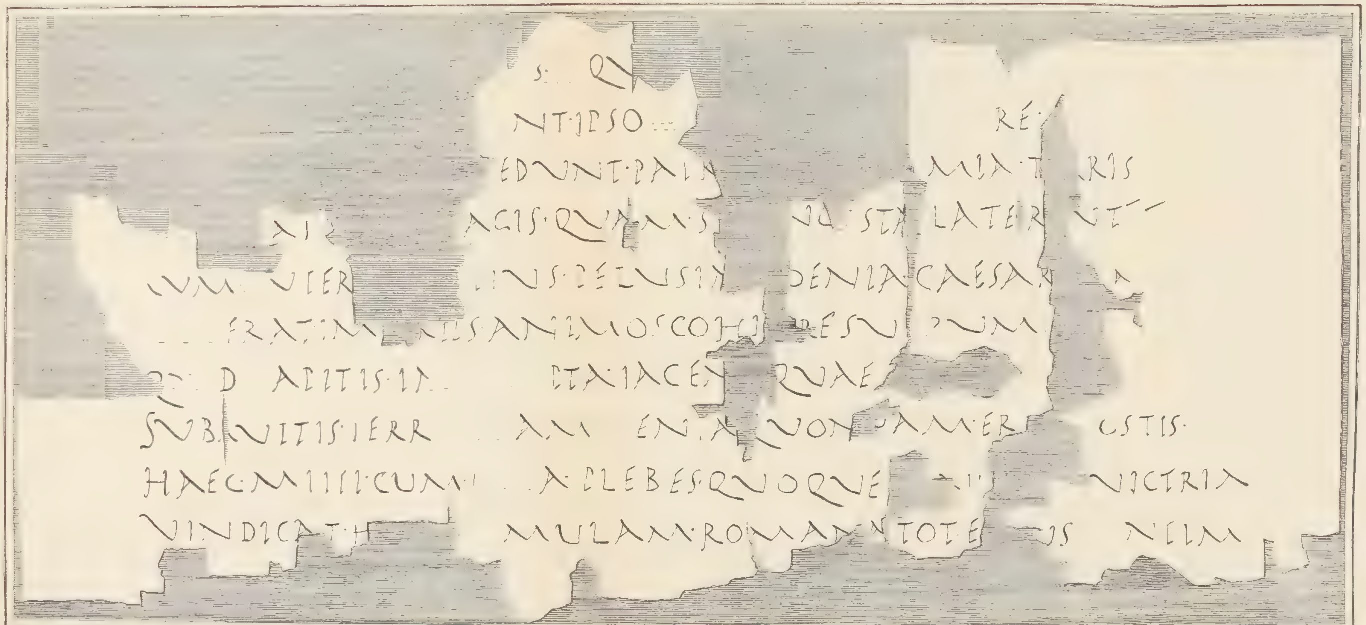


Curâ et studio Ioannis Hayter

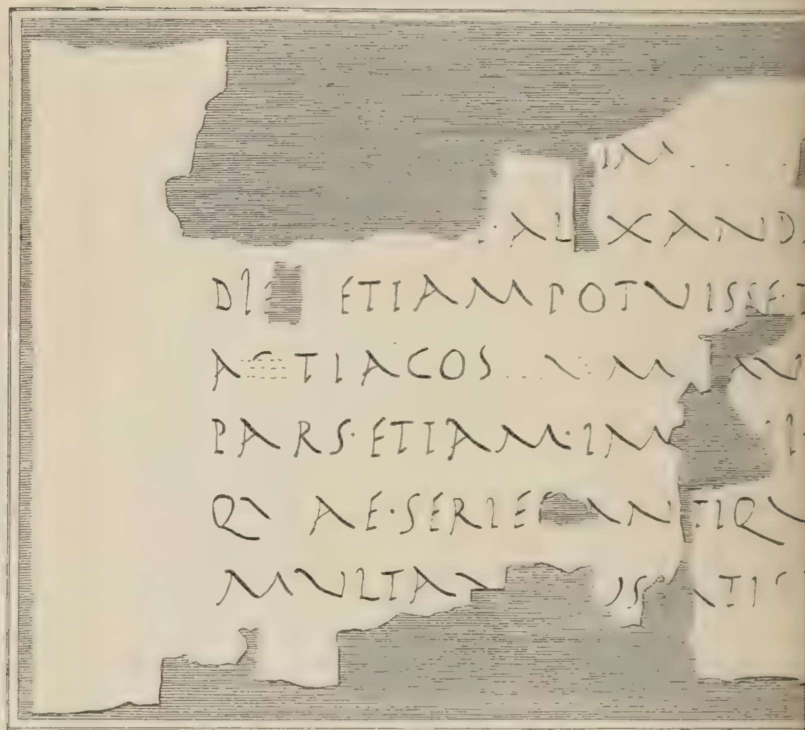
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S.. Q
NT·IPSO ... RE
EDVNT·PAL ... MIA·T ... RIS
AI ... AGIS·QVAM·S ... VI ... STA LATER ... NT
CVM VIER ... INS·PELVSII ... DENIA·CAESAR ... A
... FRATIM ... RES·ANIMOS·COH ... RES ... DVM
QV ... D ABITIS·IN ... ITA·IACEN ... QVAE
SVB ... VITIS·TERR ... AM ... EN·A ... NON ... AMER ... GSTIS·
HAEC·MIIII·CVM ... A PLEBES QVOQVE ... VICTRIA
VINDICAT·H ... MVLAM·ROMANA ... TOTE ... IS NTIM

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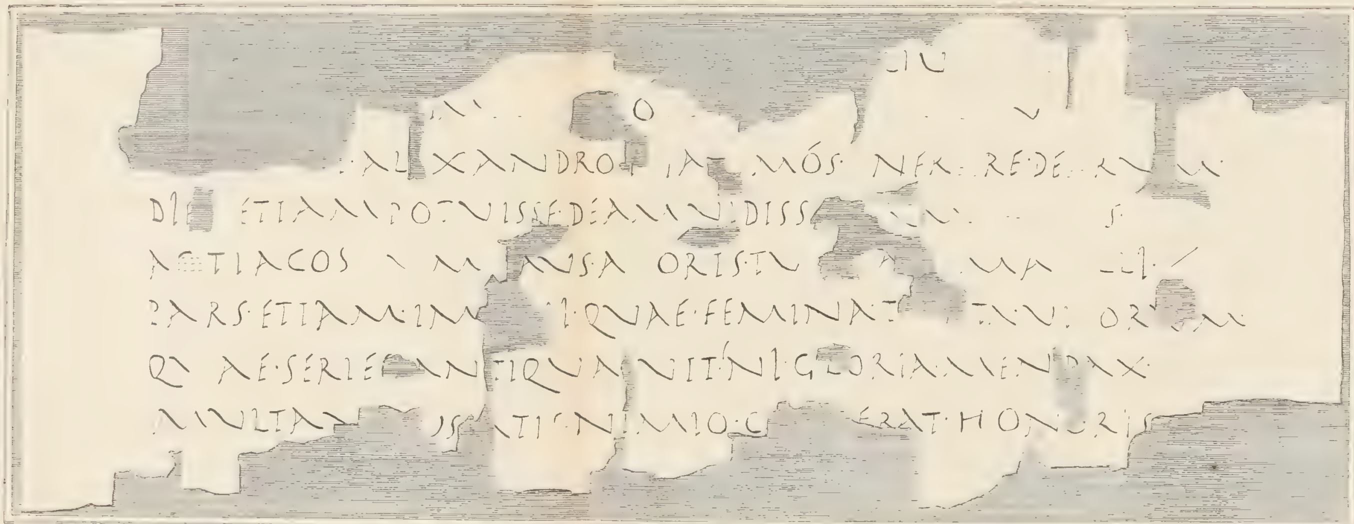


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C

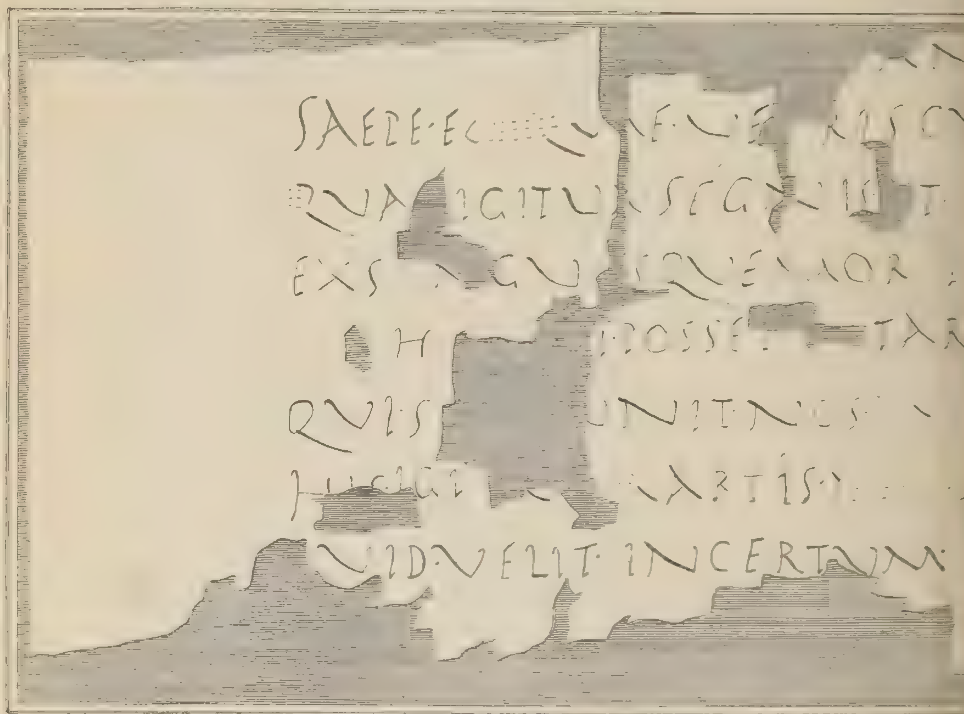
VARIUS.

Augusti res gestæ.
Fragmentum.



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C. Argento f.

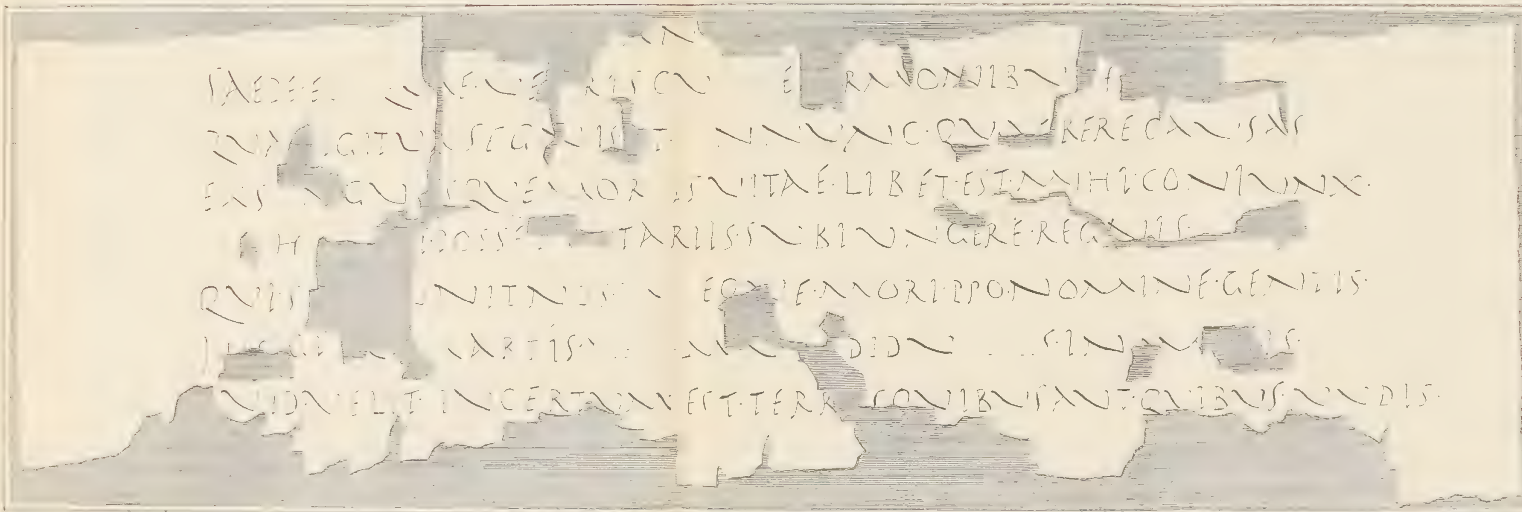


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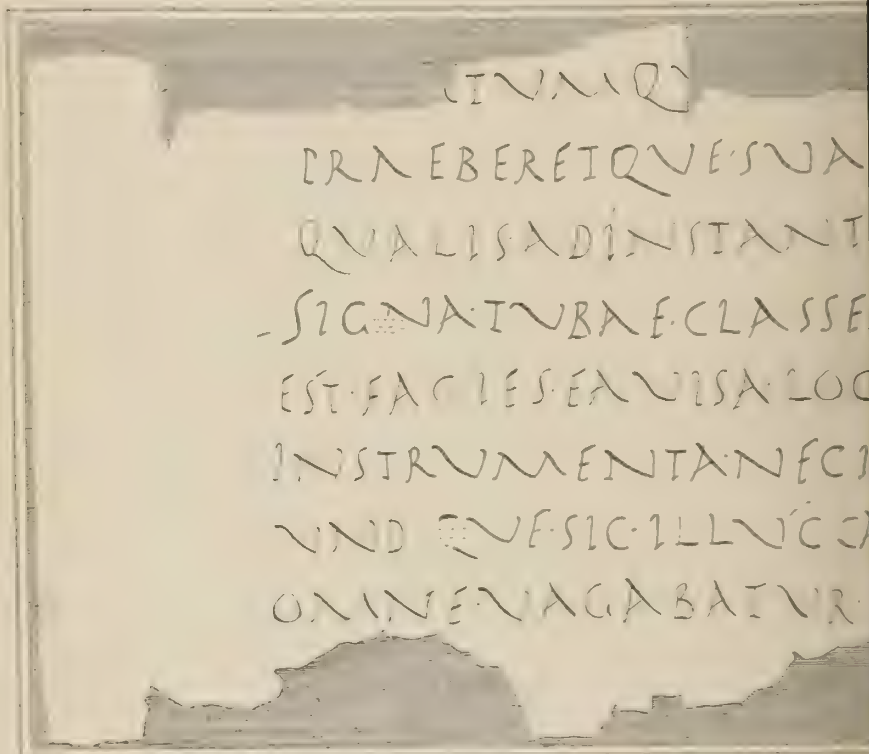
D

VARIUS.

Augusti res gestae.
Fragmentum.



Curâ et studio Ioannis Hayter. *C. Argento sculp.*



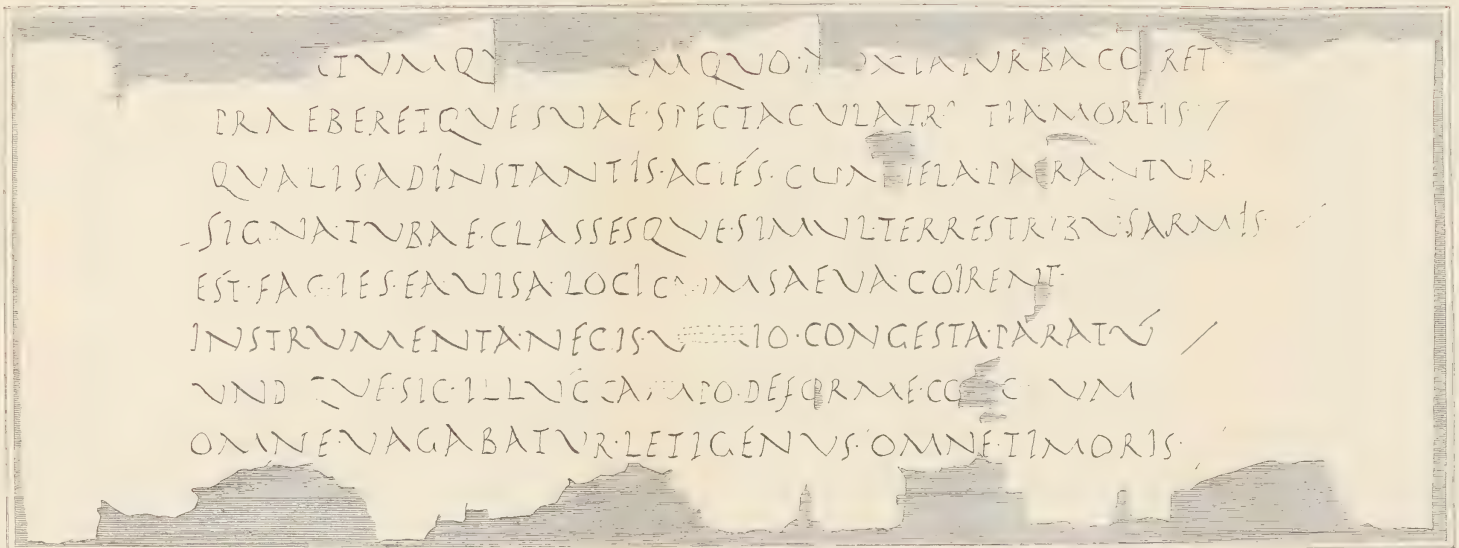
Cura et studio Ioannis Hayter

E

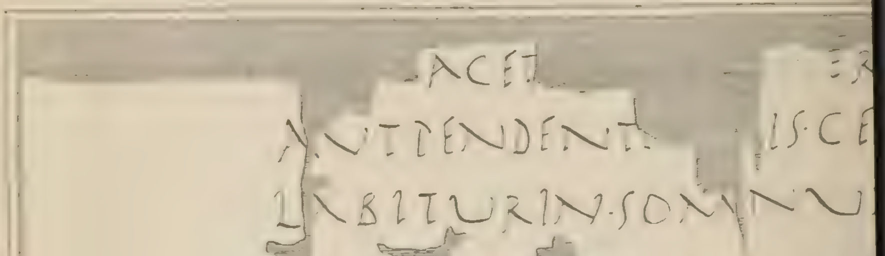
VARIUS

Augusti res gestæ.

Fragmentum.



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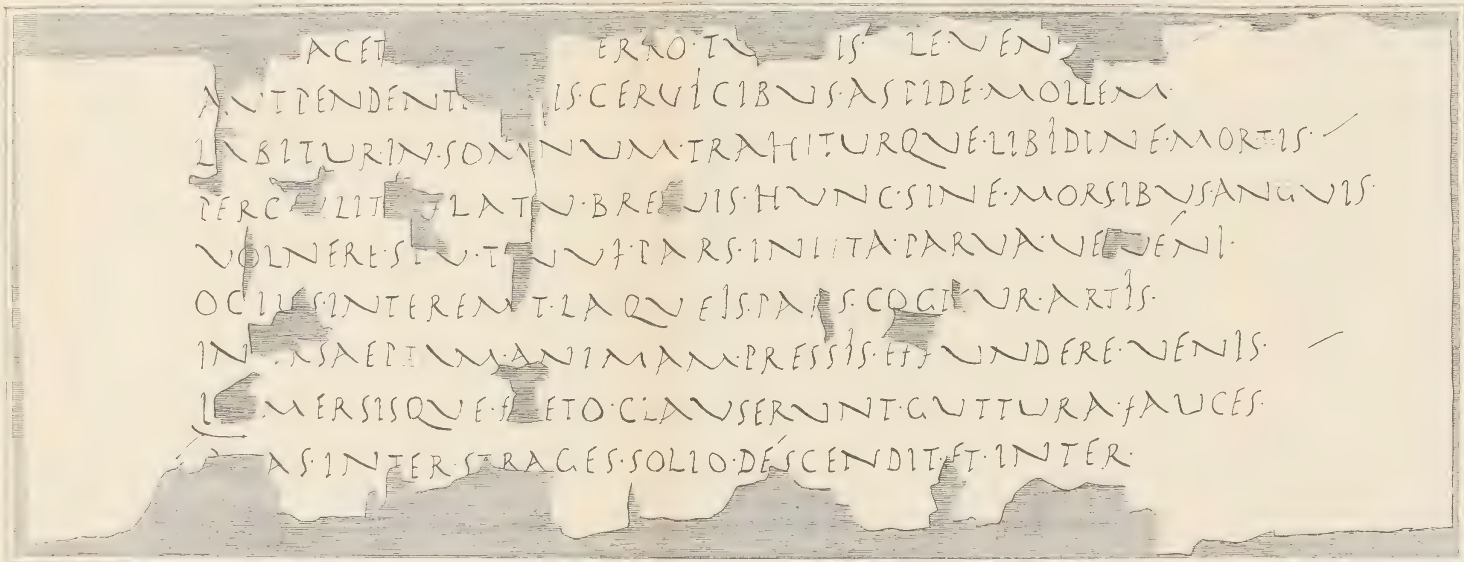
Curâ et studio Ioannes Hayter

F

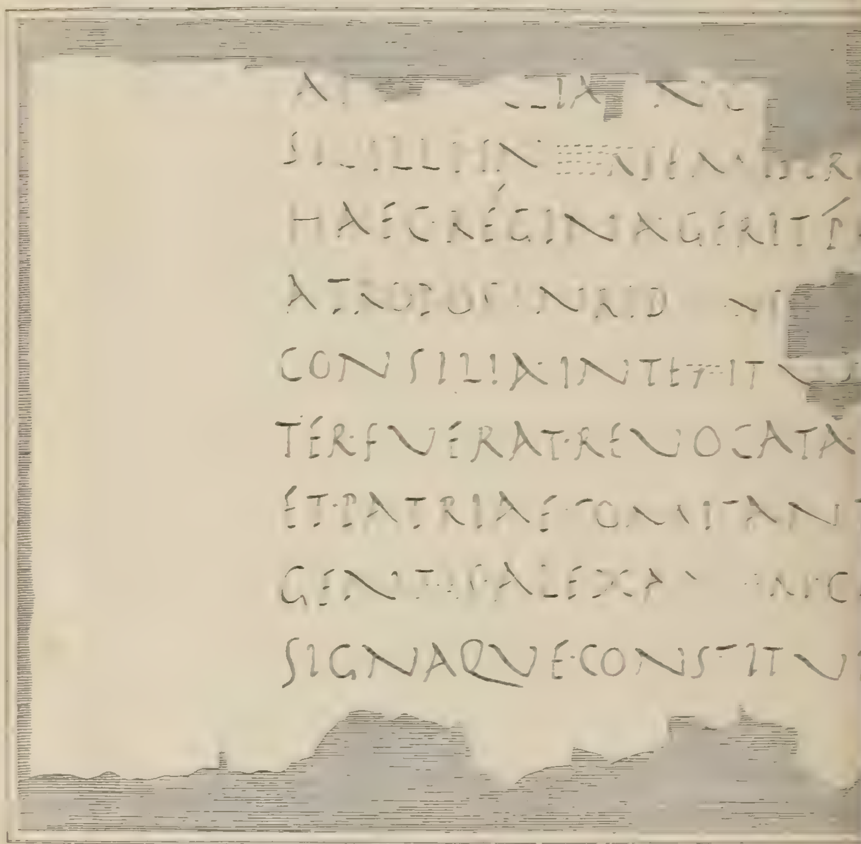
VARIUS.

Augusti res gestæ.

Fragmentum.



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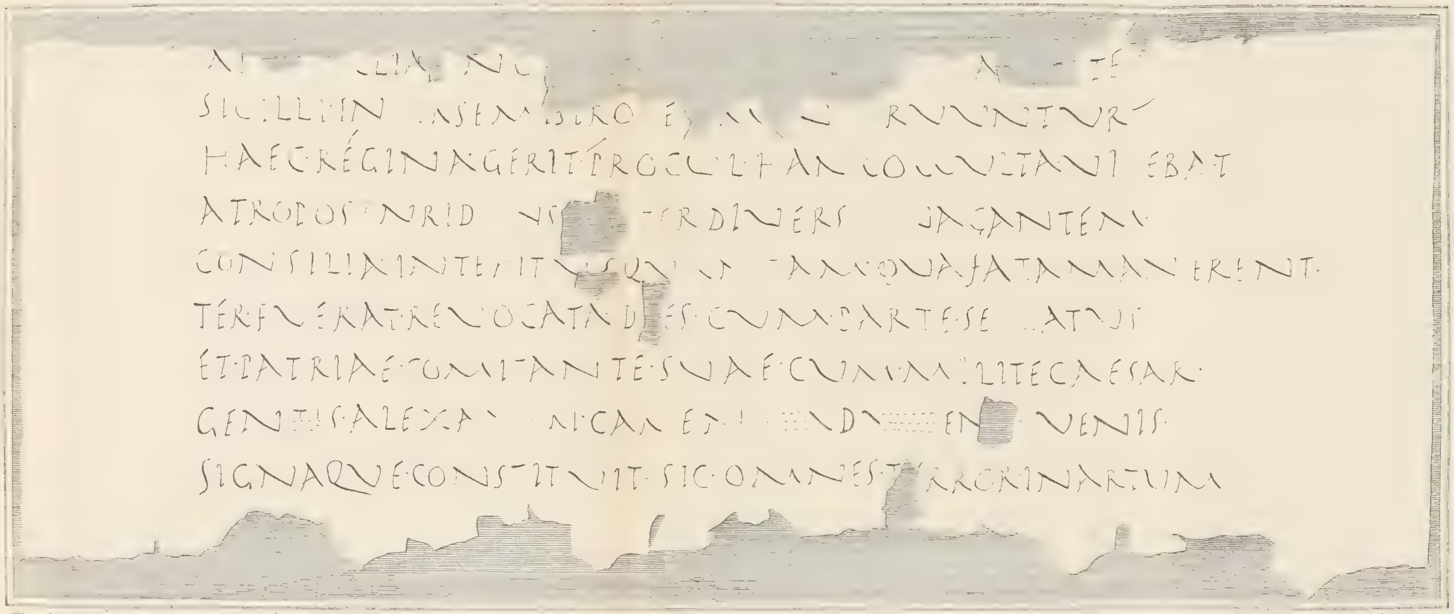


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G

VARIUS.

Augusti res gestae
Fragmentum.



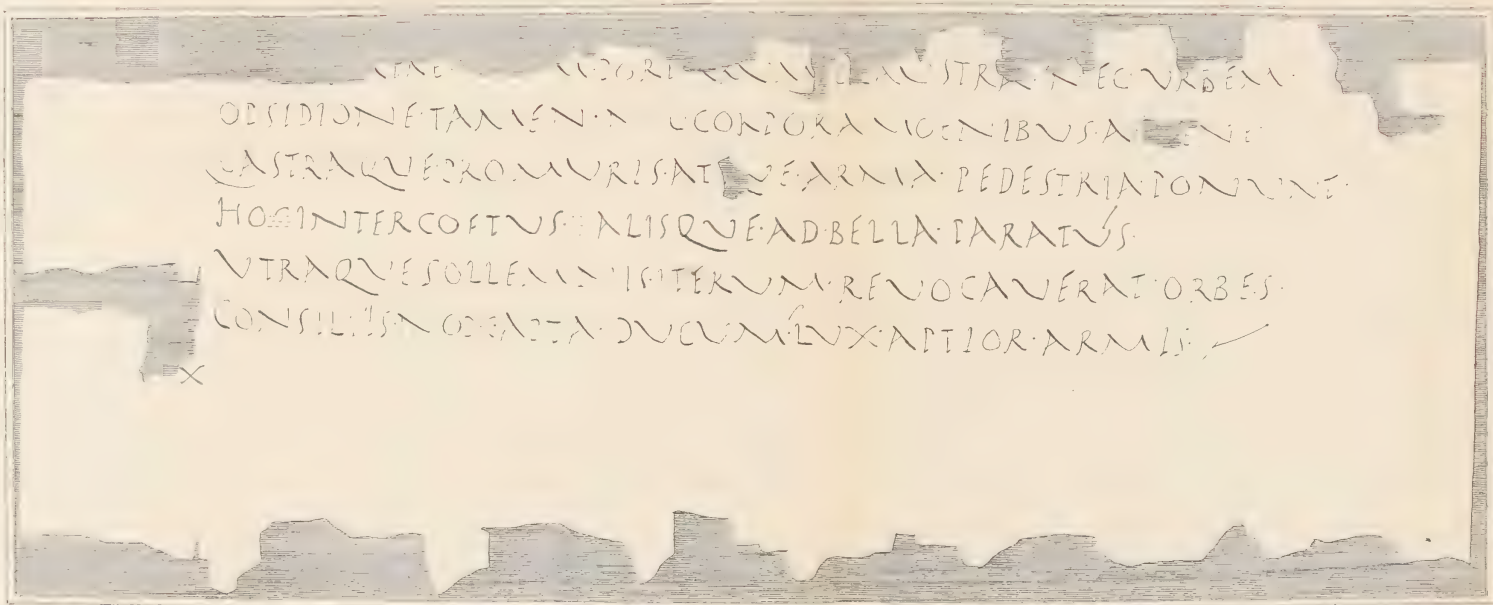
Curâ et studio Ioannis Hayter. C. Argento s.

H

VARIUS.

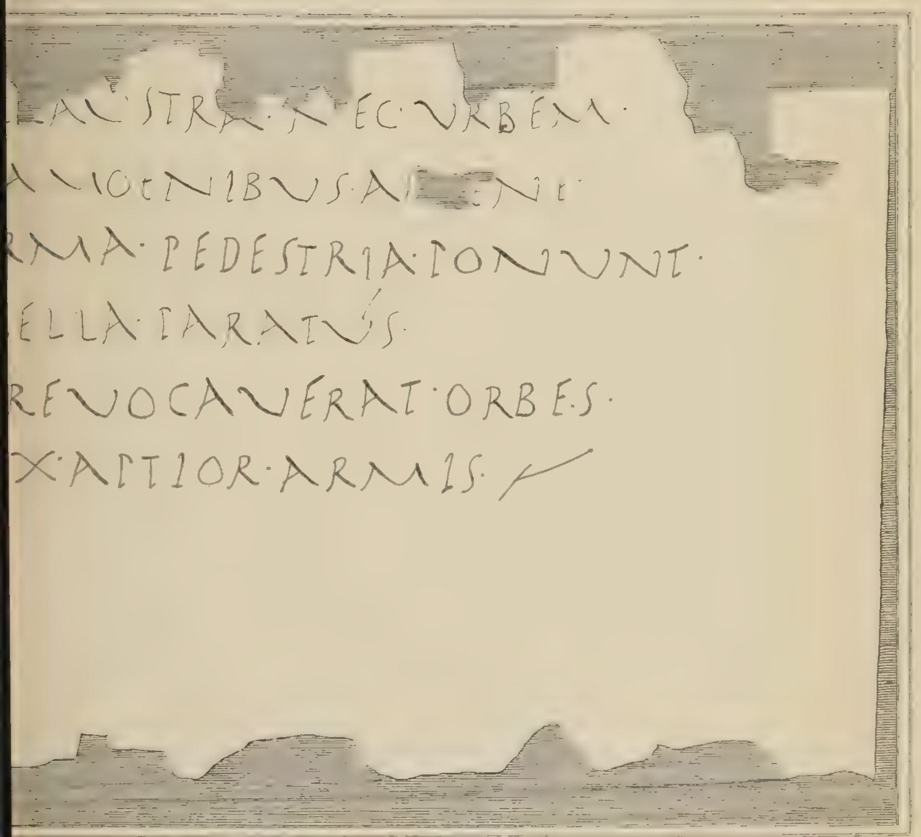
Augusti res gestæ.

Fragmentum.



Curâ et studio Ioannis Hayter. *Argento s.*

e.



AC STRA · EC · VRBEM ·
MOENIBVS · A NI
RMA · PEDESTRIA · PONVNT ·
ELLA · PARATVS ·
REVOCAVERAT · ORBES ·
X · APTIOR · ARMIS ·

Argento s.